

The Church Times.

"Evangelical Truth—Apostolic Order."

VOL. 8. HALIFAX, NOVA SCOTIA, SATURDAY, SEPTEMBER 10, 1857. NO. 88.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	20	Jerem. 85	Matt. 21
S.	21	Jerem. 86	Cor. 6
S.	22	Ecclus. 56	Ecclus. 38
S.	23	Zech. 9	Zech. 9
S.	24	Zech. 10	Zech. 11
S.	25	Zech. 12	Zech. 13
S.	26	Zech. 14	Zech. 14
S.	27	Malachi 1	Malachi 1
S.	28	Malachi 2	Malachi 2
S.	29	Malachi 3	Malachi 3
S.	30	Malachi 4	Malachi 4

* The Athanasian Creed to be used.

Poetry.

LORD, WE THANK THEE FOR THE LIGHT.
BY THE REV. EDWARD C. JONES.

"We thank Thee for the good examples of all those Thy servants who, having finished their course in faith, do now rest from their labors."—*Burial of the Dead.*

Lord, we thank Thee for the light
Which the dear departed shed
While engaged in Faith's stern fight,
And by Satan buffeted;
Living in thy faith and fear,
In thy faith and fear they died;
Walking in a purer sphere,
With thy likeness satisfied.

While their tongue could lisp thy name,
How it longed thy love to tell!
While their mind a thought could frame,
It was of Immanuel;
While their eye could dart a ray,
Warm affection lingered there;
While their knee could bend to pray,
How their wrestlings stirred the air.

Lord, we thank thee that they pressed
Onward to the sapphire throne;
Persecuted oft, yet blessed,—
Though deserted, not alone;
How they leaned upon thine arm!
How they trusted in thy blood!
And, protected thus from harm,
Braved the fire and faced the flood!

They have laid aside the form
Which we loved to venerate,
But their virtues yet may charm
While they for our advent wait;
All those works in thee were wrought,
All those graces sprang from thee,
By thy might they daily fought,
By thee won the victory.

Lord, they rest in glory now;
No fatigue their worship mars;
Round each consecrated brow
Gleams the diadem of stars;
In the retrospect of life,
How they bless the guiding power!
Thankful that, through all its strife,
They retained the Spirit's dower.

May our consummation be
With those dear ones at the last,
Meeting by the crystal sea,
Those that have before us passed:
Living in thy faith and fear,
When in peace we, too, have died.
May we in that happier sphere
All with Christ be glorified.

—*Epis. Recorder.*

Religious Miscellany.

[Correspondence of the Church Journal.]

TORONTO, August.

The prospects of sound religious education for the young in this city have wonderfully improved during the past few months, and are still improving in a most cheering manner. This, however is not from any tendency on the part of the government to give the same measure of justice to the Church that is given to the Romanists. We are treated with utter contempt when we ask the privilege of applying the money raised for educational purposes from ourselves, in our own way. When in accordance with the dictates of conscience we build and establish Church schools, it is done by voluntary offering, while in addition we are tremendously taxed to support the godless system. Roman Catholics, on the other hand, have every facility given them to establish separate schools at the public expense, while in Eastern Canada, if the parishioners of St. Tizige, St. Didace, St. Columbin (or any of the myriads of other Saints who puzzle our Upper Canadian postmasters when the seat of government is West), require a plank walk to their Church door,—a bell, spire, or weathercock, forthwith a petition to Parli-

liament is drafted by Pore Antoine, Alphonso, or Dominique, praying for relief. The Honorable Monsieur who represents the constituency shows the overwhelming necessity of the case, and Parliament, which, as I once remarked, is to a great extent a lay Convocation to devise means for the relief and benefit of the Romish Church, views the petition with unctuous benignity, and immediately puts its hands in—the public purse, and the plank-walk, spire, bell, or weathercock is *fait accompli*. The clue to the whole is that the government cannot hold office without Lower Canadian votes, and therefore Rome has only to ask and receive, while its character for a virtuous devotion to "civil and religious liberty all over the world,"—hatred of "priestly dominancy," &c., must be sustained among Upper Canadian radicals, by snubbing the Church upon all occasions.

But to return to the sound educative movement from which I have digressed. What has been done and is doing by Toronto Churchmen, under so many disadvantages, shows that there is real earnestness of spirit in the great work. On former occasions I alluded to the parochial schools connected with the Cathedral church of St. James and with the Holy Trinity. The head master of the latter is from the celebrated Training College of St. Mark in England, and was master also of an English Grammar School. This gentleman is just opening classes in his parochial school for educating in the classics, mathematics and other branches of a sound education, which will prove a great advantage to many of the more respectable members of the congregation, who have been at a loss to know where to send their children. Trinity College, also, is about to establish a first class Grammar School, at the West end of the city, as a feeder to itself. Along with allowance for outfit and passage £400 stg. per annum, for three years, has been guaranteed to the head master, who has been selected in England by competent authorities.

Dr. Lett, the zealous incumbent of St. George's Church, is determined that his parish will not be behind others in the good work, as the following extract from a late city paper will show:

"ST. GEORGE'S CHURCH PAROCHIAL SCHOOL.

"The ceremony of laying the corner stone of St. George's Church Parochial School took place on Thursday last, in presence of a large concourse of people. The ceremony was performed by Mrs. Lett, assisted by the Rev. Drs. Lett and Adamson, and Churchwardens Dennison and Harman. At the commencement of the proceedings Dr. Lett delivered a very spirited address, tracing the history of the building fund to the present time. He dwelt particularly on the munificent subscription of two hundred pounds by our respected fellow citizen, John Arnold, Esq., and he also alluded to the very valuable services rendered by Mr. Harman in husbanding the fund, which, from a very small sum, now amounts to upwards of six hundred pounds. A hymn, written for the occasion by Mrs. Graham, Organist of the church, was very well sung by children of the Sunday School, after which the stone was laid, when the splendid band of the Canadian Rifles played "God save the Queen." The Rev. Dr. Fuller made a few remarks, complimenting Dr. Lett and the Churchwardens on the success of their endeavors to found a place wherein a sound religious as well as secular education might be imparted to the youth of that church. The "One Hundredth Psalm" was then sung by the whole assembly, after which the benediction was pronounced by the Bishop.

"Immediately after the close of the above ceremony, the children of the Sunday School were marshalled, and proceeded in procession, headed by the band, from the church to the Grange Grounds, where a sumptuous entertainment was prepared for them by the liberality of the members of the congregation. After having done full justice to the good things set before them, the children engaged themselves in running and jumping, swinging, and various other amusements, until the evening, when they all dispersed, highly gratified with the day's festivities."

From these few gratifying items it will be seen that the Church in Toronto, in this most important matter of religious education, is not merely talking,

but vigorously acting. Here we have a good prospect that the young members of the Church will not be merely armed to achieve material success in the struggle of life, the sole aim and end of our national system, but especially formed and moulded in "the faith once delivered to the Saints," and taught to do their duty to God and man in the state of life to which it shall please God to call them.

Moved by the energy displayed by the Church on behalf of a sound religious education, and in order to manifest that the Government system is everything that it should be in that important respect, the Council of the Provincial Board of Education have lately issued an edict to the effect that, in the "Toronto Model School," "the Creed, the Lord's Prayer and the Ten Commandments," shall be taught to all pupils whose parents do not object to this instruction. This injunction has elicited some angry letters from parties who do not believe "in the resurrection of the dead," "the descent into hell," &c., and who consider it an extraordinary hardship that the minds of the young should be impressed with such ideas. One of our daily papers, also, is sorely exercised at this daring encroachment upon freedom of thought.

Of course, the quality of teaching will depend upon the creed of the teacher. Mr. —, a zealous member of the Romish Church, will show that the "Holy Catholic Church" has no reference whatever to anything favoring of Protestantism. Mr. So-and-so, the Baptist, will explain that it comprises everything "Protestant" to be found on the list of five and twenty sects that overrun the land; while Mr. —, the conscientious churchman, will be puzzled to harmonize his explanations of the point with the views of the parents of "different denominations" who place their children under his charge. The plan adopted by the council is similar to that of Mr. J. H. Cameron, on which I lately dwelt, showing, as I have done above, the *reducciones ad absurdum* with which it sounds. The gentleman alluded to is now visiting England—is taking a prominent part in various Church movements, and has been complimented lately, in the highest strain of compliment, by the eloquent Bishop of Oxford. I trust that his contact with English churchmen will convince him that nothing short of a real Church education can meet the requirements, or satisfy the consciences, of true members of the church.

I mentioned in a late letter that there were three candidates spoken of for the Rectory of London—Archdeacon Bethune, Mr. Kennedy, and Mr. Geddes. Since I wrote, the Archdeacon has requested his friends to withdraw his name, as he has no desire to seek for the appointment, and Dr. Fuller, Rector of Thorold, has been induced to come forward as a candidate in his stead. All three are good churchmen, and earnest in their vocation. There will be no unseemly opposition, however, for two will retire, I believe, when it is manifested that the third has a better prospect of success.

HEBRON.—We reached Hebron an hour or two before sunset, and found our tents pitched in a grove of olive trees, just outside the town, on what some travellers consider to be the plain of Mamre. Several of the principal men of the place, Arabs, Christians and Jews, called on us at our tents, and accompanied by some of them, we visited the town and the interesting localities which it contains. The traditional spots of Hebron are few; but the Biblical memories which cluster about its hills and vales are among the most interesting in Scripture story. Here Abraham dwelt in his tents, and entertained the angels of God; from the hill on the east he saw the smoke of burning Sodom go up as the smoke of a furnace toward heaven; and here, doubtless, under the mosque, is the tomb which contains not only the dust of him who was styled the friend of God, but also the remains of Sarah, and Isaac, and Jacob, and Leah, who were all, according to Scripture, buried in the cave or burying place of Machpelah.

We walked around the mosque which has been built over the cave, but no Christian is allowed to enter it; they are only permitted to look through a hole near the entrance. We visited, also, the Pool of Hebron, built like the pools of Solomon, only much smaller, but noted as being the place over