

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.				EVENING.			
		Book	Chapter	Verse	Book	Chapter	Verse		
S.	Jan. 14	2	Sam.	11	12	Isaiah	63	Rom.	12
M.	15	1	Exod.	17	13	Gen.	28	1	18
T.	16	1	1	20	14	1	20	1	14
W.	17	1	1	31	15	1	24	1	15
T.	18	1	1	32	16	1	31	1	16
F.	19	1	1	33	17	1	37	1	17
S.	20	1	1	34	18	1	38	1	18

Poetry.

"THY WILL BE DONE."

With every earthly blessing crowned,
Upheld by heavenly grace,
While smiling plenty decks the ground,
And health adorns each face.—
Each face that makes our home's delight,
With joy all day,—and peace at night,—
And scarce one unfulfilled desire,
To which our craving hearts aspire;
With fame, perhaps,—and guerdons won.—
This is God's will—in kindness done!

If some things pleasant be denied,
And Heaven's favours fall,
Less beautiful the harvest's pride,
Or some dear cheek grow pale;
A little clouding of delight,
A care by day—a watch by night;
And, ah! such unfulfilled desire,
Till even hope begins to tire:
Fame!—'twas a breath I no trophies won—
Is it Thy will—Thy will be done!"

A wilder sky—a darker day—
O Heavenly strength, forsake not now!
The corn and wine are swept away,
And anguish makes the strong man bow!
Dear faces, too, our home's delight
Are gone!—our day is turned to night.—
So fast is his each fond desire,
And hopes lie on the funeral pyre.
Friends, Fame, and joy, and guerdons won,
Vanished—Oh, God! "Thy will be done!"

Old, wearied—yet in mercy crowned
With Heaven's sustaining grace,
If plenty cloths, or leave, the ground,
What matter! Short thy space!
Look forward to that home's delight,
Where never more comes on the night.
Where all fulfilled each high desire,
To which thy heart could ever aspire.
The vanished sound,—the haven won,—
If here, as there, "His will be done!"
—N. Y. Churchman

Missionary Intelligence.

AN APPEAL OF THE BISHOP OF NEWFOUNDLAND.

TO MY FLOCK AND FRIENDS, AND ALL FRIENDS OF THE POOR IN NEWFOUNDLAND.

Dear Brethren, and Friends,

HAVING good reason to hope and believe that the fatal scourge of Cholera, is by God's mercy, fast disappearing from among us, I feel it a duty and privilege to invite those of my own flock and friends who have been mercifully spared, to unite with me in some expression of devout and grateful acknowledgment.

How heavily the scourge has fallen upon the poor and destitute, and how mercifully those in better circumstances have been dealt with, none of you, I think, can have failed to notice. All the purposes of this difference—of this greater favour, as it appears, to the rich than the poor—it is not necessary at present, even if it were possible, to declare. One purpose, however, is very certain, and ought to be very obvious, though it seems too little regarded in practice, which is that the rich may have more occasion and opportunity to minister to their poorer brethren; and in them, to their very Lord and Saviour; "Inasmuch," (they are His own gracious words) "as ye did it unto one of the least of these my brethren, ye did it unto Me."

In what way then, it will be asked, may we best express and exhibit our sense of those special favours and mercies to which, in God's good providence, we owe our preservation? and at the same time extend most reasonable relief to the many left fatherless and widows in this visitation? I believe I shall only express a very generally entertained opinion when I reply—by building and supporting an Asylum in

which these widows and fatherless children, and others hereafter in like circumstances of destitution, may be taken in, fed, clothed, and cared for as they may require.

The want of such an Asylum has been long felt by the Clergy, and by others who personally minister to the necessities, temporal or spiritual, of persons thrown by poverty or sickness on public charity. It has been however made more apparent and painful by the late visitation, and we feel that the time has come when this want ought to be supplied. It is in my power to furnish a very convenient site for the building, close to the Rectory and Cathedral, and I will gladly and thankfully assist in erecting and supporting it. I should esteem it an honor and privilege to build and maintain it at my own cost, but I neither have the means, nor if I had, should I think it right to deprive others of a share in a work, which I hope and believe will be "twice-blessed."

A two-fold benefit as I have already hinted, would be gained by such an Asylum for our poor, in the better provision for both their bodily and spiritual necessities. For the former by a clean and comfortable dwelling, with proper food, clothing, and attendance. For the latter by bringing it and its inmates under the immediate supervision of the Clergy. There are now belonging to our Communion, in a state more or less destitute, seventeen or eighteen widows with between fifty and sixty children, several orphans without friends, and a few aged and infirm of both sexes. It is not, of course, to be expected or desired that half, or even one quarter, of these would be permanently inmates of the Asylum; but, with those who might be received from other congregations, the number would occasionally be considerable: and there would be no necessity I conceive, and certainly no wish on my part, to exclude any, who, being otherwise proper objects, would submit to the Rules.

Assistance towards their support might, it is presumed, be obtained from the Government, at least equal to what they at present receive; but it would be much more gratifying to make the necessary provision by private charity; through gifts and bequests either occasional, or for permanent endowment.

Details, however, will be better considered at a conference with those who may be disposed to assist or advise. I would only suggest to those whose best interests I desire to serve, that such an opportunity should not be allowed to pass of making an investment which cannot but be safe and profitable; for so saith the Scripture,—"He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid to him again;" and, "Blessed be the man that provideth for the sick and needy, the Lord shall deliver him in the time of trouble."

I cannot conclude this address without congratulating the congregations of both our Churches, with the Clergy and myself, on the peace and, I trust I may add, contentment that now so happily prevail in both. The very handsome testimonial recently presented to the Archdeacon, abundantly proves the continued and undiminished esteem in which his continued and undiminished labours are so deservedly held: and the increasing number of worshippers and communicants at St. Thomas's Church no less plainly evinces increasing confidence in and regard for their faithful Minister. If only the two congregations would unite generally, as I am thankful to know some individuals have always done, in works of charity and piety (as for example, in that which is now proposed and submitted to both), my wishes and expectations in this behalf would be fully realized.

"And now, Brethren," (if I may humbly, and with the fullest sense of unworthiness, adopt as much as applies of an Apostle's words) "I commend you to God, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—(ACTS XX, 32-35.)

I am, Friends and Brethren,
Your Servant for Jesus' sake,
EDWARD NEWFOUNDLAND.
St. John's, Christmas, 1854.

Correspondence.

Pugwash, Dec. 21st. 1854.

MR. EDITOR,

As I am fully aware, that the columns of your valuable paper, are always ready to receive any information, connected with our beloved Church; I will feel obliged, if you would reserve a place in your next issue, for a brief report, of Meetings of the Diocesan Church Society, that were held in Wallace and Pugwash. On Thursday the 14th inst., the Rev. H. Stamer, accompanied by Amos B. Chandler Esq., proceeded to Wallace, to hold the appointed meeting; the Scotch Kirk, being given for that purpose; the Chair was taken at 7 o'clock, by the Rev. H. Stamer, who opened the proceedings by reading the usual prayers, he then explained the object and constitution of the Diocesan Church Society, Resolutions were moved, and seconded, by Amos B. Chandler Esq., Mr. William S. Cook, Mr. George Stainer, Mr. James Blair; and Collectors were appointed; who were to solicit subscriptions from those that are favorable to our Zion. The attendance at this meeting, was extremely thin; this being the first of the kind that was ever held there; Churchmen here, have a great deal to learn as yet, in this respect; and I hope, I shall read ere long, some able articles in the Church Times, issued by you; showing the necessity for Churchmen to be up and stirring.

On Friday the 15th the meeting was held in Pugwash; the Temperance Hall was given for the purpose; the Chair was occupied at 7 o'clock by the Rev. H. Stamer. the business of the evening was commenced, by singing a Psalm, and reading the appointed prayers. The Chairman then entered on the subject of Missions, and occupied the meeting for a considerable time, in giving an account of the rise and progress, of the great Missionary work that is now carried on in the Mother Country, by the pure and Apostolic branch of the Catholic Church: the Church of England. He then drew their attention to the steady, and onward course of the Diocesan Church Society; to advocate the claims of which, they were met together this evening; and how the Society, through the instrumentality of this Society, was extending her borders in the Diocese of Nova Scotia. The Rev. Chairman, then called on Amos B. Chandler Esq., to move the first resolution; which was to this effect. Resolved;

That we view with pleasure, the measure of success, which Almighty God, has been pleased, to vouchsafe to the Diocesan Church Society, for the past year; this resolution was ably supported by the learned gentleman, and seconded by Mr. Charles B. DeWolfe. The next resolution was proposed by Mr. Charles B. DeWolfe, and seconded by Mr. Rufus F. Bent. Resolved,—That in obedience to the express command of our Saviour, "Go preach the Gospel to every creature"—the Missionary cause should be supported. The third resolution was proposed by Mr. Joseph Jones, and seconded by Amos B. Chandler Esq. Resolved, that the thanks of this meeting, are due to the Venerable the Society for the Propagation of the Gospel in Foreign Parts, for the liberal support that has been given us for many years past. The fourth resolution was proposed by Mr. Rufus F. Bent, and seconded by Mr. Thomas Ryan. Resolved,—That as this district is deeply indebted to the Diocesan Church Society, redoubled exertions should be used to increase the subscriptions for the coming year. After the passing of the resolutions, the Rev. Chairman then alluded to the main points in each of the resolutions, and in forcible terms, proved to those present, and through them, to every individual Churchman in the Parish; the great necessity of united exertion in so good a cause as that of the Diocesan Church Society, and that the amount sent in by them, to the funds of the Society, for the coming year, would be one of the best ways to test their gratitude, to the Giver of all good, for the measure of success he has been pleased to vouchsafe to it, for the past year, as set forth in the first resolution. That in this way they would prove, they were trying to obey the command of our Saviour, as set forth in the second resolution: "Go into all the world and preach the Gospel to every creature." And it is by this increased exertion, in behalf of the friends, that the members of the Propagation Society, would be satisfied, they were gratified for past and present favours, as stated in the third resolution.—And lastly, that they would put it out of the power of earnest persons in other parts of the Diocese, to point the finger at Pugwash; and ask, what are they doing for themselves and others? The Rev. Gentleman then explained to them, how it was, that this Society was advancing so steadily, by alluding to several instances which individuals were making in various parts of the Diocese, at the greatest personal inconvenience, and sacrifice of time and money. One instance out of many recorded by him, is as follows. I was acquainted (said he) with a Church family in the parish of Wilmot, where I was officiating for some years; they always felt a lively