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"Evangelical Truth--Apostolic Order."

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HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 13, 1859.

No. 41.

Calendar.

CALENDAR WITH LESSONS.

| | | MORNING. | | EVENING. | |
|----|---------------------|--------------|--------------|------------|-----------|
| 10 | 1st Sun. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 11 | 2d Sun. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 12 | 3d Sun. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 13 | 4th Sun. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 14 | 1st Mon. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 15 | 2d Mon. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 16 | 3d Mon. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 17 | 4th Mon. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 18 | 1st Tues. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 19 | 2d Tues. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 20 | 3d Tues. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 21 | 4th Tues. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 22 | 1st Wed. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 23 | 2d Wed. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 24 | 3d Wed. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 25 | 4th Wed. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 26 | 1st Thurs. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 27 | 2d Thurs. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 28 | 3d Thurs. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 29 | 4th Thurs. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 30 | 1st Fri. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 31 | 2d Fri. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 1 | 3d Fri. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 2 | 4th Fri. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 3 | 1st Sat. in Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 4 | 2d Sat. in Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 5 | 3d Sat. in Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 6 | 4th Sat. in Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |
| 7 | 1st Sun. after Lent | 1st Matt. 23 | 1st Ezek. 10 | 1st Heb. 4 | 1st Th. 3 |
| 8 | 2d Sun. after Lent | 2d Matt. 23 | 2d Ezek. 10 | 2d Heb. 4 | 2d Th. 3 |
| 9 | 3d Sun. after Lent | 3d Matt. 23 | 3d Ezek. 10 | 3d Heb. 4 | 3d Th. 3 |
| 10 | 4th Sun. after Lent | 4th Matt. 23 | 4th Ezek. 10 | 4th Heb. 4 | 4th Th. 3 |

Poetry.

THE NEW YORK PROTESTANT CHURCHMAN.

FATHER in this our darkest hour,
When scathed we've felt the lightning's power,
And blinded, humbled, almost crushed,
Full even hopes and tears seem hushed;
Oh, listen to our wretched cry,
Breathed through our solemn Litany,
Spare us, good Lord.

Oh, Holy, Blessed, Three in One,
Who gave all power to the Son,
Saviour! we beg thy blessed aid
To lead us safely through the shade;
Oh, may we meet thy pitying eye,
While listening to our Litany.
Hear us, good Lord.

While low we kneel, oh, from our side
May holy angels hush pride,
And faintly bound, may they convey
Evy and malice with their train;
Grant that with ours ascend their cry,
Scaphic through our Litany.
Believe us, good Lord.

And wilt Thou strength n those who bend,
And please extend Thy blessing hand,
To comfort all who starve and fall,
And grope beneath the dusky pall
Of him who weeps when angels cry,
So earnest through our Litany.
For help, good Lord.

Then when at evening's golden hour
Day's glorious orb is losing power,
When glaz'd the sun an' faint the breath,
Sure herald of the angel Death,
Oh, Lamb of God I accept the sigh
Moaned through our solemn Litany,
Mercy, good Lord.

Once more when earth to earth is given;
When aching hearts the blow has given;
When through the blue ethereal space,
The spirit wail'd and met Thy face,
Oh give us faith to look on high
And feel Thou'st heard our Litany.
Grant us Thy peace.

Religious Intelligence.

THE CATHOLIC CHURCH.

For philosophical historian cannot but take the Incarnation as the central, or turning point, in the history of mankind; for all the forces of society converge around it, all preceding history prepares for it, and all succeeding history dates from it. The history of the world, ancient and modern, can only be understood with reference to Christ; and, on a theme so vast and comprehensive, the human mind is safest in the Church. In the Litany, we pray the good Lord to deliver us by the "mystery" of his Holy Incarnation; and this, of all others, perhaps, is that which is most for implicit acquiescence, and the renunciation of curiosity and inquisitive reasoning. The words in the Nicene Creed, God was made MAN, demand that we should keep silence, and wonder and adore. We enunciate a fact which is the very foundation-stone of the Catholic Faith, and all of the ages of God with man, past, present, and to come. Error here will run like a subtle poison through the whole compass of our deepest and most solid beliefs; and upon the accuracy of our conceptions on a point depend all right apprehensions, all true accurate ideas concerning the Church, and God's all purpose with the kingdoms of the world that

He that dwelt in Heaven in the bosom of the Father, of His own will, and of His own love, came down to earth. He took flesh, He abode in flesh, He was a man, being in all points tempted as we are, yet without sin. God prepared a body for Him. By the Holy Ghost, the substance of human flesh and blood, the rudiment of body, was separated, formed,

and quickened; and the Son of God was made flesh and dwelt among us, possessing all the affections and sympathies which are common to man. He took part of flesh and blood that, through death, He might deliver us; and in all things was made like unto His brethren, that He might be a merciful and faithful High Priest; and, having suffered being tempted, He is able to succour them that are tempted. And this is the very ground of our confidence before God, that although Christ be very God, yet He hath become capable, through the manhood He hath assumed, of suffering pain and undergoing death, and of sympathizing with us in all our trouble. He became man for our salvation, and, therefore, having died for our sins, He remains man for ever, and hath obtained an unchangeable Priesthood after the power of an endless life, whereby He is able to save to the uttermost those who come to God by Him. This, therefore, is the astounding mystery which we believe, and are assured of, upon the witness and revelation of God Himself; but which as to the mode of its accomplishment, is as much beyond our comprehension as the mystery of His own being. In the God-man, Christ Jesus, are all the promises of God yea and amen: He is the all in all; the beginning and the end of divine faith in the soul. And when He shall appear, we shall appear with Him in glory.

The coming of the Lord to this earth is plainly declared in many parts of Scripture, but several and distinct events are referred to. It is said in one place, "His feet in that day shall stand upon the Mount of Olives, when He shall judge the quick and the dead at His appearing and His kingdom." The kingdom of the Lord is spoken of in Holy Scripture in more senses than one. He is in one place said to have a kingdom which shall not be unlimited in its duration, concerning which it is said, "Then cometh the end when He shall have delivered up the kingdom to God." The kingdom which shall thus be delivered up is, no doubt, a dispensation ordained by God for the express end of eliminating from the reformed creation all that is opposed to the perfect blessedness of His creatures. And no man holding the true Catholic Faith can so look upon the present age, whether as respects the progress of human society, or the condition of the Church on earth, or the state of the dead in Christ, as though it were, or ever will become the era wherein we shall receive the abiding or perfect state of things. The resurrection of the dead, and the future life, are the hope of the whole creation which groaneth and travaileth in pain together until now. The earnest expectation of the creature waiteth for the manifestation of the sons of God, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And not only the creatures sensible and insensible, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of the body.—N. Y. Churchman.

From the Protestant Churchman

St. Louis, Feb. 1, 1858.

MESSES. EDITORS:—It will gratify you personally, I know, as well as your readers, to learn two facts I am going to state respecting St. George's parish, in this city.

About nine months ago the Rev. T. H. Hopkins (then a deacon) was called by the above parish as its minister, *pro tem*; or, in other words, was engaged on trial. He had served the parish but a few weeks, when—so much was he liked for his amiable character and his earnestness in his calling—he was engaged as permanent minister of St. George's.

At the time he assumed the responsibility of the parish there hung over the church an increasing debt of about \$3000. This debt, which the vestry had made several ineffectual efforts to remove, the new energetic rector desired, with all his heart, to remove, and he offered the vestry his personal efforts to bring about its liquidation, could a feasible plan be devised for that purpose.

To do this, the vestry, having conferred with the rector, decided on the following plan, namely: to get subscriptions from the congregation of such sums as they might be willing or able to give, Mr. Hopkins undertaking the use of personal calling on the members.

Early in December he entered, in strong faith, upon his arduous, and by no means agreeable work; and in the course of six weeks collected the sum of \$7000, \$2000 of the same having been previously made by the ladies of the parish, through a fair for the church's benefit.

Thus has Mr. Hopkins freed St. George's from a debt which was burdensome and increasing, and we all here think he has "done wonders."

But another cheering fact I have yet to state, which is, that the congregation has tripled since he came to minister among us, and the Lord's table has a largely increased number of guests.

At the first confirmation under Mr. Hopkins' ministry, thirty-three persons assumed their baptismal vows, and there is soon to be another confirmation in the parish.

Mr. Hopkins is a son of Bishop Hopkins, of Vermont, and is now a priest, having been ordained to that office by his father, on invitation of Bishop Hawks, of this diocese, about three months since.

The facts I have stated deserve to be chronicled, if for no other reason but that they will prove a noble and encouraging example to other parishes and rectors.

And as for yourselves, I know you will say, God speed St. George's and its rector.

Yours truly, E. S.

The Bishop of Lichfield has addressed the following letter to the clergy of his diocese on the prospect of peace:—

Eccleshall, Feb. 18.

"My Reverend Brethren—We are at a crisis of no little importance in our national state. The war for the successful issue of which we not long ago implored the protection of Almighty God, has more than realized the anticipations of difficulty and danger and loss with which we entered upon it. While therefore, we look back upon its events, we have much cause to be humbled. But we have much cause to be thankful, also for the signal deliverances and successes with which our arms have been blessed, and yet more for the unparalleled ministrations of mercy which the sufferings of our sick and wounded soldiers have called forth. The war still continues; but the peace conference now about to be held at Paris opens a prospect of its termination. To the issue of that conference we cannot but look with no common anxiety, involving as it must the best interests, not of this nation alone, but of Europe and the world. It will not, then, I trust, be regarded otherwise than as 'a word spoken in due season,' if I now ask you to 'beseech and exhort' the people under your pastoral care to be earnest in their supplications to Him who disposes the hearts and minds of men, that He will be pleased to give such a spirit of moderation and wisdom to those who are appointed to take a part in the conferences as may lead to a peace concluded upon right principles, and therefore honourable and beneficial to all, conducive to the security and prosperity of nations, and to the extension of Christ's kingdom of 'grace and truth' upon earth. There is no need to enlarge upon the subject. It speaks for itself to the thoughtful and the patriotic, to the benevolent and the religious. Earnestly commending it to your consideration, I remain your affectionate brother and faithful servant.

"J. LICHFIELD."

HINDOO WORSHIP, &c.

The worship of the Hindoos is not confined to their innumerable gods,—they descend to the adoration of various animals. They worship a particular species of hawk, which they believe to embody one of their gods. Mr. Caldwell saw one man engaged in throwing strips of meat into the air, which a hawk over head darted down and caught before it fell to the ground. The man was not amusing himself with the bird, he was worshipping his god.—But the most sacred animal in their eyes is the cow. It is safer to murder a man than for a Hindoo to kill a cow, in which they think that the highest divinity resides. The practice of Europeans who eat meat must have used them as witnesses others perform this act of destruction, but they have no concern in it themselves.

It is almost impossible for an Englishman to gain any insight into the private life of the higher Hin-