

Theresa Myers

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Rev. J. C. Cochran---Editor.

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Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
Nov. 7	21 Sun. after Trin.	Prov. 2 Luko 23
" 8	22	Prov. 3 1 Th 3
" 9	23	Prov. 4 2 Th 4
" 10	24	Prov. 5 3 Th 5
" 11	25	Prov. 6 4 Th 6
" 12	26	Prov. 7 5 Th 7
" 13	27	Prov. 8 6 Th 8
" 14	28	Prov. 9 7 Th 9
" 15	29	Prov. 10 8 Th 10
" 16	30	Prov. 11 9 Th 11
" 17	1 Th 1	Prov. 12 10 Th 12
" 18	2 Th 2	Prov. 13 11 Th 13
" 19	3 Th 3	Prov. 14 12 Th 14
" 20	4 Th 4	Prov. 15 13 Th 15
" 21	5 Th 5	Prov. 16 14 Th 16
" 22	6 Th 6	Prov. 17 15 Th 17
" 23	7 Th 7	Prov. 18 16 Th 18
" 24	8 Th 8	Prov. 19 17 Th 19
" 25	9 Th 9	Prov. 20 18 Th 20
" 26	10 Th 10	Prov. 21 19 Th 21
" 27	11 Th 11	Prov. 22 20 Th 22
" 28	12 Th 12	Prov. 23 21 Th 23
" 29	13 Th 13	Prov. 24 22 Th 24
" 30	14 Th 14	Prov. 25 23 Th 25
" 1	15 Th 15	Prov. 26 24 Th 26
" 2	16 Th 16	Prov. 27 25 Th 27
" 3	17 Th 17	Prov. 28 26 Th 28
" 4	18 Th 18	Prov. 29 27 Th 29
" 5	19 Th 19	Prov. 30 28 Th 30
" 6	20 Th 20	Prov. 31 29 Th 31

To ver. 18.

Poetry.

"CHEER UP."

From "Hactenus," by M. F. Tupper.

NEVER go gloomily, man with a mind,
 Hope is a better companion than fear;
 Providence, ever benignant and kind,
 Gives with a smile what you take with a tear,
 All will be right:
 Look to the light:
 Morning was over the daughter of night:
 All that was black will be all that is bright,
 Cheerily, cheerily, then! cheer up.

Many a foe is a friend in disguise,
 Many a trouble a blessing most true,
 Helping the heart to be happy and wise,
 With love ever precious and joys ever new.
 Stand in thy van,
 Strive like a man:

This is the bravest and cleverest plan;
 Trusting in God while you do what you can.
 Cheerily, cheerily, then! cheer up.

Religious Miscellany.

HEAVEN ON EARTH.

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31.

If we call ourselves Christian men, we ought to honour our Father, we should try to make every one honour Him as He deserves. In short, whatever we do we should make it tend to His glory—make it a lesson to our neighbours, our friends, and our families. We should preach God's glory to them day by day, not by words only, often not by words at all, but by our conduct. Ay, there is the secret.—If you wish other men to believe a thing, just behave as if you believed it yourself. Nothing is so infectious as example.—If you wish your neighbours to see what Jesus Christ is like, let them see what He can make you like. If you wish them to know how God's love is ready to save them from their sins, let them see His love save you from your sins. If you wish them to see God's tender care in every blessing and every sorrow they have, why let them see you thanking God for every sorrow and every blessing you have. I tell you, friends, example is every thing. One good man—one man who does not put his religion on once a week with his Sunday coat, but wears it for working-dress, and lets the thought of God grow into him, and through and through him, till every thing he says and does becomes religious, that man is worth a fomo of sermons—hois a living Gospel—he comes in the spirit and power of Elias—he is the image of God. And men see his good works, and admire them in spite of themselves, and see that they are God-like; and that God's grace is no dream, but that the Holy Spirit is still among men, and that all nobleness and manliness is His gift, His stamp, His picture; and so they get a glimpse of God again in His saints and heroes, and glorify their Father who is in heaven.

Would not such a life be a heavenly life? Ay, it could be more, it would be heaven—heaven on earth: not in versemongering cant, but really. We should then be sitting, as St. Paul tells us, in heavenly places with Jesus Christ, and having our conversation in heaven. All the while we were doing our daily work, following our business, or serving our country, or sitting at our own firesides with wife and child, we should be at that time in heaven. Why not? we are in heaven now—if we had but faith to see it. Oh, get rid of those carnal, heathen notions about heaven, which tempt men to fancy that, after having misused this place—God's earth—for a whole life, they are to fly

away when they die, like swallows in autumn, to another place—they know not where—where they are to be very happy—they know not why or how, nor do I either. Heaven is not a mere place my friends. All places are heaven, if you will be heavenly in them.—Heaven is where God is and Christ is. And hell is where God is not and Christ is not. The Bible says, no doubt, there is a place now—somewhere beyond the skies—where Christ especially shows forth His glory—a heaven of heavens: and for reasons which I cannot explain, there must be such a place. But at all events, here is heaven; for Christ is here and God is here, if we will open our eyes and see them. And how?—How? Did not Christ himself say, "If a man will love Me, My Father will love him; and we, my Father and I, will come to him, and make our abode with him, and we will show ourselves to him?" Do those things mean nothing or something? If they have any meaning, do they not mean this, that in this life we can see God—in this life we can have God and Christ abiding with us? And is not that heaven? Yes, heaven is where God is. You are in heaven if God is with you, you are in hell if God is not with you; for where God is not, darkness and a devil are sure to be.

There was a great poet once—Dante by name—who described most truly and wonderfully, in his own way, heaven and hell, for, indeed, he had been in both.—He had known sin and shame and doubt and darkness and despair, which is hell. And after long years of misery, he had got to know love and hope and holiness and nobleness and the love of Christ and the peace of God, which is heaven. And so well did he speak of them, that the ignorant people used to point after him with awe in the streets, and whisper, There is the man who has been in hell. Whereupon some one made those lines on him:

'Thou hast seen hell and heaven? Why not? since heaven and hell
 Within the struggling soul of every mortal dwell.'

Think of that!—thou—and thou—and thou!—for in thee, at this moment, is either heaven or hell. and which of them ask thyself—ask thyself friend. If thou art not in heaven in this life, thou wilt never be in heaven in the life to come. At death, says the wise man, each thing returns into its own element, into the ground of its life; the light into the light, and the darkness into the darkness. As the tree falls so it lies. My friends, you call yourselves enlightened Christian folk, do you suppose that you can lead a mean, worldly, covetous, spiteful life here, and then the moment your soul leaves the body that you are to be changed into the very opposite character, into angels and saints, as fairy tales tells of beasts changed into men? If a beast can be changed into a man, then death can change the sinner into a saint,—but not else. If a beast would enjoy being a man, then a sinner would enjoy being in heaven,—but not else. A sinful, worldly man enjoy being in heaven! Does a fish enjoy being on dry land? The sinner would long to be back in this world again. Why, what is the employment of spirits in heaven, according to the Bible (for that is the point to which I have been trying to lead you round again)?—What but glorifying God! Not trying only to do every thing to God's glory, but actually succeeding in doing it—basking in the sunshine of His smile, delighting to feel themselves as nothing before His glorious majesty, meditating on the beauty of His love, filling themselves with the sight of His power, searching out the treasures of His wisdom, and finding God in all, and all an God

their whole eternity one act of worship, one hymn of praise. Are there not some among us who will have had but little practice at that work? Those who have done nothing for God's glory here, how do they expect to be able to do every thing for God's glory hereafter? Those who will not take the trouble of merely standing up at the psalms, like the rest of their neighbours, even if they cannot sing with their voices God's praises in this church, how will they like singing God's praises through eternity? No, be sure that the only people who will be fit for heaven, who will like heaven even, are those who have been in heaven in this life,—the only people who will be able to do every thing to God's glory in the new heavens and new earth, are those who have been trying honestly to do all to His glory in this heaven and this earth.—*Exan. Cath.*

INDIAN SUPERSTITIONS IN CANADA.

The Rev. Peter Jones, who made the following speech at a late missionary meeting in Quebec, is a native Indian and a preacher in the Wesleyan Connection. He visited England some years ago, and so captivated an accomplished Lady of that polished land, that she came back with him as his wife.—

THE REV. PETER JONES moved the following Resolution:—

That this meeting devoutly acknowledges the Divine Blessing which has accompanied the Missionary operations of this and Evangelical Associations during the past year, and receives it as pledge of ultimate success, and therefore, of encouragement for continuous and even increased effort.

Mr. JONES said that he felt glad in his heart to be present. When he left Toronto to attend the great council fire at Quebec, he did not expect the pleasure of meeting with this assembly, nor did he expect to see the hon. Chairman occupying the position which he now did. Although in old days he had seen him occupying the same position. This was the first visit to the great city of Quebec. He had often heard of it, he had often read of its capture by General Wolfe, and he had this day visited the monument to his memory. The present meeting contemplated a greater conquest, the salvation of immortal souls. Mr. Jones then proceeded to give a brief sketch of his own life, and early conversion to christianity. He also gave an account of the different gods worshipped by the aborigines of the country. There were three different kinds. The first were general gods, such as sun, moon, and stars. The second were the family gods, supposed to cure diseases. The third were the personal gods. The manner in which these latter were obtained was as follows:—Indian youths of ten or twelve years of age, held lengthy fasts, during which time they blackened their faces, and whatever was presented to them in their dreams, they adopted as their gods, of which they made an image of wood, and worshipped. He stated that he had himself had several bags full of personal gods. He alluded to the settlement of the country by the white man, who came among the Indians for the purpose of trade, &c., and deprived them of their lands, and introduced among them the fire water, or as the Indian calls it, the *skidawambon*. He related an amusing anecdote to illustrate the love of the Indian for ardent spirits, of a red man who after drinking a small quantity, wished his throat had been two miles long that he might have tasted it all the way down. He spoke of the introduction of Christianity among the Indians, and of the beneficial results of missionary enterprise, relating a number of striking incidents, to prove their great advantage both in a temporal and spiritual point of view. He related an account of a late tour, made by himself to Lake Superior, giving the number of schools, Indian Missions, and the general improvement which had taken place among the Indians, as the result of missionary efforts.

AFFLICTION COMES FROM OUR HEAVENLY FATHER.—THE Christian in his sufferings is often tempted to think himself forgotten. But his afflictions are the clearest proofs that he is an object both of Satan's enmity, and of God's fatherly discipline. Satan would not have a man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon. He would work in with his ambition. He would pamper his lust and his pride. But God has better things in reserve for his children, and they must be brought to desire and seek them, and this will be through the wreck and sacrifice of all that the heart holds dear. The Christian prays for fuller manifestations of Christ's power, and glory, and love to him, but he is often not aware that this is, in truth, praying to be brought into the furnace, for in the furnace only it is, that Christ can walk with his friends, and display in their preservation and deliverance his own almighty power. Yet, when brought thither, it is often one of the worst parts of the trial that the Christian thinks himself, for a time at least, abandoned. Job thought so. But when he looked on himself as an outcast, the infinite Spirit and the wicked spirit were holding a dialogue on his case! Ho