

FOR THE CHURCH TIMES.

## JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

A very interesting meeting of a devotional character, for the purpose of ushering in the Jubilant Year of the British and Foreign Bible Society, was held in St. Matthew's Church, on Tuesday evening, the 8th inst.

The Rev. Mr. Uniacke commenced the services by giving out the xxvii. Psalm—"From all that dwell below the skies," &c., and, offering up a solemn and appropriate prayer. The Rev. gentleman then read the iv. chapter of the Prophecies of Isaiah, and gave out another Psalm, which like the former, was sung by the choir, part of the audience joining, in a manner well calculated to make "melody in the hearts" of all present "to the Lord."

The Rev. Mr. Forrester next engaged in prayer, and then delivered an eloquent and soul stirring address—as appropriate for the occasion as it was powerful for the promotion of its objects, and, listened to as it was by a crowded audience in almost breathless silence, could not fail to be productive of lasting good to the cause he so ably pleaded.

The Address abounded in strong facts placed in a light well adapted to reflect with great brilliancy the importance and consequent claims of the British and Foreign Bible Society, especially its present position and the occurrence of its Jubilee, at a time so propitious for the interests of Christianity and of the world—upon the mind of every thoughtful and intelligent Christian.

After a brief exordium, on the objects of the meeting, &c., the Reverend speaker gave a short historical view of the rise and progress of the Society, and enlarged on its multiplication and distribution of copies of the Sacred Scriptures,—its success in the accumulation of its vast resources of material, for carrying on its operations,—its numerous agencies and depots carried over the wide field marked out for its conflicts and achievements,—its Auxiliaries and other aids enlisted in its service,—its only but efficient weapon—"The Sword of the Lord and of Gideon,"—and its final triumph—the triumph of THE TRUTH as predicted by ancient Prophecy. Our attention was then directed to the state of the world,—its Idolatry being dismantled,—Islamism wasting away,—Judaism confounded,—Rationalism and Socialism ashamed,—Romanism becoming a prey to its own rapacity,—and Protestant Christianity combining a force that will be found irresistible when fully united and directed by that WORD which is its only safe guide, its confidence, and the secret of its power.

We were then called to a review of the little we had done, and exhorted to increase our contributions tenfold during this Jubilee year, as an expression of our regard, for the claims of this noble Institution.

Another Psalm was then sung, and a comprehensive prayer offered by the Rev. Mr. Grigor, and the services were concluded most harmoniously by singing the admirable Doxology—"Praise God from whom all blessings flow," &c. to Luther's "Old Hundredth." The Rev. Mr. Uniacke then pronounced the benediction and the audience retired a few minutes after nine o'clock.

It was truly gratifying to the friends of the Bible to see that large church so well filled with such a respectable assemblage, and the marked attention which was paid to all the proceedings from beginning to end—evinced the deep hold which the British and Foreign Bible Society has obtained in the affections of the community, and the respect that is paid to the observance of the Jubilee,—and may we not humbly add—the continuance and favor of the Divine Author of that WORD which alone "maketh wise unto Salvation."

Sermons also were preached on Sunday the 13th inst. in the Churches of this City generally, for the promotion of the same blessed object, and Collections taken up in aid of the Jubilee Fund, as recommended by the Parent Society.—[Communicated.]

## The Church Times.

HALIFAX, SATURDAY, MARCH 19, 1853.

## PASSION WEEK.

We have now almost arrived at the commencement of a week, which from the earliest periods of the Church has been devoted to solemn services, in commemoration of the sad scenes in the closing days of the Saviour's sojourn upon earth. It is a week to be greatly remembered by mankind in their generations, as relating to the most stupendous event that ever occurred on the face of the earth, an event of deep and eternal importance to the souls of us all. In reference to this solemn season, we take the following observations from Wheatly on the Common Prayer.

## PASSION WEEK.

In ancient times this was called the *Great Week*, not because it had more hours or days in it than any other week, but because in this week was transacted an affair of the greatest importance to the happiness of man, and actions truly great were performed to secure his salvation: death was conquered, the devil's tyranny was abolished, and the partition-wall between Jew and Gentile was broken down, and God and man were

reconciled. It was also called the *Holy-week*, from those devout exercises which Christians employed themselves in upon this occasion. They applied themselves to prayer, both in public and private, to hearing and reading God's holy word, and exercising a most solemn repentance for those sins which crucified the Lord of life. They observed the whole week with great strictness of fasting and humiliation; some fasting three days together; some four; and others, who could bear it, the whole six; beginning on Monday morning, and not eating any thing again till the cock-crowing on the Sunday morning following. And several of the Christian Emperors to show what veneration they had for this holy season, caused all law-suits to cease, and tribunal doors to be shut, and prisoners to be set free, thereby imitating their great Lord and Master, who by his death at this time delivered us from the power and chains of sin.

The Church of England uses all the means she can to retain this decent and pious custom, and hath made sufficient provision for the exercise of the devotion of her members in public; calling us every day this week to meditate upon our Lord's sufferings, and collecting in the Lessons, Epistles, and Gospels, most of those portions of the Scripture that relate to this tragical subject, to increase our humiliation by the consideration of our Saviour's; to the end that with penitent hearts, and firm resolution of dying likewise to sin, we may attend our Saviour through the several stages of his bitter Passion.

## GOOD FRIDAY.

This day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable good things he hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and by the shedding of his own blood, obtained eternal redemption for us,

The commemoration of our Saviour's sufferings, hath been kept from the very first stage of Christianity, and was always observed as a day of the strictest fasting and humiliation; not that the grief and affliction they then expressed did arise from the loss they sustained, but from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the Cross.

The Gospel for this day (besides its coming in course) is properly taken out of St. John rather than any other Evangelist, because he was the only one that was present at the passion, and stood by the cross while others fled: and therefore, the passion being as it were represented before our eyes, his testimony is read who saw it himself, and from whose example we may learn not to be ashamed or afraid of the cross of Christ. The Epistle proves from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of himself then made upon the cross, completed all the other sacrifices, (which were only shadows of this,) and made full satisfaction for the sins of the whole world. In imitation of which divine and infinite love, the Church endeavors to show her charity to be boundless and unlimited, by praying in one of the proper Collects, that the effects of Christ's death may be as universal as the design of it, viz. that it may tend to the salvation of all, *Jews, Turks, Infidels, and Heretics*.

How suitable the proper Psalms are to the day, is obvious to any one that reads them with a due attention: they were all composed by David in times of the greatest calamity and distress, and do most of them belong mystically to the crucifixion of our Saviour; especially the twenty-second, which is the first for the morning, which was in several passages literally fulfilled by his sufferings, and, either part of it, or all, recited by him upon the cross. And for that reason (as St. Austin tells us) was always used upon that day by the African Church.

The first lesson for the morning is Genesis xxii. containing an account of Abraham's readiness to offer up his son; thereby typifying that perfect oblation which was this day made by the Son of God: which was thought so proper a Lesson for this occasion, that the Church used it upon this day in St. Austin's time. The second Lesson is St. John xviii. which needs no explanation. The first Lesson for the Evening contains a clear prophecy of the passion of Christ, and of the benefits which the Church thereby receives. The second Lesson exhorts us to patience under afflictions, from the example of Christ, who suffered so much for us.

We abstain from adding any remarks of our own, except to invite the serious and prayerful attention of all our members to the appointed services of our Church for the coming week.

No doubt where it is practicable, our Churches throughout the land will be opened for the daily recounting of the mysterious and unheard of sufferings of the Divine Redeemer, "for us men, and for our salvation"—a good preparation for the right and joyful celebration of the triumphant conclusion of the whole work of love, which the Church will commemorate on Easter day. In this City, as will be seen by the notice in another column, besides the usual morning prayers in each Church, there are to be Evening Sermons in St. Paul's on the Seven Sayings of our Lord upon the Cross.

The Lord Bishop will preach on Good Friday and Easter evenings.

**MORMONISM.**—We beg to call the attention of our readers, to the article on our first page on this monstrous delusion, which we regret to say, has its propagators in our own favoured land of common sense, and of Gospel light. Strange that so it should be,—strange especially that any who have been trained by the sober, rational, and scriptural teaching of our Church, should ever be brought to swallow the absurdities, the blasphemies, the gross immoralities, and the burlesque revelations which are comprehended in this barefaced imposture. Strange and unaccountable if we did not read in Scripture, that a "spirit of delusion" so strong as to lead its votaries to "believe a lie" (2 Thess. ii. 11.) is sometimes permitted to take possession of the mind of man. "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. iv. 1.) Mormonism may be regarded as one of the many signs of these "latter times," which now surround us. The article in this paper scarcely touches the most revolting features of the system, which may be seen more strongly delineated in some tracts on the subject, which are for sale at the Depository of the Society for Promoting Christian Knowledge, 24 Granville Street.

**CLERICAL MOVE.**—We understand that the Revd. Richard Uniacke, of Newport, has been appointed Rector of Sydney, Cape Breton, in the place of the Rev. Charles Ingles, resigned.

## ANOTHER WORD FOR THE POOR FISHERMEN.

—A few lines upon this subject about Christmas, produced us some seasonable donations, which we duly acknowledged, and some old clothing from two or three friends,—all of which has been expended and distributed, gladdening the hearts, and sustaining the strength of the hungry and the naked—old and young. These poor people seem most reluctant to apply for aid, but sheer necessity compels them. They can expect nothing from their own labor, for two months to come. (If Railroads were commenced it would not be so.) Donations in money, provisions, cast off clothing for men, women, or children, thankfully received and carefully, distributed by the Rev. J. C. Cochran, Brunswick St. St. George's

March 12th. Donation from Capt. Shortland, R. N. £ 1 0 0 J. C. C.

**MECHANICS' INSTITUTE.**—Dr. Gilpin has been delivering lectures on the Zoology of Nova Scotia, illustrated by finely stuffed specimens of some of our principal animals, and by drawings of others. We had the pleasure of attending one of these lectures on Wednesday evening last, when we were glad to see the Hall well filled by a respectable, attentive, and no doubt highly gratified audience. The Doctor was warmly and justly complimented by the President for the manner in which he treated his interesting subject, and the thanks of the assemblage were voted by acclamation at the close. A desire was also expressed by the President that some one well versed in this branch of natural history, would pursue the subject, thus beautifully introduced to our notice, and treat of the various other members of the animal kingdom to be found within the limits of our Province. We hope the invitation may be responded to, and there can be no doubt that the course thus sketched would be received with much interest and be productive of much improvement. We trust fuller notice of Dr. Gilpin's lectures will be given by some officer of the Institute, or that the Lecture itself may be published in full.

**CAUTION TO MOTHERS.**—An Inquest was held at Bridgetown, on the 2nd inst., before Isaac B. Bonnett, Esq., Coroner for the County of Annapolis, on view of the body of a colored child, aged three years, whose mother had left it in the house with two other children for about an hour, when, dreadful to relate, on her return she observed the child standing in the door enveloped in flames; it languished five hours and died.—Com.