

*The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.*  
Glory be to the Father, and to the Son and to the Holy Ghost.

*As it was in the beginning, is now, and ever shall be world without end. Amen.*

¶ *Proper Psalms, LII. and LXXVII.*

*First Lesson, Daniel ix. Verse 1—19.*

*Second Lesson, St. Matt. xiii. Verse 1—12.*

¶ *Instead of the First Collect for Morning Prayer.*

ALMIGHTY and merciful God, who in our days, and in the days of our forefathers, hast visited our country with many and great blessings; save and deliver us, we humbly beseech Thee, from the hands of our enemies, that being armed with Thy defence, we may be preserved from all perils, to glorify Thee, who art the only Giver of all victory, through Jesus Christ our Lord. Amen.

¶ *After the Prayer in the Litany (We humbly beseech Thee) read the two following, instead of the Prayers in Time of War and Tumult, and for the High Court of Parliament.*

O ALMIGHTY God, Maker of the Universe, and Sovereign Disposer of the affairs of men; we Thine unworthy servants most humbly implore Thy aid in this time of peril and perplexity, when, in defence of the rights and independence of nations, we are exposed to the dangers and calamities of war. We confess, O Lord, that in many things we deserve Thine anger, and might justly fear Thy chastenings. But Thou art a merciful God, full of compassion, long suffering, and of great pity. Thou sparest when we deserve punishment; and in Thy wrath thinkest upon mercy. Enter not into judgment with Thy servants who now humble themselves before Thee, and let not Thine heritage be brought to confusion. Direct, we beseech Thee, the counsels of our gracious Sovereign, and prosper all her measures to the preservation of tranquillity at home, and the restoration of peace throughout the world. Bless her counsellors with wisdom, and especially the great council of the nation now assembled in parliament, that all things may be so ordered and settled by their endeavours, that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations. Endue her commanders, and all her forces, both by sea and land with valour and patience; and teach them, amidst all their perils and hardships, to show forth in their lives and actions the duties of Christian soldiers. O prosper them in all their doings with Thy gracious favour and protection.

And whilst we pray Thee, O merciful Father, to defend us from them that rise up against us, inspire our hearts, and the hearts of our enemies, with the love of peace. Let nothing be done through strife, or pride, or vain glory; but teach us to be meek and merciful, tender hearted and full of compassion. And in Thy good time vouchsafe us, we pray Thee, such a secure and prosperous peace, as may tend to the glory of Thy Name, to the honour of our Sovereign and her dominions, and to the common welfare of mankind.

Grant this, O merciful Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

O GOD, our refuge and strength in every time of trouble, in whose hands are the issues of life and death; mercifully receive these our prayers and intercessions for our countrymen, and for those allied with them, now suffering the hardships of warfare in a foreign land. Be with them, we beseech Thee, in all their trials and privations. Let them enter into battle with hearts full of repentance towards Thee, and of faith in the Lord Jesus Christ; and let their courage in their country's cause be crowned with success, and tempered with mercifulness. Stay, we beseech thee, the violence of disease. Relieve the sick and wounded with the consolations of Thy Blessed Spirit, support the fatherless and widows in their affliction, and grant that all the sorrows and trials which are endured may work together for the everlasting welfare of those who suffer them. Hear us, O Heavenly Father, for the sake of Thy dear Son, Jesus Christ, our Saviour and Redeemer. Amen.

¶ *Then the General Thanksgiving, to the end of Morning Prayer, as usual.*

#### COMMUNION SERVICE.

¶ *After the prayer for the Queen, let the following be used.*

O ALMIGHTY God, we beseech Thee of Thy great goodness mercifully to receive these our prayers which we offer unto Thy Divine Majesty this day in behalf of our kingdom and nation. We confess, O Lord, that during the long period of prosperity and peace with which Thou hast blessed our nation, we did not make that return for Thy mercies which Thou mightest justly have required at our hands. Mercifully forgive the sins whereby we have provoked Thy chastisement, and grant that we may learn righteousness from Thy judgements which are abroad. Take away from amongst us all pride and hardness of heart, and contempt of Thy Word; endue us with a spirit of piety and devotion, of justice and temperance, of humility and charity, as becomes our Christian profession; that the blessings which we have long enjoyed, both spiritual and temporal, may, through Thy providence, be continued to us and our posterity. Above all, in every dispensation of Thy hand, whether it be of prosperity or adversity, teach us ever to lift up our hearts above this lower world to Thy heavenly kingdom, where pain and sorrow, and war and hatred, shall be no more. And as Thou hast commanded us to love

our enemies, and to pray for them that despitefully use us, have mercy, we beseech Thee, on our adversities in the present war. Deliver them from the guilt of ambition and blood, and dispose their hearts to clemency and justice. Overrule this strife to the renewal of kindly brotherhood amongst nations, the enlargement of the Redeemer's kingdom, and the union of the world in Christian faith and love, that all may unite together in striving to exalt and magnify Thy glorious Name, through Jesus Christ our Lord. Amen.

¶ *Collect for the day, as before.*

ALMIGHTY and merciful God, who in our days, and in the days of our forefathers, hast visited our country with many and great blessings; save and deliver us, we humbly beseech Thee, from the hands of our enemies, that being armed with Thy defence, we may be preserved from all perils, to glorify Thee, who art the only Giver of all victory, through Jesus Christ our Lord. Amen.

¶ *For the Epistle. Jeremiah vii. Verse 1—7.*

THE word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour, if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

*The Gospel. St. Luke xviii. Verse 9—14.*

AND He spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

#### THE ORDER FOR EVENING PRAYER.

¶ *The Order for Evening Prayer shall be in the usual course, except as herein otherwise appointed.*

¶ *Let these Sentences of Scripture precede the Exhortation.*

O LORD, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.

I will arise and go to my Father; and will say unto Him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy Son.

¶ *The Hymn appointed to be used at Morning Prayer, instead of the Venite, &c., shall here also be used before the Proper Psalms.*

¶ *Proper Psalms, LXXXVI. and XCI.*

¶ *First Lessons, 1 Kings ix. Verse 1—9.*

¶ *Second Lessons, Rom. ii.*

¶ *Instead of the First Collect for Evening Prayer.*

ALMIGHTY and merciful God, who in our days, and in the days of our forefathers, hast visited our country with many and great blessings; save and deliver us, we humbly beseech Thee, from the hands of our enemies; that being armed with Thy defence, we may be preserved from all perils, to glorify Thee, who art the only Giver of all victory, through Jesus Christ our Lord. Amen.

¶ *Instead of the Prayers in Time of War and Tumult, and for the High Court of Parliament, and for all Conditions of Men, the three following shall be used.*

O ALMIGHTY God, Maker of the Universe, &c.

O God, our refuge and strength, &c.

O ALMIGHTY God, we beseech Thee, &c.

¶ *As at Morning Prayer.*

#### The Church Times.

HALIFAX, SATURDAY, MAY 5, 1855.

#### LEGACIES TO THE DIOCESAN CHURCH SOCIETY.\*

LET us illustrate this subject. Our Light houses on the Coast are established and maintained for the security of Trade. Keepers reside in them. Oil and other necessities are provided at the general expense. We will suppose the supplies to be falling short. The keeper makes known the case in the proper quarter. Is he to be suspected of selfish motives because he endeavours, and that most earnestly, to procure things essential to his important station? He is suffering himself—but that is the least evil—the vessels approaching and leaving the

(\* Concluded from last week.)

coast are endangered, for the sake of three, there fore, if not for his own, he must renew his appeal until relief arrive. We have spoken already of the Lamps we have kindled at our University as going forth to beam on the dark places of our land; they must be supplied, not chiefly for their own sakes but for the sake of immortal souls and spirits around them. They are to be maintained for the benefit of others. The Law of the land makes no the requisite provision—their Mother Church must go with her aid to districts that need her more. Not for the sake of ourselves, therefore, but of our land, we come before every member of our Church, in our Church's, and in our Master's name: not to the sick only, but to the well: not to the rich only, but to all according to their means; and we ask them, in that solemn season, when they are expecting soon to exchange worlds, to consider the moral and spiritual wants of the Country, the Church, and the Society they are about to leave for ever behind, and to aid them in providing Missionaries, Bibles, Libraries, Churches, Teachers, Schools, and Scholarships, in relieving the Widows and Orphans of their fallen Missionaries; and in sending the Gospel treasures to the Jew, to less favoured Gentile Churches, and to Gentiles of every colour, of every clime, and on every shore. A Donation or a Legacy may be restricted to any one or more of these objects; and may through our Society be remitted to any of the Church Societies at home, and by them be conveyed to any portion or people of our world.

We will endeavour to give our readers some idea of the very little that is at present done for the cause of God by the mode of religious benevolence to which we are directing their attention. God grant His blessing to the effort! It has been undertaken from love to His cause and people. When facts are known, the most zealous lover of Evangelical truth will confess that the Church both in England and among ourselves, may multiply its donations by Legacies a hundred fold, and still have but a slight foundation for resting thereon its justification by such works. The probate duty in England amounts to above a million per annum, which at an average of 2½ per cent., gives 40 millions for property annually bequeathed: and as property changes hands in periods which may be taken as the length of reigns, or about every 22 years, so the property thus bequeathable, is about 880 millions. There are in Great Britain about 36 Subscription Societies, with an aggregate income of about £640,000 per annum, of which we suppose one-twentieth part, or £32,000 to be given by Legacy. This indicates that for every pound bequeathed to Religious Societies, £1250 are left for the benefit of the Testator's family. In Nova Scotia the probable value of real estate alone as given in the last Census is £8,050,000, of which about £400,000 is annually bequeathed. We may estimate the annual amount given to Religious Subscription Societies at £5,000: of which £250 are Bequests; which indicates that for every single pound so bequeathed, £1600 remain to the family of the Testator; to which if we add also the amount of Personal Estate, it would appear that not more than one pound in two thousand is left at death to the direct Causes of the Living God. Now when we consider that the whole Gospel of the Grace of God is His Gift by Testament, sealed with His own Blood, (Acts 20. 28):—when we further consider that the Church with all its blessings are ours, as it were by codicil attached to the will, (Matt. 28. 18—20):—when we consider also that that very Gospel teaches us to pray for the coming of God's Kingdom on Earth before we ask for our daily bread, and commands us to seek before all things the blessings of that Kingdom:—when we consider yet further, that all our lives we have been enjoying privileges purchased by ample Legacies to the Societies at home, without once raising our voices against the Legacies themselves or the motives that prompted them, and that our Church as she yearly becomes more independent must also become more self-supporting. When it is considered, lastly, that our Bequests hitherto have done two thousand times as much for our families as they have for the Household and family of Christ; is it a Christian spirit that brands us as papists for pointing out a channel of benevolence at which we ourselves have long been drinking, and praised our benefactors? Is it popish to urge one another to good works, animated with love to God and man? to do to others as we have been done by? Is pure gold the less to be valued because it was once mingled with dross? or Are the Scriptures to be rejected because they were once joined with Tradition and the Apocryphal Books as of only equal authority? Or is the Liturgy to be neglected because it was once mingled in all directions with idolatrous services to the Virgin, and Saints, and Angels? We press not this subject on the reader's attention from an idea of thus purchasing salvation by works—