

The Church Times.

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"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 12, 1853. NO. 70

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING	EVENING
S. Feb. 13	Sunday in Lent	Gen. 22
M. " 14	Num. 13	Gen. 22
T. " 15	Num. 16	Gen. 22
W. " 16	Num. 20	Gen. 22
T. " 17	Num. 21	Gen. 22
F. " 18	Num. 24	Gen. 22
S. " 19	Num. 27	Gen. 22

* One of the Ember Week Collects to be used on this day and each day of the week.

Poetry.

FAITH IN GOD.

I KNEW a widow very poor,
Who four small children had,
The oldest was but four years old,
A gentle modest lad.

And very hard that widow toiled,
To feed her children four:
An honest pride the woman felt,
Tho' she was very poor.

To labour she would leave her house,
For children must be fed;
And glad was she when she could get,
A shilling's worth of bread.

And this was all the children had,
On any day to eat:
They drank their water, ate their bread,
But never tasted meat.

One day the snow was falling fast,
And piercing was the air,
I thought that I would go and see,
How these poor children were.

Ere long I reached their cheerless home,
'Twas searched by every breeze;
When going in, the eldest child,
I saw upon his knees.

I paused to listen to the boy,
Who never raised his head,
But still went on and said,
"Give us this day our daily bread."

I waited till the boy was done,
Still listening as he prayed,
And when he rose, I asked him why
The Lord's prayer he had said?

Why sir, said he, this morning, when
My mother went away,
She cried because she said
She had no bread for us to-day.

"He said we children now must starve,
Our father being dead;
And then I told him not to cry,
For I would get some bread.

"Our Father," sir, the prayer begins,
Which makes me think that he,
As we have no kind father here,
Would our kind Father be.

"And then you know the prayer too,
Asks God for bread each day;
So in the corner sir, I went,
And that's what made me pray."

I quickly left that wretched roof,
And went with hasty step;
And very soon was back again,
With bread enough to eat.

I thought God heard me, said the boy,
I answered with a nod;
I could not speak, but much I thought,
Of that boy's faith in God.

Religious Miscellany.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At a meeting of the Committee, specially summoned, held at the Society's House, 10 Earl Street, Blackfriars, London, on Monday, December 14, 1852.—The Right Hon. the Earl of Shaftesbury, President of the Society in the Chair, it was Resolved, That the year commencing March 7, 1853, being the Society's Fiftieth Year, be observed as a year of Jubilee, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history and subsequent progress.

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

That all clergymen and ministers throughout the empire, friendly to the Society, be respectfully requested to present its claims to their congregations, by preaching sermons and making collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's day in the Jubilee Year, would be appropriate for the purpose.

That it be recommended to all Auxiliaries, Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting a part a day, most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various places of worship.

That a Special fund be opened, to consist of Donations, Congregational Collections, Sunday-school Contributions, Juvenile and other offerings, and to be called "The Jubilee Fund" of the British and Foreign Bible Society.

That the Jubilee Fund be appropriated to the furtherance of the following objects, the Contributors will be at liberty to specify to which of these objects their offering shall be devoted:—

1. Special grants of Bibles and Testaments to Prisons, Schools, and Missions—with other Charitable and Benevolent Institutions throughout Great Britain.

2. Special Grants to Ireland, in such ways as may hereafter be determined upon.

3. Special efforts in India, Australia, and other British Colonies, by agencies, grants, or otherwise.

4. Special Grants to China, and such other parts of the world as may appear open to special operations.

5. The establishment of a special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid.

(From the Christian Messenger.)

"HOW TO RAISE FUNDS."

THE demand for funds in aid of good objects is universal, constant, imperative. The poor must be fed, clothed and educated. Charitable institutions must be founded for the deaf, the blind, the dumb. School-houses, houses of worship, and parsonages must be built and repaired. Colleges must be endowed, Academies must be fitted up, Temperance Halls provided. Public School, and Church-libraries must be purchased. The pastor, the teacher, the organist must be paid. To the Sailor, the destitute at home, and the heathen abroad, the gospel must be preached. All these and a host of allies cry, "Give, Give!"

To satisfy these demands various methods are in operation. Begging men, begging women, and begging children are at work. An importunate press, busy collectors and hungry agents are in the field. Church rates are levied, voluntary subscriptions circulated and contributions sought. And last but not least of the modern enginery, most resorted to, are *Donation Visits, Soirees, Tea Meetings, and Bazaars.*

The duty of giving liberally and to some extent, the manner of giving, are variously set forth in other Scriptures. Without pursuing the enquiry further in this direction, it may be remarked,—1, That if the spirit of the injunctions in the O. T. and the clearly expressed law of the gospel on this subject were carried out, there would be ample funds for charitable objects.—

"Every one" would give something, and all would give as much as they were able.—as God had "prospered" them. By conscientiously attending to the duty every Sabbath, the claims on their benevolence would

be well considered and the distribution of claims would be proportionate. Giving all that duty required, God would demand no more, the world's wants would ask no more, it would not be right to do more. What room would then be left for exciting appeals? These and all the machinery of artful intrigue would be works of *supererogation* as well as of mischief. 2, If the inspired rule were observed, the giver would be greatly benefited in performing his deeds of charity. Benevolence would be a matter of moral and religious discipline. It would do people good to give from good motives, on the strength of good principles. A well informed *conscience* would be the mover, and would thrive by the business. The external pressure of human sympathy and human exaggeration could be dispensed with. Christian character would be developed in strength and beauty. Religion would be honored. Conscience and knowledge would banish stingy professors from the churches, and that would be an unspeakable blessing; for they are so self-condemned and shrivelled by covetousness as to be about useless, others are overburdened through their thievish parsimony, and the cause of Christ suffers from their untold disgrace. 3. In this way religion would send a healthful tide of influence into the world. The example would stand before mankind, a noble monument to Heaven-born benevolence; to shame and purify the selfishness of worldlings. Religion would have *practical power*, and press on to the farthest corners of the earth. 4, We cannot doubt that such a system of benevolence would secure in return a rich reward in temporal blessings.

It may be observed of Tea meetings and Bazaars, perhaps especially the former, that often they are liable to the charge of *unprofitableness*, "they cost more than they come to." It is proverbial that in their arrangement the fatigue and exposure of health on the part of females, are excessive. For days, weeks and months as the case may be, their minds are on the rack seeking for donations and little presents, their eyes pained and fingers worn with stitching, themselves exhausted by divers cookings. The vortex current of the coming event attracts and absorbs well nigh all the thought, speech and effort. Household duties are then strangely and sadly neglected. Finally when the beggings and plunderings and offerings, free will and coaxed from far and near are all within hail, the affair comes off with a crowd. Too seldom are there the conveniences of accommodation, &c. A money qualification is no bar to the rabble. Then look out for the smashings, the splendid leavings and wan faces. And when you have counted the cost of the material, of the bustle, and the reaction on overtaxed minds and muscles, sum up the proceeds and strike the balance. It may not always be on the wrong side; but very frequently people of the more judicious class declare that it would have been better and cheaper if the friends of the object had just put their hands in their pockets and paid the bill, or had applied themselves individually in other ways to the work of earning and collecting the amount.

A more serious objection to such means of raising funds, is, that while attention is thus bestowed, we generally witness a *decline of spirituality* on the part of Christians, and little or no *seriousness* on the subject of religion among the unconverted. The tension of mind is too severe and assumes too much of a worldly character, to produce any other result. An accurate observer will rarely expect a revival of religion during the process of such things, or until some time after. And while looking at the interests of religion we cannot forbear a glance at some consequences of a less local and less temporary character. Persons of almost all classes attend Tea meetings and Bazaars, and from what they witness then and there they form in part their estimate of religion. And in so far as professors of religion are the originators or managers, the sanctions of religion are claimed, and the world's inferences cannot be easily parried. Whenever therefore, for the sake of increasing the proceeds on such occasions, the principle of *chance* is introduced, undue *enticements* resorted to,—anything which by the strictest rules of morality would be reckoned *dishonest* in other transactions, religion suffers. What then must be thought of bidding for rings deposited in cake, of drawing *lottery prizes*, of *refusing change* without previous notice, of what too nearly re-