

The Church Times.

"Evangelical Ortho--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Date	MORNING.	EVENING.
B. Aug. 30	12 Sun aft. Trin.	2 Kings 10 Acts 28 2 Kings 18 Judo
M. 31	11 Hosea 14 Matt. 11 Hosea 18 Rom. 1	
T. Sept. 1	10 Joel 2 Joel 3 Joel 3	
W. 2	9 Amos 1 Amos 4 Amos 5	
Th. 3	8 Amos 6 Amos 7 Amos 8	
F. 4	7 Amos 9 Amos 10 Amos 11	
S. 5	6 Amos 12 Amos 13 Amos 14	

Poetry.

THE TRIUMPHS OF OUR LANGUAGE.

Now gather all our Saxon harps;
Let harps and hearts be strung,
To celebrate the triumphs
Of our own good Saxon tongue;
For, stronger far than hosts that march
With battle-flags unfurled,
It goes with FRIENDSHIP, THOUGHT, and TRUTH,
To rouse and rule the world.

Stout Albion learns its household lays
On every surf-worn shore,
And Scotland hears it echoing far,
As Orkney's breakers roar;
From Jura's crags and Mona's hills
It floats on every gale,
And warms, with eloquence and song,
The homes of Innshail.

On many a wide and swarming deck,
It scales the rough wave's crest,
Seeking its peerless heritage,
The fresh and fruitful West;
It climbs New England's forest steeps,
As victor mounts a throne:
Niagara knows and greets the voice,
Still mightier than his own.

It spreads where Winter piles deep snows
On bleak Canadian plains,
And where, on Essequibo's banks,
Eternal Summer reigns;
It glads Acadia's misty coasts,
Jamaica's glowing isle,
And hides where, gay with early flowers,
Green Texan prairies smile.

It lives by clear Itasca's lake,
Missouri's turbid stream,
Where cedars rise on wild Ozark,
And Kansas' waters gleam;
It tracks the loud swift Oregon,
Through sunset valleys roll'd,
And soars where Californian brooks
Wash down their sands of gold.

It sounds in Borneo's camphor groves,
On seas of fierce Malay,
In fields that curb old Ganges' flood,
And towers of proud Bombay;
It wakes up Aden's flashing eyes,
Dusk brows and swarthy limbs:
The dark Liberian soothes her wild
With English cradle-hymns.

Tasmania's maids are wooed and won
In gentle Saxon speech;
Australian boys read Crusoe's life
By Sydney's shelter'd beach;
It dwells where Africa's southern capes
Meet oceans broad and blue,
And Nieuveld's rugged mountains gird
The wide and waste Karroo.

It kindles realms so far apart,
That, while its praise you sing,
These may be clad with Autumn's fruits,
And those with flowers of Spring;
It quickens lands whose meteor lights
Flame in an Arcic sky,
And lands for which the Southern Cross
Haugs its orb's fires on high.

It goes with all that prophets told,
And righteous kings desired,
With all that great apostles taught,
And glorious Greeks admired,
With SHAKESPEARE'S deep and wondrous verse,
And MILTON'S lofty mind,
With ALFRED'S laws, and NEWTON'S lore,
To cheer and bless mankind.

Mark, as it spreads, how deserts bloom,
And error flees away,
As vanishes the mist of night
Before the star of day:
But, grand as are the victories
Whose monuments we see,
These are, but as the dawn which speaks
Of noontide yet to be.

Take heed, then, heirs of Saxon fame,
Take heed, nor once disgrace,
With deadly pen, or spoiling sword,
Our noble tongue and race;

Go forth prepar'd, in every clime,
To love and help each other,
And judge that they, who counsel strife,
Would bid you smite—a brother.

Go forth, and jointly speed the time,
By good men pray'd for long,
When Christian States, grown just and wise,
Will scorn revenge and wrong;
When Earth's oppress'd and savage tribes
Shall cease to pine or roam,
All taught to prize these English words,
FAITH, FREEDOM, HEAVEN, and HOME.
—James Gisborne Lyons.

Religious Miscellany.

THE BISHOP OF TORONTO IN OTTAWA.

On the 20th inst., his Lordship the Bishop of Toronto visited the city of Ottawa, with a view of detailing the progress which has been made towards the erection of a new Bishopric for the eastern portion of the present Diocese of Toronto.—Christ's Church, in which edifice his Lordship addressed the people of Ottawa, was crowded by a highly respectable assemblage. His Lordship's remarks were concise, clear and earnest, and were received with marked attention. After the meeting had opened with prayer, he commenced by congratulating his hearers on the liberty which had been accorded by the Imperial Government of managing their church affairs through the Synod, showing that the result had been the election of the Rev. Dr. Cronyn as Bishop of the Western Diocese, the endowment for the see of which had been raised most readily by the voluntary contributions of the clergy and laity in that portion of the Province, all having united to give of their ability until the fund was complete. His Lordship then said that the members of the Church of England in Canada had been only a few years assisting themselves, and they were not without excuse. Canada was comparatively a new country—people had little means of their own—all their worldly stores had to be drawn from the soil. They had been assisted by the Church Societies of England, for Propagating the Gospel and promoting Christian knowledge, from whom they had received donations for building churches, and other large means had been given by voluntary assistance. But contributions sent out here from Societies at home, were found to be a heavy burden upon their benevolence. Now we had taken a step in advance. Instead of being longer a colony, we were fast laying the foundation of a great nation. Canada has been making great improvements. On a late occasion, when asking further aid, it had been put to him whether we could engage in vast works, and spend millions of money upon our railways and other schemes of public improvements, and still be mendicants, and still represent ourselves as being infirm. He was silent—these arguments he found it impossible to gainsay. It then became them to take advice. Were it possible for them to maintain the Church in as much efficiency as were the temporal affairs of the country? He said the first object that presented itself for consideration was that the Province of Upper Canada was too large for one diocese—too large for one man to be able to give it the attention that is necessary, for it was impossible for one man to do the work required satisfactorily. When it was considered that the diocese extended from the Province line of Lower Canada to the Sault Ste. Marie—a distance of 600 or 700 miles, a territory greater than half of Europe—it was far too much for one man to preside over; indeed, the idea of one Bishop looking after the affairs of such an extended diocese was absurd. He said that it was true that he had, to the best of his ability, filled the office for a period of eighteen years. But now the time had come when a division of the diocese had become necessary, the accomplishment of which, he was confident, would be beneficial to the welfare and prosperity of the Church. He then described the steps he had taken in order to obtain a share of the fund raised in England for endowment of Colonial Bishoprics: that he had sent in a memorial to the authorities at home, recommending the creation of three districts, proposing the division now adopted. These districts would give three large Bishoprics; they would be large enough for a long series of years. Unfortunately, he said, his

application, made at the eleventh hour, was too late; the societies at home having entered into engagements for the endowment of other Sees, such as would not allow them to entertain favourably the prayer of the petition, and consequently the application was not attended with the favourable result hoped for. Still, they looked favourably upon the plan proposed, and especially in the creation of a new diocese in the eastern section of the Province, and the meeting selected Kingston. If a grant could be made, they would prefer to make it in favour of Kingston. His Lordship remarked that their funds were evidently almost exhausted. Yet, the erection of a new diocese in the eastern part of Upper Canada was favourably entertained, and at the time it was thought they might assist that one. But they had many and pressing engagements to meet—they had promised to assist two new Bishoprics at the Cape of Good Hope, as well as one at Natal, in Africa, and which would eventually absorb all their available funds, there was no other fund, nor anywhere else to look for assistance; consequently his expectations came to nothing. Instead of looking for assistance, it was remarked to him in a friendly way, that a country that could afford to open up magnificent lines of water communication, and expend nearly ten millions of pounds of money on railways, could not be very poor, but that they should rather be in a position to help poorer dioceses, than come to England seeking alms. Such reasoning appeared too cogent to be refuted, and he desisted from further appeals. While this was going on, a party in this country had commenced warmly agitating the question of secularizing the fund appropriated by a wise monarch for the endowment and maintenance of the Church in Canada. The Clergy Reserves, originally vested in the Church, and afterwards divided amongst several denominations of Christians, were assailed by the enemies of the Church, and placed in jeopardy. He used all his influence against their secularization and protested strongly against such a spoliation. Then the necessity for a division appeared the more urgent, in order, if possible, to secure a share of the fund from the Society for the Propagation of the Gospel at home. It was done at the eleventh hour—it was taken up warmly in the Western Division and accomplished. It was taken up in the Eastern Division also, but not so warmly. He had not lost all hope of obtaining a share of the Episcopal Fund in England, for if they did not gain assistance from that quarter he thought they might be disabled for years. Out of the noble endowment of the Clergy Reserves, he said, you all know the pittance that remains for any object such as this. Nevertheless, our people stirred up, and the Western Division has already accomplished the object—it has elected its Bishop, and fulfilled all the conditions required. He was sorry to say that the same zeal was not shown in the Eastern Division—the movement had not been universal—certain difficulties which arose in Kingston had materially interfered with the object contemplated; a consequent slackness was observable in the matter—the Clergy generally had not manifested that warm interest and activity in the matter that was observable elsewhere, and the people had not been fully awakened to the great and urgent importance of the subject, and the consequence was that nothing had yet been done to any great extent. He would then earnestly urge the importance and consideration of the subject upon every one present and elsewhere—although the sum required was in itself a considerable item, yet if every Churchman and Churchwoman contributed something, ever so small, the matter of raising it would require no great effort, and would be a mere trifle if all assisted. He stated that the amount required would not exceed £12,500 and then estimated the number of Church members in the proposed Diocese at 150,000; and said that if each gave but 2s. 6d., considerably more than was required would be raised. He stated that there were from 25,000 to 30,000 families in the Eastern division of the present diocese, and that if each family contributed the small sum of £2, that would be all that would be required. He then urged upon those present the importance of prompt action in this matter—some sacrifices were required on their part, and on God's part a blessing would attend them.