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Rev. J. C. Cochran—Editor.

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Calendar.

CALENDAR WITH LESSONS.

NAME	DATE	MORNING.		EVENING.	
		Scripture	Lesson	Scripture	Lesson
Aug. 21	11	1 Kings 8	Acta 25	2 Kings 0	1 Job. 4
Aug. 22	12	1 Kings 18	Acta 26	2 Kings 1	1 Job. 5
Aug. 23	13	1 Kings 19	Acta 27	2 Kings 2	1 Job. 6
Aug. 24	14	1 Kings 20	Acta 28	2 Kings 3	1 Job. 7
Aug. 25	15	1 Kings 21	Acta 29	2 Kings 4	1 Job. 8
Aug. 26	16	1 Kings 22	Acta 30	2 Kings 5	1 Job. 9
Aug. 27	17	1 Kings 23	Acta 31	2 Kings 6	1 Job. 10
Aug. 28	18	1 Kings 24	Acta 32	2 Kings 7	1 Job. 11
Aug. 29	19	1 Kings 25	Acta 33	2 Kings 8	1 Job. 12
Aug. 30	20	1 Kings 26	Acta 34	2 Kings 9	1 Job. 13
Aug. 31	21	1 Kings 27	Acta 35	2 Kings 10	1 Job. 14

Poetry.

THE TIDE OF DEATH.

BY THE REV. ROBERT M. CHARLTON.

The tide rolls on, the tide rolls on—
The never ceasing tide,
That sweeps the pleasures from our hearts,
The loved ones from our side—
That brings affliction to our lot,
And anguish and despair,
And bears from youth's unruddied brow
The charms that lingered there.

The tide rolls on: woe after woe,
Its swelling waters flow;
Before it all is bright and fair;
Behind it all is woe!
The infant from its mother's breast,
The gay and blooming bride,
Are swept away and borne along,
By that relentless tide.

The tide rolls on: the soldier's eye
Grows dim beneath its swell;
The scholar shuns the mystic lore
That he hath loved so well;
The monarch puts the crown aside,
And labour's weary slave
Receives that his limbs will know
Too quiet of the grave.

The tide rolls on: like summer brook
It glideth to the sea;
But like dark winter's angry tide,
It rusheth to the glad,
From high hill and lowly cot,
From battle-field and hearth,
It sweeps into oblivion's sea
The dwellers on the earth.

Roll on, thou dark and turbid wave!
Thou canst not bear away
The record of the good and brave,
That knoweth not decay;
Though fierce may rush thy billow's strife,
Though deep the current be,
Still faith shall lift thy beacon high,
And guide us through the sea.

Ecclesiastical.

Halifax, August 4, 1851.

REV. AND DEAR SIR,

I propose (D. V.) to hold a Visitation at Halifax, on Wednesday—October 11.

Having visited every Parish once, and the greater part of the Diocese more than once, since my appointment, and knowing that the Clergy cannot leave their Cures without serious inconvenience, both to themselves, and to their Congregations, I have deferred calling them together, in the hope that the questions relating to Colonial Church Assemblies would be settled by the Imperial Parliament. Being disappointed in this, I have at length determined without further delay, to summon a Meeting of Clergy and Lay Delegates to be held on the day following the Visitation day, in order that the Members of the Church may decide for themselves whether they will hold periodical Assemblies or not. If the Question is decided in the negative, the business will be thereby concluded. If in the affirmative, we will then proceed to frame regulations for our own conduct, and for future elections of Lay Members: but no Questions except with reference to the Constitution and Bye Laws or Standing Orders of the Assembly will be proposed at this Meeting.

It has been allowed by speakers of all parties, in both Houses of Parliament, that the Members of the Church in the Colonies ought to enjoy the privilege of meeting together, to frame such regulations for their own government, as may be required by local circumstances, but various causes have prevented

the passage of the Bills, which have been introduced into the House of Commons for the purpose of removing any doubts that may exist as to our present position. One objection is, that no Legislation is required, and that we have already full liberty to meet according to our own pleasure. This opinion has been acted upon in some Dioceses, and it is open to us, if we please, to follow the example of our Brethren.

Last year a Bill, prepared with great care by the Bench of Bishops, was approved by the Government, and passed by the House of Lords, where it was introduced by the Archbishop of Canterbury. In the Lower House its consideration was deferred because it was not sent down until late in the Session. In March last a new Bill, introduced by the Solicitor General, passed the second reading by the overwhelming majority of 196 to 62, being supported by Members of both sides of the House. Thus the principle was decidedly adopted, but in Committee it was found to be difficult so to frame the Clauses as to accomplish the desired object without doing more than was intended, and consequently the Bill has been dropped.

Under these circumstances, I have thought it my duty to summon an assembly, taking as our guide the Bill passed last year by the House of Lords, by which we shall be governed, so far as it may be applicable, until other regulations are framed.

Every Clergyman licensed in the Diocese will be entitled to a seat, but Deacons will not have a vote. The Lay Delegates must have been Communicants for at least twelve months preceding the day of Election, and it will be your duty to take care that no person is proposed who is not thus qualified. The Election may be made by the same persons, and in the same manner, as the Election of Churchwardens, and two Lay Delegates may be elected for each District forming a separate Cure of souls.

You will immediately give notice to your Parishioners of the intended Election, which must take place before the last day of September. The votes must be taken in writing, and immediately after the Election you will forward to the Registrar of the Diocese, HENRY PRYOR, Esq., a list of the persons proposed, with the number of votes recorded for each, and a Certificate that the Persons elected are duly qualified Communicants as aforesaid. The Poll Book, or List of Voters, must be sealed up when the result has been declared, and placed in the hands of the Registrar on or before the Day of Visitation.

I trust that you will endeavour to make such arrangements as will ensure a fair and impartial representation of the opinions of your Parishioners; and I pray that in all our proceedings, connected with this important matter, we may individually and collectively be guided by the Holy Spirit, that we may have a right judgment in all things.

We hope to be able to provide accommodation for many of the Clergy, through the hospitality of Churchmen in Halifax, and I have to request you to inform the Secretary of the D. C. S., without delay, whether you will require such accommodation.

I am, Rev & Dear Sir,

Your Affectionate Brother,

H NOVA SCOTIA.

Religious Miscellany.

THE DARK SIDE.

There are some people who are always looking on the "dark side" of life. They seem to see the world through "coloured glasses," and thus everything bright, beautiful and glorious, takes a sombre tint from the medium through which they gaze. They have not strength and courage to struggle with the actual ills of existence, for these are wasted in grappling with imaginary evils. If in the spring time they sow amid the lulling loveliness of nature, they do not believe that when autumn comes their fields will be filled with "plumy sheaves," and plenty will sit smiling at the household hearth. They think of the devastating march of the tornado, and the withering breath of the frost king, rather than the crystal dewdrop, the refreshing shower, and the cheering sunlight, that shall ripen the fruit

and give a golden hue to the waving grain. When the harvest has been gathered in, amid the merry songs of the reapers, they do not offer a prayer of thanksgiving for those mercies. On the contrary, they borrow trouble concerning the winter, and fear that during her long and dreary reign want shall chase abundance from their dwelling. If they have white-winged vessels floating in far-off seas, they listen to every rising breeze, as if it were the herald of a coming doom, and fancy each ship a thousand times wrecked. Do they possess richly-stored coffers? they are in constant fear of burglers and assassins. Friendship they do not trust, because there is a possibility that a smile may conceal a deceitful heart, and kind words be used to lurch another to ruin. They visit homes, that seem to them like emblems of Eden. Peace, and joy and love, throw over them a halo of light, but even there a shadow floats up from a murky atmosphere which enshrouds the distrustful soul. They wonder if this apparent happiness is not assumed in order to make an impression, and give them an idea of real domestic bliss. There are those to whom they are bound by a thousand ties, but instead of enjoying their society, they spend the hours in gloomy forebodings of death and misery. Dear reader, you have seen just such persons, so have we, and marked how they have not only rendered themselves wretched, but cast a dismal spell over all with whom they came in contact. It is well to look upon life as it is; to realize that it has sorrows and sufferings, and prepare for them; but it is vain and sinful to look continually on the dark side. If want falls to your lot, remember that He who sent the ravens to feed his servant, will not forget His trusting children. If friends become your foes, do not think that the whole human race are of the same stamp. "Angels are bright still, though the brightest fell," and so it is with mankind. True, there are thousands of wretched, fallen, guilty beings; but there are, also, hearts that throb nobly with their wealth of pure and generous impulses. It is a pernicious doctrine, which too many are teaching, when they portray friendship as "only of name," and truth but the fair semblance of what she ought to be. Death may sever us from those to whom we have clung with yearning fondness; but we must not repine: in every hour of trial and suffering, we must remember that there is One guiding the affairs and destiny of the world, and that "He doeth all things well."—*Olive Branch.*

SIN AND ITS WAGES.

A few months since an unprincipled adventurer named Walker, induced a band of thoughtless young men to unite with him in an unlawful expedition, the object of which was to wrest from the Mexican government a large portion of territory, over which, in case of conquest, he was to be the chief officer. With unparalleled impudence he appointed the heads of a new government, issued his pompous proclamations, attacked the imbecile Mexicans at various points, and issued his bulletins of battles fought and victories won. Being without adequate force to carry on his piratical plans, the expedition failed, as a matter of course. His misguided followers gradually dwindled, and the remnant, with Walker at their head, surrendered to the United States forces. A melancholy paragraph, in the form of a return by Walker himself, exhibits a sad fate of his officers and men. Many of them came to a violent death, and their bones were left to bleach on the soil which they had so ruthlessly invaded.—This was the termination of their sanguine and wicked hopes. Having visited many Mexican families with sorrow and death, and, without provocation, carried the direst calamities into their quiet villages, a righteous retribution awaited them, and if they had been rewarded according to their deserts, not one of them would have returned to tell the tale of their frustrated projects. What a lesson is conveyed by this occurrence, to the restless youth of our nation, who having first cast off the fear of God are ready for any adventure however iniquitous! How emphatic should that lesson be made by the punishment of the survivors, and especially their murderous chief. Yet we fear that justice will let them slip through its meshes. The public virtue of the nation