

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 8. HALIFAX, NOVA SCOTIA, SATURDAY, DECEMBER 26, 1857. NO. 68.

Calendar.

CALENDAR WITH LESSONS.

Day's Date.	MORNING.	EVENING.
S. Dec. 27	Isaiah 35 Rev. 1	Isaiah 28 Rev. 23
M. 28	Innocent's Day Jerem. 23	Acts 25 Wisdom 1
T. 29	Isaiah 61	28 Isaiah 62
W. 30	Isaiah 68	27 Isaiah 64
T. 31	Isaiah 66	25 Isaiah 66
F. Jan. 1	Circumcision Genes. 17	Rom. 2 Deu. 10 + 12
S. 2	Isaiah 61	1 Matt. 1 Genes. 2

*Proper Lessons for St. John the Evangelist—Morning, Eccles. 5—Evening, Eccles. 8. a 10 verso 15.

Devty.

THANKSGIVING.

Loud let our voices raise
To God on high,
Glad, grateful songs of praise,
Borne to the sky—
Borne on the wings of love
Unto His throne—
Glory to God above,
To God alone!

Praise for the sunshine bright,
Gilding our way,
Oft flooding golden light
Over the day.
Praise for the peaceful night,
On its calm breast,
Bearing the cares of life,
Folded to rest.

Praise for the summer rain,
Ripening our fields,
Praise for the golden grain,
Rich harvest yields.
Praise for the heavens blue,
Arching above,
Homes with hearts fond and true,
Circled by love.

Loud swell the notes again
Unto the sky—
Christ has not died in vain,
Risen on high—
But from the bending skies,
Cometh to spread
Peace o'er the nations,
Give life to the dead.

Then let our voices raise
To God on high,
Glad, grateful songs of praise
Unto the sky—
Prayers that for him we may,
Survive to be living,
Swelling that wondrous day,
Earth's great Thanksgiving!

—Churchman.

Religious Miscellany.

Extracts from a Speech of the Bishop of London, at the Meeting at Willis's Rooms, on Thursday, Nov. 25.

"You have heard, from what has been read by the secretary, that this ancient Society for the Propagation of the Gospel has its own distinctive views of what is the best mode of advancing Christianity in India; but the resolutions, the first of which is placed in my hands, do not embody any peculiar view as to what is the best way of advancing the interests of Christianity. An impression has somehow got abroad—I know not where I saw it—that this meeting has been convened for the purpose of getting up a testimony in favour of the erection of, I think, some eight new Bishoprics in India. It is undoubtedly the opinion of this Society that such bishoprics should be erected. But it is not the intention of the committee of this society, in calling you here to-day, to request you to pledge yourselves on that particular point. The resolutions are such as I believe every man, whether he be a member of the Church of England or whether he be not, if he be a Christian, will be ready to give his assent to in this state of things. The resolution I have to present to you is—

That the Church of England is called, by the late calamitous events in India, to adopt more energetic measures for the diffusion of the Gospel in that benighted land; and that this meeting will give its hearty support to the Society for the Propagation of the Gospel in its efforts to strengthen and extend its missions among the Hindoos and Mahometans.

As to the first part of that resolution there is no man calling himself a Christian in the country who

will not at once assent to it; and my belief is that if the principles of the Society for the Propagation of the Gospel were thoroughly and fairly understood, there would be almost as few persons found to dissent from the second part. The Society for the Propagation of the Gospel is intimately connected with the Church to which we belong; and it professes to belong to no narrow and exclusive section of that Church. (Cheers.) It wishes that in all it brings before you it should speak with the same width of Christian charity as that Church speaks.—(Cheers.) An instance I can quote in which it has been much misunderstood, has occurred within the last few days. Every one who has opened a newspaper has seen something about the Cawnpore Memorial Church. And strange it is, but a feeling has got abroad that this is a matter which has something to do with party views and party purposes. Strange that such a feeling should be entertained with regard to men whose only object it is with one heart and one mind to express their admiration of the heroism of those who died as Christians in that awful emergency, to thank God that the evil did not spread further, and to pray Him that the scene of diabolical wickedness may soon become a centre of Christian truth. (Cheers.) How the idea arose that there was anything of party connected with this matter, I cannot understand. No sooner was the proposition made to the Society to alter the terms on which it usually proceeds in the foundation of any Christian Church in any district, than, in order to dispel the feeling which had arisen, the committee consented to it. A resolution within the last few days was adopted by this society, intended to meet the sort of difficulty which, however unreasonably, has occurred to the minds of some who had read the reports of this Memorial Church, and a negotiation was immediately opened with that other great society which is supposed to represent a somewhat different section of the Church of England, in order that there might not be a shadow of a doubt as to the real, Christian, and in the highest sense, Catholic spirit in which the committee of this society desire to undertake the work. I therefore think I am entitled to say that, if this society were properly understood, there would be few persons who would refuse assent to the second part of the proposition as well as to the first—"That this meeting will give its hearty support to the Society for the Propagation of the Gospel in its efforts to strengthen and extend its missions among the Hindoos and Mahometans." (Cheers.) I trust that the events—the solemn events—which have induced all of us to unite together for raising the Cawnpore church may remind us on other occasions also, that, when men go forth to preach the Gospel to the heathen, they should forget those foolish party divisions—(cheers)—which make them stand asunder from each other here. (Loud cheers.) The first part of this resolution says, "That the Church of England is called by the late calamitous events in India to adopt more energetic measures for the diffusion of the Gospel in that benighted land." Let me say one word as to the full and comprehensive meaning of this phrase—the Church of England! It is not the clergy—not those distinctly sworn to missionary effort alone; but the laity as well as the clergy—the whole Church—are bound to exert themselves in this work, and not only in the obvious way of subscriptions to promote missionary effort, but in this way, perhaps, more than any other, in doing that vast amount of missionary work that may be done by those who never consider themselves as missionaries.

Let every parent who has a young man in his family training up for Indian service lay to heart what that young man is going forth to do, and let him impress upon him, young as he is—while those tender emotions which cannot but be called forth when a young man goes from his home, not to revisit it, perhaps, for twenty years, are yet upon him—when the voice of warning will find a place in his heart—let him impress upon him that he must demean himself as a Christian ought, and show what a privilege it has been to him to have had a Christian training in the centre of a Christian church. Let us, for one moment, think, if we can, humbly, not dogmatically, what have been God's

purposes in allowing this most extraordinary outbreak of Satanic wickedness to befall the world.—First, certainly, God has proved to us in a plain way that we are all dependent on Him from day to day. It so happened in the year 1848—the memorable year when the thrones of Europe were shaken to their foundations—I was visited with a serious illness, which for two weeks deprived me of the power of knowing anything that took place in the world beyond the reach of my own room. When I laid down all Europe was in perfect tranquillity; there was as little thought of any vast outbreak of demoniacal wickedness throughout the whole continent of Europe as there is at this moment. When I awoke there was not a king sitting on his throne save in our own beloved island, and the countries immediately connected therewith, or in the further regions of the south, or among the barbarians of the north. Nothing could more strikingly bring to one's mind how insecure is the whole world except when it depends on God; and when we awoke one morning and found to our astonishment that the great empire of India on which we had so long prided ourselves had collapsed, and was disappearing altogether, there are few of those now present in this room, I hope, who had not the thought forced upon them of the dependence of the world upon the Almighty hand which rules the destiny of our race. And when God thus vindicates to himself the absolute governance of the world, He also lets us see what becomes of those fine theories of human nature by which we are told that man educating himself without religion may become, not only great, but good. I fear we cannot for a moment hesitate to grant that, however much we may have wished to exalt human nature before, we must now think very lowly of unregenerate human nature.

"Talk of the Roman Matron and the Roman Maiden! We shall henceforth talk of the British Matron and the British Maiden. (Cheers.) We know how, under circumstances to which it was impossible to suppose they would ever be exposed, they have risen superior to every attempt to degrade, every attempt to terrify them, and as long as the world lasts, the memory of these mothers and daughters of England will be revered wherever the English name is known. We have set before us by them pictures of Christian resignation which we delight to venerate; and when we read their letters we find in them the spirit which has nerved them to such trials. When we read their letters we see the spirit by which they were animated. I read last night two letters from a lady, since massacred, with her husband and child, who for weeks was expecting every hour the fate which at last fell upon her. While in this awful expectation she wrote a journal day by day, which was transmitted to her friends at home, and never out of Holy Writ have I ever read words that spoke more truly of the reality of Christianity, of the strength of Christian faith, than in those few pathetic pages. That is but one specimen out of hundreds which we rejoice to think so many families in this country will be able to lay by and treasure up among their most precious memorials. One other thought only, before I sit down—what God intends by this great warning?—He calls upon us by our Christianity to show that it burns brightly in our own hearts by assisting those who are any way in need; and reminds us, that as we value the many and varied blessings which that Christianity bestows, so we should endeavour to spread them throughout the length and breadth of the world. It may be long before this glorious result can be attained, and the precise mode by which it is to be achieved may be difficult. We shall have no right to make complaints if our progress be slow; but we shall have great reason to complain if the slowness of the progress at all arises from our remissness in sending forth men to the work. There will be no want of men to go and preach the Gospel. It may be this very emergency may be intended by God to rouse the slumbering energies of many young men now studying Divinity in our Universities. If it be true that the dangers of a soldier's life, as exhibited by this outbreak has summoned many young men to enlist who before held back when there was no prospect of danger, so it will be with us; and though we experienced dif-