

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MOORNING.	EVENING.
S.	Dec. 13	Isaiah 25	Acts 13
M.	14	Isaiah 41	Isaiah 38
T.	15	Isaiah 49	Isaiah 44
W.	16	Isaiah 46	Isaiah 48
T.	17	Isaiah 47	Isaiah 49
F.	18	Isaiah 49	Isaiah 50
S.	19	Isaiah 51	Isaiah 52

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

Poetry.

THE BLACK FROST.

THERE was gladness in the woodland,
There was laughter in the vale,
When yester morn's soft breezes
Bore old Winter's dying wail,
But the evergreens loomed darker at the melancholy tale.

All lovely the earth brighten'd
'Neath the sunny April skies,
For her new-born flowers bent o'er her
With their meek and dewy eyes,
Half in tears, and half in laughter, with a wondering
surprise.

The brooklet, deep in shadow
Of the deathless cedar tree,
Leaped wildly on its glad way,
In a frolic ecstacy,
With the stately orange blossoms falling on it from the tree.

Thus it danced away, no longer
By an icy fetter bound,
Through the dark and leafy wildwood,
Till an open glade it found.
Life followed in its footsteps—pretty buddings nodded
round.

The little snow-birds warbled
To their comrades o'er the sea,
"Come home and take our places,"
In the budding linden-tree,
For our friend, Old Winter, dieth on the violet sprinkled
lea.

Oh, my heart was full and grateful
Full of praises as was meet,
When I walked on yester-even,
With a varying step and fleet,
Lest I should crush the flowers that were clinging round
my feet.

In their tear-bedimpled faces,
In their soft and starry eyes,
There was something pure and holy,
And I dared not sacrifice
One life from out their myriads for my own heart's vanities.

I left them in their beauty—
Let them live—and let them die—
Where the sportive winds may whisper
Love's untutored lullaby,
And their kindred's perfumed petals may o'ershadow
where they lie.

Another morn hath risen—
Oh, I'm weeping very sore—
For my dreams of yester-even
Were but dreams, and nothing more,
For Old Winter was but sleeping, he is warmer than
before.

He hath wakened in no fury,
In no wind-blast hath he sped,
From our slumbers light to rouse us,
As with omens full of dread:
But in silence and in darkness wide the ruin he hath spread.

There is moaning in the woodland,
There is wailing in the glen,
Deeper, darker, falls the shadow,
On the care-worn brows of men,
They are mourning, they are mourning, for what cannot
be again.

On the hill-tops, by the road-side,
Where my feet were loth to press,
Lest some dainty flower's life-blood
Should repay the dear caress,
I seek them, but no longer smile they, answering my gaze.

I will wander on, still hoping,
As my foolish longing saith,
I have found them! they are frozen
In the icy clasp of death,
And no perfumed zephyr hovers o'er their last expiring
breath.

The leaves hang dry and yellow,
From the withered orange bough,
Of the shining silver blossoms
There remains no vestige now,
Black and shrivelled, they lie trampled, on the cold, cold
earth below.

But with brightening verdure smiloth
Pino and cedar evergreens,
"We were scorned but yester-even,
Now we triumph once again,
We the only living creatures on the desolated plain."

Ah, I heed them not for sorrow,
For my heart is very sad,
Hope denied me—prospects blighted,
Which but yesterday I had—
And my flowers! oh, my flowers—let me weep them—
they are dead!

Hark! above the swelling tempest,
In the disappointed heart—
'Tis an angel's music-whisper—
And the passion clouds depart:
'Mid the light that breaketh round me, better thoughts
and feelings start.

Loving Father!—we have sinned—
Long our erring feet have trod
In the pathway of transgression,
'Tis Thy mercy's chastening rod.
Soul, bow down in mock submission, hush thy murmurs
—it is God.

—Episcopal Recorder.

Religious Miscellany.

AUSTRALASIA.*

Insisting that there was no possible legal difficulty in the way, the Chief Justice concluded, amidst warm cheering, by offering his services to prepare a constitution, and proposing, the following resolution, introducing the exact words of Bishop Broughton:

"That, in the opinion of this meeting, the early establishment of a Synod in this diocese, in which the clergy and laity shall take part with the Bishop in the due ordering and management of the affairs of the Church, is highly desirable; and that the adaptation of that measure, sanctioned and aided by the Legislature, so far as may be necessary to give effect to it, and to the canons, ordinances, and resolutions of such Synod, would largely tend to promote the quiet and good of the Church, and increase its usefulness in the diocese and throughout the colony."

The resolution was seconded by Mr. Blackett, who declared the speech of the Chief Justice "a clencher," and asked what possible good can be gained by the Bishop's going to Melbourne to seek counsel, when he had never condescended to ask it in New South Wales?

"If he had exhausted the advice of his own diocese, and had failed of success, it might have been wise to go to Victoria; but he has never attempted to ascertain what are the wishes of the clergy or laity of this diocese. If anything were wanting to prove the need of a Synod, it is this meeting. It is now about five years since I was present in this building, along with the Chief Justice, Mr. Metcalfe, and others, to discuss this very question—the advisability of a Synod. The whole matter was 'ventilated,' as they say, at meetings, in all parishes, and was subjected to all sorts of discussion, and the various meetings were unanimous that a Synod was advisable. Upon the strength of this expression the old Bishop went home, and, as we know too well—died. Now, if we had had a Synod at that time, we could have chosen our own Bishop. But as it was, the bishopric of Sydney went a begging all over England, Ireland, and elsewhere; and at last, after three years or so, the present Bishop arrived. And what then? Did he prosecute the affair from the place the old Bishop left it? Not a bit. He simply did—nothing. He disregarded the opinions of everybody, until it was impossible to be silent any more; and then he gives us a circular. In this circular is the strange part of the whole affair. The avowed object is to ask our opinion whether it is better to have a Synod now, or wait until he has met the Bishop of Melbourne. Now, considering that the Bishop has assumed to himself the right to shelve the whole question for the last two years, it seems strange that he should thus solemnly appeal to the whole Church for permission to delay a few weeks longer. What information could he expect to get? The subject was better understood five years ago than it is now. Two years have elapsed and no signs of life. Why should we wait any longer?"

(* Concluded from last week.)

The resolution was then put and carried unanimously. Mr. M. Metcalfe rose to move the following resolution:—

"That in the opinion of this meeting there is no difficulty in the nature of the subject, or likely to attend the settlement of the principles and details of the measure, which may not be overcome at an early period by the Lord Bishop, with the assistance of a committee of the clergy and laity favorable to the establishment of such a Synod."

The speaker urged that the delay in establishing the Synod was most ungracious, and that more respect ought to have been paid to the memory of Bishop Broughton than to have set at naught his long-cherished wishes on the subject:—

"The whole matter was discussed. The discussions were not done in the dark. All was open, and recorded in print. No one can plead ignorance of the opinions of the diocese. Bishop Broughton was a master mind—a man of wonderful ability. No man was ever able to rule alone and unaided that was the man. But he was most anxious for a Synod—he felt, and expressed strongly his feeling of his inability to manage the whole concerns of the Diocese. There is, no doubt, a lamentable want of interest in Church matters, and this makes the necessity of exertion more evident. The Bishop has said a good deal about the Church Society in his circular, and it must be admitted that this Society has done something. But it must be remembered that, after all, it is a mere machine for raising money—and every system must have something of this kind—but the Church Society fails from having no proper method of distributing the funds they collected. Another reason for the immediate establishment of a Synod is the question of patronage. Mere partisanship may be so effectually exercised as to deprive parishes of the ministry they approve and desire. The late Bishop Broughton was even-handed. He respected every man equally, and was willing to give all men their rights. I am sorry to say that from my observation this is not the case now. It is high time to alter the system of patronage altogether."

Mr. Lavers, in seconding the Resolution, urged that the Synod was a legacy bequeathed by Bishop Broughton, and Bishop Baker, as his ecclesiastical executor, ought to have handed it over before this. The resolution was then put and carried unanimously, and the meeting was wound up by some further observations from the chairman, stating his own view. The Rev. Canon Walsh said:—

"In a private communication to the Bishop I have already expressed my satisfaction in the temperate and conciliatory tone of his circular, but at the same time I cannot conceal my regret that he has not explained the nature of those important differences of opinion among the senior members of the clerical body to which the circular alludes. The Bishop seems to fear the publicity of discussion on these topics. It is here that we all join issue with him, and ask, if communications on these questions are made to any, why are they not extended to all? Surely we all feel an equal interest in a matter of the highest importance to the welfare of our Church. Why may we not all have an opportunity of calm and friendly discussion, and mutual interchange of opinions? Neither do I see why the opportunity should not be offered to the lay members of our Church—I do not see why those who take such an active interest in her welfare, and so freely contribute of their substance to her support, should be overlooked or disregarded in her councils. I have no disposition to hurry the Bishop on to any rash and hasty measures, but I do complain that he proposes no definite plan, but only asks whether we shall begin to consider the subject or not. As, however, this is really the only point brought before us, we must deal with it as we find it. His lordship expresses a desire to visit Melbourne in the spring, and take counsel with the Bishop of that diocese. As he gives his reason for doing so, I am disposed to accede to his proposal, that it may not be said hereafter that we placed obstacles in the way, as might be the case should any future difficulties arise, and his journey be now prevented. On this ground only can I see any reason for not objecting to the proposed visit to Melbourne, for I accept all that his Honor the Chief Justice has said on this