

The Halifax Times

251
have
the
ula-
own
will
be

Rev. J. C. Eccleson—Editor. "Evangelical Truth—Apostolic Order." W. Gossyp—Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 12, 1860. NO. 23.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
13	13. O. S. A. Tris.	1 Kings 18	Act 11	1 Kings 19	Jan. 3
14		Lam. 4	12	Lam. 5	4
15		Deut. 2	13	Deut. 3	5
16		1	14	1	6
17		2	15	2	7
18		3	16	3	8
19		4	17	4	9
20		5	18	5	10
21		6	19	6	11
22		7	20	7	12
23		8	21	8	13
24		9	22	9	14
25		10	23	10	15
26		11	24	11	16
27		12	25	12	17
28		1	26	1	18
29		2	27	2	19
30		3	28	3	20
31		4	29	4	21

Poetry.

"I WOULD NOT LIVE ALWAY."

Job VII. 16.

I would not live alway—live alway below!
Oh no! I'll not linger, when bidden to go,
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer.
Would I shrink from the path which the prophets of
God,

Apostles and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblessed o'er the earth would I roam?

I would not live alway—I ask not to stay,
Where storm after storm rises dark o'er the way;
Where seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found!
Where hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin;
Temptation without and corruption within,
In a moment of strength, if I sever the chain
Saves the victory's mine ere I'm captive again.
Ere the rapture of pardon is mingled with tears,
And my cap of thanksgiving with penitence tears.
Be festival trump calls for jubilant songs,
Let my spirit her own *anacore* prolong.

I would not live alway—no, welcome the tomb:
Immortality's lamp burns there bright mid the gloom,
There, too, is the pillow where Christ bowed His head,
Oh, rest are the slumbers on that holy bed.
And then the glad dawn soon to follow that night,
When the sun-rise of glory shall beam on my sight,
When the full matin song, as the sleepers arise
To meet in the morning, shall peal through the skies.

Who, who would live alway?—away from his God,
Away from yon heaven, that blissful abode,
Where rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns:
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet.
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
Its notes of the harpers sing sweet in the air;
And see, soft unfolding those portals of gold!
The King all arrayed in his beauty behold!
O give me, O give me the wings of a dove!
Let me hasten my flight to the mansions above.
Aye, 'tis now that my soul on swift pinions would soar
And in ecstasy bid earth adieu evermore.

—Rev. Dr. Muhlenberg.

Religious Intelligence.

THE CLERGY ORPHAN INCORPORATION.

Laying the Foundation-stone of the New School and Chapel.

This interesting event took place on Thursday the 2nd ult., and was witnessed by a numerous assembly, embracing the Lord Bishop of London, the Lord Bishop of New Zealand, the Lord Bishop of Adelaide, the Rev. Canon Russell, the Rev. Canon Fry, the Rev. Canon Stanley, the Rev. Canon Hulse, the Ven. Archdeacon Harrison, the Ven. Archdeacon Croft, the Rev. the Warden of St. Augustine's College, the Revs. J. Jenner and J. Hunt, minor canons, the Rev. J. Stratton, preacher, Hon. D. Finch, Rev. E. Penny, W. Dolan, Esq., W. Hyder, Esq., Sir Brook W. Bridges, Bart., the Mayor and Aldermen of Canterbury, the Rev. W. J. Cheschyre, rural dean, A. J. B. Esq., T. N. Wightwick, Esq., G. Auston, Esq., the Rev. R. G. Gilbert, the Rev. F. R. Holton, Rev. Wm Temple, Rev. Geo. Darling, Rev. J. Hutchingson, and many other clergy and gentry, with their families. The students of St. Augustine's College were also present in their gowns.

The site of the building is beautifully situated on an eminence forming the brow of St. Thomas's Hill, somewhat exceeding a mile from the metropolitan city of Canterbury, whose venerable cathedral forms a conspicuous figure in the distance. It may perhaps be remembered, that the ground was purchased some time since by the Rev. Dr. Warneford, at a cost of upwards of £3000, and presented to the society,—and in addition to which the rev. gentleman gave £4000 towards the erection of the proposed school, and £6000 for the purpose of founding scholarships. Mr. P. C. Hardwick, architect, was engaged on the work, and it is from his design that the school and chapel are to be built, by Messrs. Kell, of London. The plan chosen possesses some important and peculiar points. The building is designed for the reception of 120 boys, a head master's residence, rooms for four masters, board-room, class-rooms, and all the necessary offices. It is so arranged, that the structure can be enlarged so as to receive 200 boys without altering the original plan. It is also proposed to add a chapel, capable of holding that number, in addition to the visitors, who may be allowed to attend the service; and for that purpose a special grant will be required, as the present gift can only be applied to the erection of the school. The school-room will be 75 by 25 feet, and the dining-hall 50 by 25; the extreme length of the building 223½, and the breadth, including the chapel, 180 feet. The dormitories will present a peculiar arrangement, part of the system adopted at Eton, being subdivided by cubicles, so that each boy will have a separate little chamber to himself, yet under the inspection of the master. The whole of the buildings are to be composed of Kentish rag-stone, the product of the district, with Caen stone dressings, and they will cost £15,500 exclusive of the chapel, which is estimated at £2000. The front will face the south-east, with the offices towards the road, so as to be accessible for the servants of the establishment, and others; while the chapel will be so arranged, that persons can attend without interfering with the members of the institution.

The preliminary arrangements being completed, a procession was then formed—the clergy and others on the ground in two lines, with the students of St. Augustine's College the nearest to the entrance,—the members of the committee of the Incorporation and others forming two inner lines,—the choir of the cathedral occupying the front. The Lord Bishop of London was received within the lines, and the procession proceeded to an enclosed platform, preceded by the choir, chanting the usual service, and followed by the Lord Bishops of New Zealand and Adelaide, the canons of the cathedral, and the warden of St. Augustine's College. The members of the committee closed in when the procession had passed them, and the choir formed two lines about the stone.—The Lord's Prayer and the verses were chanted by the Rev. Mr. Holland, the vicar of the parish.

His lordship then implored the divine blessing upon the undertaking, after which the stone was lowered to its destined spot, and his lordship, taking the mallet, said—

"I lay this foundation-stone in hope and faith, for the glory of God, and for the good of his Church."

The stone bore the following inscription:—

TO THE GLORY OF GOD
AND THE GOOD OF HIS CHURCH.
THIS STONE FOR THE CHAPEL AND SCHOOL FOR
THE EDUCATION OF BOYS TO BE ERRECTED ON A SITE
GIVEN BY THE REV. SAMUEL WILSON WARNEFORD, D.D.
TO THE INCORPORATED SOCIETY FOR CLOTHING,
MAINTAINING AND EDUCATING POOR ORPHANS OF
CLERGYMEN, WAS LAID BY THE RIGHT HONOURABLE AND
RIGHT REV. CHARLES JAMES LORD BISHOP OF LONDON,
PRESIDENT OF THE SOCIETY, ON THE TWENTY-NINTH
DAY OF JUNE, IN THE YEAR OF OUR LORD
ONE THOUSAND EIGHT HUNDRED AND SIXTY-FOUR.

The choir then chanted the Doxology—"Praise God from whom," &c. to the 100th Psalm, the vast concourse joining very heartily in it.

After which his lordship again implored the Divine aid, and then addressed the assemblage in the following terms:—

My Christian friends,—I trust that you will all depart to your homes this day individually gratified by the interesting ceremony which you have been privileged to witness—the commencement of a truly charitable and noble work, intended to promote the glory of God, and the best interests of his servants.

And it is eminently the result of charity. It is gratifying to us all as servants of Christ, when we are permitted to inaugurate any place to be devoted to the extension of education:—but it surely is specially so, when that place is to be appropriated to the impartation of instruction to those who themselves may have to instruct you. Few persons know the difficulties and hardships which many of our poorer brethren have to undergo in their endeavours to maintain their families, and provide a proper education for their children; and it is impossible for them, in many instances, to make any provision for their children, should it please God to remove them before they have attained the age of maturity. We are indebted for the site of the building to the Christian munificence of an individual well known to every member of our Church for his acts of unparalleled liberality, who has assisted with munificent donations every scheme of piety and charity calculated to promote the interests of that Church of which he is so distinguished a son. And if it had not been for him, the committee could hardly have undertaken so necessary a work as that in which we are now engaged. The Corporation of the Sons of the Clergy was founded in the year 1749, for the purpose of maintaining and providing a sound religious education for the orphans of deceased clergymen. It has received the sanction and benevolent patronage of four successive sovereigns, and the countenance and support of the heads of our Church. And for many years it continued to receive a liberal measure of support; of late years, however, that measure of support has very greatly diminished, owing probably to the flagging of that interest which undertakings of this kind are sure to create when first started, and which, if not brought prominently and continually before the public, is apt to grow cold. But we have gone on in our good work, confidently believing that even in this degenerate age,—when the exigencies of our case were known to the Christian public—the necessary funds would soon be forthcoming to enable us to complete what we had begun. The building in which our poor orphans are educated has become too narrow for them: reasons of a sanitary and moral kind rendered it necessary that we should look out for another place for them. In this emergency, Dr. Warneford came forward, and considerably supplied the funds for the present site, and he must, therefore, be considered a second founder of the Clergy Orphan Corporation. The situation could not have been more appropriately chosen—immediately above the venerable dome, where our ancestors worshipped God for so many ages, as members of the Church of Christ—in the Cathedral of Canterbury—whose chapter will consider it a privilege, as well as a duty, to watch over, with parental care and anxiety, the growing wants of this institution. It was with the hope that they would do so, that we ventured to place the orphan children of this corporation under their fostering wing—under the pale of that venerable cathedral city. Let us hope, then, that this school will be one of those fresh shoots which the Church sendeth forth from her sap, rather than diminish the flow of sap in the parental stem. We cannot be doing better than sending forth well-trained, well-educated, devout young men, and rendering them competent to discharge the varied duties of the different stations of life in which it may please God to place them. Let us each and all, in our separate capacities and occupations, humbly implore Almighty God to bless this and all similar institutions, to the glory of Christ's holy name, and the spread of his sacred Gospel.—*Eccelesiastical Gazette.*

A GREAT man is, in fact, the instrument of Divine Providence. Hence all great men have been, more or less, fatalists. The error is in the form, not in the substance of the thought. They are conscious of immense power, and, not being able to attribute its possession to any merit of their own, they attribute it to a superior power, whose instruments they are, and which makes use of them for its own ends.—*V. Cousin.*

God will not let his people run away with the arrears of their sins, but, when they least think of it, calls them to an account. God may be angry enough with us while we outwardly prosper.—*Bishop Hall.*