

The Church Times.

Rev. J. C. Cochran---Editor.

"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 26, 1864. NO. 30

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. Feb. 29	Quinquages. 8. Gen. 8. Luke 9	Gen. 12. Eph. 3
M. 27	Deut. 9. 10	Deut. 10. 11
T. 28	11. 12	12. 13
W. 1	13. 14	14. 15
Th. 2	15. 16	16. 17
F. 3	17. 18	18. 19
S. 4	19. 20	20. 21
S. 5	21. 22	22. 23

Poetry.

ALL FOR CHRIST.

"Thou, who didst stoop below
To drain the cup of woe,
Wearing the form of frail mortality;
Thy blessed labors done,
Thy crown of victory won,
Hast past from earth--passed to Thy throne on high,

Man may no longer trace,
In Thy celestial face,
The image of the bright, the flawless one;
Nor may thy servants hear,
Save with faith's raptured ear,
Thy voice of tenderness--God's holy Son.

Our eyes behold Thee not,
Yet hast Thou not forgot
Those who have placed their hope, their trust in Thee,
Before Thy Father's face
Thou hast prepared a place,
That where Thou art, there may they also be.

It was no path of flowers,
Through this dark world of ours,
Beloved of the Father, Thou didst tread;
And shall we in dismay
When clouds and darkness are around it spread.

O Thou who art our life,
Do with us through the strife,
Was not Thy head by earth's fierce tempests bowed?
Raise then our eyes above,
To see a Father's love,
Beam, like a bow of promise, through the cloud.

Ev'n through the awful gloom,
Which hovers o'er the tomb,
That light of love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend! Guardian! Saviour! which doth lead to
Thee."

Diocesan Church Society.

PUBLIC MEETING.

(Continued from last week.)

The Rev. HEBER BULLOCK, who seconded the Resolution moved by the CHIEF JUSTICE, spoke as follows:--

I felt much honoured when two years ago I was permitted to second a Resolution in parport similar to this, when it was moved by the same venerable member whose sage and pious words you have been again permitted to hear. I do not feel the honour less to-night, for it is indeed a privilege in such a Society as this, doing God's work as closely as it can in God's own way, to be authorized to stand up and in behalf of every one of its members, publicly to declare before God, that we have thankful hearts for the great care he has taken of us, and the blessing he has poured on our poor efforts for His glory--it is indeed a privilege to express a thankfulness, which by its very expression shows that we are not tired of the work, for in the cause in which we are engaged, well-called by the Resolution, the great cause of Christ's Church militant, success creates a greater sphere of action--the more we do and the more successfully, the greater will be the demand for labour--every new Mission opened is another channel for the conveyance of our talents, our alms, and prayers--so that when we own our hearts thankful for God's past blessing on our past labours, we virtually declare that we have hands ready for more work--when we offer up thanks for an increase of the harvest of immortal souls, we confess that we have faith and courage to break up more of the fallow ground in our Master's vineyard, and sow and water, and trust again for increase. O! all thankfulness--this is the best, for in it the life with the lips takes part--it is the very spirit in which a soldier of the cross should come up before his captain--not to

thank Him that his work is done, and that his armour may be laid aside, but to bring up the trophies of one campaign, prepared to do battle in another--to declare victory in one quarter of the field and turn to combat in another. This is what we pledge ourselves to do by this Resolution,--to thank God and take courage--to stand between the year that is past with its labour done, and the year that is passing with its task unfulfilled, with hearts thankful for the past, with hearts faithful for the future. God has done great things for us whereof we rejoice, and for these we are ardent; that He will do them again we have too trusting a faith to doubt, and what we want is grace and courage to offer ourselves willingly for his workmen--for though on and through our own strength we can do nothing, in and through His we can do all things. This in the 1st. clause of the Resolution we confess that results are in the hands of God, in the latter we admit that we do not expect His blessing on idle hands, but that if we expect to reap we must sow in faith and wait in patience. We admit the results are in the hands of God, that except the Lord build the house their labour is in vain that build it--except the Lord keep the city the watchman waketh but in vain, and for every victory gained by the spiritual agencies of the Church militant, this Society will call us up as it does this night, to lay our trophies where the Redeemer's feet--for every conquest of our Church as for the victories of our country's arms, we should come up before God with the thanksgiving on our lips and in our hearts--"Not unto us O Lord not unto us, but to thy name be the praise"--for without a constant dependence on the arm of heaven the greatest efforts of Christians and Christian Societies must prove abortive. The weapons of our warfare are not carnal, and whenever we depend on our numbers or our wealth, we fight as they who beat the air: therefore in God's name and might should we gather up our strength, in full confidence, that if we sow the seed that God has given and water it with the means that He has provided, He will surely give the increase. But while we ascribe all praise to God, and recognize every labour blessed, as blessed by Him, is it reasonable, is it right to sit down in sloth and carelessly wait for the work of God to come on us and our brethren--does the blessing come poured upon us free from all responsibility--do the talents committed to our trust call for no exertion to increase them? Oh no! far from it, every accession of wealth and power comes into our hands replete with an inseparable responsibility. Look at the tenure on which we hold them--man's utmost claim on earth and its possessions runs thus--"We brought nothing into this world and it is sure and certain we shall carry nothing out." All we hold is God's, and as responsible stewards we hold it--moreover it is required in stewards that a man be found faithful--and woe, unutterable woe is revealed to be his approaching doom who proves faithless--we have entrusted powers committed to our care and for good or evil we must use them--not only must we be on our guard that we use them not to the injury of ourselves and others, we must beware of the penalty that is attached to a hidden talent, the crime of doing nothing. We know the fate of the unjust Steward--let that deter us from abusing God's gifts--we know the doom of the unprofitable servant, let that deter us from keeping our talent useless through inactivity. Christianity is a work in which all must cooperate, a warfare in which all must serve--we are servants of God, and he who loiters and is idle robs God of rightful service--we are soldiers of the Cross, and he who slumbers at his post is traitor--he who is not with Christ is against Him, and in the mighty struggle that is now going on between the armies of heaven and hosts of Satan, all are either wearing the armour of Christ and doing Him service, or in league with the adversary--all are either workmen in the erection of a Church which shall hereafter fill the world, or destroyers who would lay its honour in the dust--The great cause is going on, and will go on whether we as a Society or as individuals choose to share the toils of the battle field, and join the song of victory or not--we have the power, we have the opportunity of helping--for we have love and faith and prayer--and love is power, and prayer with faith is power. It will be no excuse to say that God in His own good time will bring the chariot of salvation to its appointed goal--that He will guide the ark in safety over the waves of this troublesome world, until it reach that world where there is no more sea. This is no reason why we should scatter where we ought to sow, or leave the thorns to choke and the unbroken sods to destroy the good seed. We do not doubt that God has already prepared a diadem of victory for His brave Church, but this will not keep off the wrath of God from any faithless son who will not fight his battles. We do not doubt that the hosts of Sisera were doomed, but this did not keep off the curse of God from the craven hands that would not work His will--"Curse ye Meroz,

curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." Christ might with a word have caused the glory of His gospel to flash over the universe--or He might have called upon the agencies of Heaven to do His work with greater speed and greater zeal than we have done--out to frail man was the order given, "Go ye into all the world." God could have converted the world miraculously--He might do it now--but He is prodigal of miracle, and in the world and in the Church He reigns by means of agencies, by selected instrumentalities, to which he delegates the honour of making His name known on earth. It is no escape from the responsibility that was dispensed upon us, that we countenance no immoral practices, disseminate no pernicious doctrines--we must disseminate truth and practice virtue--to live and die as if no soul but our own stood in peril, would be to give a flat denial to the inspired truth,--"No man liveth to himself and no man dieth to himself"--our influence must be felt--we cannot neutralize the power of our example, like our shadow it follows us, we cannot lay it down even with our lives, our acts survive us, our example will speak when we are dead. For this power we are responsible unto God, and that hour shall prove us magnitudes when from the bar of God we depart blessed as faithful or cursed as unprofitable servants. Once admit that great mercies call for great thankfulness and increase of action, then enumerate the blessings of our church in the full blaze of the gospel, and the free and well ordered exercise of her ministry, and we must see that our responsibility is of no small magnitude--we entreat you then with steady hand to lift on high the candle of the Lord, and let your light shine that every corner of our land may catch its beams, and every inhabitant of our land may glorify God on your behalf--we entreat you to fill your lamps with odoriferous deeds of charity. We are set upon a hill, hidden therefore we cannot be--we do not want to be. We must then either be a beacon light to warn the ignorant, or by a delusive flickering delude the thoughtless. Reduced to practice our position is simply this--from their abodes of poverty, from the bleak shores that line our coast, our brethren come up and before this Society the accredited almoner of our charity, they plead their cause. They tell us that they are blind and in darkness, and beseech us to send them guides who shall reveal to them Him who can give them light. Can you by indifference thrust them back into darkness, and like the thoughtless multitudes that followed Christ, bid them hold their peace. They tell us that their souls are betrayed and wronged by sin, that unless we hasten to their assistance, the night will have come when no work can be done. Will you by refusal give them the contemptuous answer "What is that to us." What came we here for to-night, but to hear how the cause of Christ was progressing--then by a voice most clearly to be understood, a question from our Saviour comes, "Where is thy brother?" How shall we answer? Shall we confess that he is in darkness, ignorance and death, while we in light make no effort for his rescue--or dare we with the voice of him who first rudely broke the bonds of fraternal love, and then impiously stood up to assert himself irresponsible, give answer to God, "Am I my brother's keeper." The first may blink the merited reproach, "Who made thee to differ from another, and what hast thou that thou didst not receive." The latter may reveal the dreadful truth, "Thy brother's blood crieth from the ground." But your presence here to-night inspires us with the hope that you come convinced that since the errand of the holy Jesus was to fill the garner of Heaven with the souls of the redeemed, the least you can do is to help to guide the sickle--convinced that there can be no neutrality--that to be careless about christianity is to be thankless for the favor of heaven. If this conviction were upon us, little need to press the latter part of the Resolution, the call for faithful work--we need not be discouraged though not possessed of brilliant talents or intellectual might. Christ read a lesson to the pride of intellect when he sent out as heralds of his Gospel men relying on no worldly arts or power, but strong in the might and promised presence of their Head, and sent them to conquer where the noblest powers of man must have been in vain. No christian is allowed to shelter his indolence under the plea that his are not the talents to influence the world, for the greatest changes the world ever saw were wrought out by men whose greatest talents were the love of truth, the love of God and man. One Jew opened the apostleship of the Gentile world--four Jews reared and planted the cross in the heart of Greece, against the combined powers of wisdom, subtility and the sword. It was the single hand of a German monk that lifted up God's word, and threw back the gloom that had settled on his land--his solitary voice it was that proclaimed God's truth until it reached and routed the court of Rome--when caught up and echoed by kindred spirits it reached our glorious isle, and the Church that had protested long in vain threw off her