

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. X. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 31, 1857. NO. 44.

## Calendar.

### CALENDAR WITH LESSONS.

Day & Date.	MORNING.	EVENING.
S. Nov. 1	21 Sun. of Trin. Habak. 2 He. a 11 Prov. 1 Ro. 6:19	17 Col. 4
M. 2	All Saints' D. Eccus. 18 Luko 18 Eccus. 17	19
T. 3	19	20
W. 4	20	21
T. 5	21	22
F. 6	22	23
S. 7	23	24

\* Proper Lessons for All Saints--Mornings, Wisdom 5 to ver. 10, Evening, Wisdom 6 to ver. 17.  
 † Proper Lessons--1st Lesson, 2 Samuel 23, 2nd Lesson, Acts 23.  
 a Psalms, Morning, 64, 124, 125.  
 † Begin verse 33, and chap. 12 to verse 7, † To verse 17.  
 ‡ To verse 13.

## Poetry.

### WHO DID HINDER YOU?

"Ye did run well, who did hinder you that ye should not obey the Truth.--GAL. v. 7.

How well ye ran when first your eye  
 The pardoning glance of Jesus caught;  
 Each nerve was strung to ecstasy,  
 At the bright goal the spirit sought:  
 Like Isthmian racers how ye sped,  
 The feathered arrow was your type,  
 And saints, aglow with feeling, said,  
 For glory ye would soon be ripe.

And who did hinder you to press,  
 With equal purpose to the end?  
 Do you salvation prize the less,  
 Or grudge the zeal you once did lend?  
 Is Heaven no boon your toil to claim?  
 Is Earth the keen supplanter now?  
 Or will you that dear Lord defame,  
 By lightly thinking of your vow?

Say who did hinder you? Not God,  
 His pledge of grace is still redeemed;  
 As light upon the frozen clod,  
 His Spirit on your pathway beamed;  
 And as you toiled with single eye,  
 The Father who observed his sons,  
 Said to the armies of the sky,  
 "Behold, my child! how well he runs."

Oh, who did hinder you? Did faith  
 Grow feeble as your labours rose?  
 When others left the narrow path,  
 Did you desire the road they chose?  
 Once, Truth was mighty to control  
 Each errant impulse of the heart;  
 With eye averted from the goal,  
 Must Truth, and you, forever part?

Ye did run well, has gold, or lust,  
 With vampyre greed upon you fed?  
 Have Sodom's apples, formed of dust,  
 A dainty table near you spread?  
 Has the light jeer, like barbed lance,  
 A keen insertion swiftly made?  
 And of that one sarcastic glance,  
 Have you, a hero, proved afraid?

Hindered! when grace was full in store--  
 Hindered! when angels gazed with joy--  
 Hindered! when mercy's open door,  
 Disclosed such peace without alloy--  
 Hindered! when Jesus to the crown,  
 Pointed with finger radiant still,  
 And passing to destruction down,  
 Amid the blaze of Zion's hill!

Come back; come back! Begin the race,  
 With energies all freshly strung;  
 And seek His reconciling face,  
 To whom in days gone by you clung.  
 Anointed by His Spirit, press  
 To that exalted prize again,  
 The end will all the labor bless,  
 For, running, ye shall soon obtain.

—Episcopal Recorder.

## Religious Miscellany.

### NEW YORK.

The Convention of the Diocese of New York has recently been held. Some important questions came before it, among them the defining the rules which should admit Priests and Deacons to the right of voting in Convention. The proceedings passed off very harmoniously, and beneficially to the interests of the Church. At their conclusion, the Provisional Bishop thus feelingly and affectionately addressed the Convention:—

"He had not intended to say anything special to them at the close of this session, but some circumstances had occurred within a very recent period, which, together with a feeling which pressed upon his mind at all times, had induced him to say more

than he had designed. He should speak very briefly, very informally. He had adverted to a feeling which constantly pressed upon him. It was this. He was very much in the position of one before such a city as Delhi, in the forefront of a great battle. Life was very uncertain. He never left home—not that he was exposed to any special hardships or dangers, not that his health suffered from the labours he had endured—but he never left home, such were the casualties of life, without making some arrangements in contemplation of the idea that he might not return. And he was not without the feeling that this might be the last opportunity he should have of speaking to them. He had written his Annual Address long, for the purpose of embodying in it what he might not have the opportunity of saying hereafter. In the first place, he desired to advert to the subject of the Missionary Committee of the diocese. They had sent home some sixty or seventy missionaries, with a deficiency of \$2,500 in the treasury. It was a very small thing this great diocese had to do in order to be just, and in that act of justice to render mercy to those whose life was full of mercy. One per cent. on the salaries of the clergy of this diocese, would more than make up this deficit. As Bishop of the diocese, he would recommend them to make a contribution which should in some measure meet the demands of the missions of the diocese; and the proportion of one per cent. on the salaries of the clergy, at the same time that it would supply these demands, would not interfere with the ordinary contributions to other objects. If they would adopt this plan, they would enable the missionary to pay his little debts, and to feel that he was relieved from that disagreeable position in which they had placed him by their neglect. And now he came to a topic which he always approached with reluctance—the subject of differences. They never adverted to the differences which existed in the Church without conveying an exaggerated idea respecting them in the public mind. He could not speak of these differences without the public drawing exaggerated inferences from what he might say of them. If any one would go through the diocese as he had done, and sit first in the library of one laborious clergyman, and then in that of another, talking with each about his parish work, they would feel that the differences about which so much was said were the veriest trifles on earth. If they would go about and sit down with brother after brother, and see how much they were all interested in the same great objects, their sympathies would be enlarged, and they would see each individual, not on his wrong, but on his right side. They would come out of their own narrow centre of ideas, would understand their brethren better and appreciate them better; and they would all help to heal differences. Let each one, then, go about among his brethren, overlook little things that might seem to be slights, and for get, above all, those things which might seem to be wrongs towards himself. It was said by a great authority, "Do a man an injury and you make him your friend for life." O, if they would only learn to imitate Him who laid down His life for those who rejected Him—if they would learn to think less of themselves and more of others—less of their own ideas and objects, and more of the ideas, and feelings, and sympathies of others, they would soon bring about quite a different state of things. And if they would, on all sides, abstain from extreme statements and misrepresentations, with regard to the ideas of others, the objects of others, and the qualities of others, and take care to keep their hearts and hands free from petty feelings, petty policies, and petty aims, they would take a mighty step in advance. He took great pleasure in saying, in regard to the officiating persons of this diocese, that he had found them in the highest degree faithful, disinterested, and intelligent, in regard to all their duties. In the Standing Committee he did not think there had been a question treated in the least degree as a party question, or decided in any way except on a principle which would have commended itself to every member of this Convention. He did not think there was a man on that Committee capable of acting in a narrow way; and he could say the same of all the other official persons, in the diocese. They were a

set of men of which our Church might well be proud. And he never went through this city communicating with them, or through the diocese communicating with the laity, without feeling—and in saying this he did not mean to disparage any others—that there was something of which a Churchman might reasonably be proud. But let them address themselves more to the heart. Let them feel more and more that they stand upon the brink of eternity—that there was another place than this world where they were soon to be assembled. "Yes," said the rt. rev. prelate, "the thin veil which hangs suspended between us and the unseen world, and which so many around us are passing through, day after day, we shall speedily pass through, and find ourselves on the shores of the future world, surrounding that awful Presence above. May it be the lot of us all to have addressed to us by that voice of all voices, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!' God bless you now, God bless you forever!"

### INDIA.

The London Times, Oct. 6, has the following fitting remarks *apropos* of tomorrow's observance:—"The highest religions of India, the purest professors of those religions, are to be found in the followers of Mahomet and in the Brahminical castes. Both hold the most extravagant fables; both have one common feature of the grossest sensuality, and that kind of it which most debases the soul; both have ridiculous prohibitions; both are evidently doomed, soon or late, to disappear. The one are persecutors on principle, the other brutally selfish and indifferent to the welfare of the rest of the world. Surely by this time Christianity, even under the prohibition of proselytism, ought to have shone out so conspicuously as to overshadow and shame away the coarse stupidities and vile drivellings of either Mussulman or Hindoo. At all events, even conceding that a long established superstition, embodied in a social system, requires time to wear away, we ought to have stood high in that land of many religions as a consistent, believing, just, kind, and holy people. That we have not even done this, and that we are regarded simply as unbelievers, with little religion except a few negative tenets which we find convenient for political purposes, must be deemed to prove a shortcoming in our practice. It must be our fault that we Christians stand so much lower in the religious scale in India than we did in the scale of ancient paganism.

"But, if we venture to say what ought to have been accomplished, and if we hold this fearful outbreak to prove the insufficient discharge of social and religious obligations, it does not follow that we are to fix the charge exclusively on the servants of the East India Company, or any portion of them.—On the contrary, we doubt if there is any class of persons who so thoroughly represent the prevailing tone of English society, the standard of our morals, and in particular our mode of dealing with dependants, as the Anglo-Indian community, whether in the civil or the military service. It stands to reason, of course, that they should do so. They are fresh from our firesides; they are generally the best, the most promising, the most genial, the most loved, the most favored of the youth in that very large and comprehensive body called the middle class of British society. It is from the higher mercantile and the professional classes that the Company's servants are chiefly selected; and from these sources they derive their manners, their morals, their religion, their politics. There is no need to inquire how far a different result would have been obtained had the range of selection been wider above or below. It is her middle class that England is proud of, and in it she finds her most characteristic development.—That is the section of England that has been most established on the banks of the Ganges and throughout that vast continent, whether in its courts or its camps. We feel very sure that if no other country than England could obtain so quick, so quiet, and so complete a possession of that vast empire, no other class but that we describe is so qualified for the undertaking. Indeed, as we have said, it is pre-eminently England, the England of politics, of enterprise, of freedom, of philanthropy, of justice, and truth. So, then, whatever the faults of the