

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Oct. 4	178a. of Trin.	18, 2 Cor. 3
M.	5	Book. Judith	1, 8, Judith 2
T.	6	3	9
W.	7	5	10
T.	8	7	11
F.	9	9	12
S.	10	11	13

Poetry.

BE THOU CONTENT.

Be thou content; be still before
His face, at whose right hand doth reign
Fullness of joy for evermore;
Without whom all thy toil is vain.
He is thy living spring, thy sun, whose rays
Make glad with light and life thy weary days;
Be thou content.

Art thou all friendless and alone,
Hast none in whom thou canst confide?
God careth for thee, lonely one:
Comfort and help will he provide.
He sees thy sorrows and thy hidden grief,
He knoweth when to send thee quick relief,
Be thou content.

Lay not to heart whate'er of ill
Thy foes may falsely speak of thee;
Let man defame thee as he will,
God hears and judges righteously.
Why should'st thou fear, if God be on thy side,
Man's cruel anger, or malicious pride;
Be thou content.

We know for us a rest remains,
When God will give us sweet release
From earth, and all our mortal chains,
And turn our sufferings into peace.
Sooner or later death will surely come
To end our sorrows, and to take us home;
Be thou content.

Home to the chosen ones, who here
Served their Lord faithfully and well,
Who died in peace, without a fear,
And there in peace forever dwell;
The Everlasting is their joy and stay,
The Eternal Lord Himself to them doth say,
Be thou content.

—N. Y. Churchman.

Religious Miscellany.

JERUSALEM, June 15, 1857.

JERUSALEM! How the word startles the mind with a thousand associations of the past! Yet here have I spent a week, investigating, examining, trying to be satisfied and informed. The subject is immense. Every variety of scene and event is clustered here. Prophets and kings have connected themselves here with imperishable memories. Here the Lord of Glory appeared to struggle beneath the burden of human flesh and human condemnation. His miracles and teaching, his sufferings and triumph, have crowned the spot with everlasting importance. Centuries have gone, but the feet of innumerable pilgrims still stand within the gates of Jerusalem. Some of the locations of the Lord's relations here may be doubted, but the great and general facts can never be. The Mosque stands where he walked in and out among the Courts of the Temple, but it stands as a guard over the very holy place, and perpetuates the identity of it in all its aspects and relations. The Mount of Olives still towers up in beauty opposite the site of Moriah. There is but one road which climbs its ascent, and Jesus must have walked that road in his repeated journeys. Gethsemane lies beneath a lowly, lovely plain, bordering the Cedron, and extending to the rising of Olivet. It must always have been a garden, for it is the very spot in which man would of necessity have planted one. No one can sit on the Mount of Olives over against the Temple, and not see that it is just where Jesus was when he beheld the city and wept over it. No one can look upon these immense stones which remain in the walls of Solomon's Temple without exclaiming like the disciples,—"What manner of stones are here?" Their size excites wonder to this day, and their pure whiteness shows what an aspect of beauty marked the edifice when it stood in the first glory of such a construction. I have wandered over all these scenes from day to day. I have climbed the heights

of Olivet in the early dawn, to watch the rising of the sun upon Jerusalem. I have sat upon its summit for hours contemplating the city as it lies like a carved model before the eye from that point. I have reclined on the bosom of Gethsemane, beneath the shade of its ancient olives. I have roamed over the heights of Zion; "ploughed as a field," and down to the calm Siloam, sleeping in its cradle in the valley. I have passed hours in the Church of the Holy Sepulchre, now meditating alone in the tomb, and now standing in thought by the rent in the rocks. I do not enter into the modern controversy of the accuracy of the place. It is enough for me that all the objections to it are modern; that there never has been a rival location proposed; and that there are no greater difficulties here urged than might be urged to any other spot. I have roamed abroad over the surrounding hills, even to Mizpah, where Samuel testified and into the long, deep limestone quarries beneath Jerusalem itself, whence Solomon obtained those splendid slabs, the origin of which has been so long unknown. It is but four years since the existence of this immense subterranean cavern was known to travellers. I have penetrated it for near half a mile, and seen many large stones already out, which were prepared for work but were never removed. This new discovery is one of the greatest wonders of Jerusalem. It seems to extend under the temple itself, and the stones were all finished and dressed there, and then raised up at the very spot for their appointed place. I have stood with the Jews at their weekly mourning beneath the walls of the Temple, where Solomon's stones are still remaining, and marked the onergy of the 79th Psalm as thus fulfilled. These and many other new and wonderful scenes have now become familiar to my eyes; but their mysterious wonder has not abated. If one should go a hundred times to Gethsemane or Olivet, the impression would only be deeper and more solemn still. To sit there and read the Scriptures appertaining thereto, is an occupation of ever-increasing interest and solemnity.

The past of Jerusalem is overflowing with thought. But the future is equally impressive. These ruins are not always to remain. The future Temple, and the restored Israel, when "Jerusalem shall be the throne of the Lord of all nations," claim the most earnest thought. The day when "the feet" of the Lord "shall stand on the Mount of Olives which is over against Jerusalem towards the east," is full of importance; and whether we look back or forward, we have to speak of Zion as "the joy of the whole earth," for "salvation is of the Jews." The present missionary work in Jerusalem is deeply interesting. In Bishop Gobat the church has a man here eminently worthy of the place and the work. He is the earnest advocate and friend of all that is evangelical and true; and is, therefore, loved and revered by all those who love the truth. The labourers around him are earnestly and successfully at work. I have attended the meetings of instruction for converted Israelites, and freely see the efforts and the results of the faithful men who are at work. The Sabbath was a day of work for them. An early service in Spanish, with an address in Hebrew; a service in Arabic, with quite a large congregation of natives in attendance; a morning service in English, at eleven, with a respectable congregation, and the schools established by the London Society; an afternoon service in German, for all who understand that language; and separate evening meetings in various quarters, at mission-houses, for private teaching, make the day a very busy one for all. Though not one of those services was intelligible in language to me, the spirit of them all was manifest. God is blessing the work with His Divine power and presence, and everything in it looks in the highest degree hopeful and encouraging. Now, what an accumulation of thought do all these facts and scenes prepare! I shall not attempt to enter into every particular scene; you must imagine for yourself. But surely there is no spot on earth like Jerusalem. And having been allowed to make my pilgrimage here, and to worship on Mount Zion, and listen to the promises in the very land in which they were given, I may consider my wanderings well repaid, and my privileges unbounded. I shall gladly now turn my feet and

my face again to the West.—*Protestant Churchman.*

SIN AN EXECUTIONER.

It is one of the highest marks of perfection in mechanism that, by a process of self correction, an error which is made in one part of the machine produces an equivalent compensation in another. What we should regard as proof of design in human contrivance, we should certainly not refuse to consider as invented with the same incidents, when exhibited in the Divine economy. That there is such a compensatory power in the spiritual world is evidenced by the operations of the human heart. Every sin bears with it its own punishment. The temptation knocks at the heart followed by the executioner.

If the temptation enters, the executioner enters after it. Where the scene of the excess is, there is the scene of the torture. The gallows of the sinner is erected on the camping spot of the sin. If we look carefully underneath the remorse with which we may at one moment be torn, or the passion by which at the next moment we may be inflamed, we will find that the author of each is some germinal sin, in which, from its very apparent innocence, we felt that we might for a moment indulge. In the physical system this is clearly marked. Delirium tremens is the fury which drunkenness carries in its train, to inflict vengeance on its victim. So it is in the spiritual world. The little corrupt thought let into the heart becomes the monstrous lust which tears the heart to pieces. "Deliver me then, O Lord," let our prayer be, "from little sins, so that thus, through Thy grace, I may be delivered from those that are great"—*Episcopal Recorder.*

A JEM OF TRUTH WORTH WEARING IN EVERY CHRISTIAN HEART.—"Our sufficiency is from God. We can neither will nor do anything further than we receive from Him both to will and to do. Pharaoh made promise after promise, and broke them as fast. Israel makes promises one while, and quickly starts aside like a deceitful bow, as ice that melts in the day, and hardens again in the night; to-day they will, to-morrow they will not again; they repent to-day, and to-morrow they repent of their repenting; like the sluggard in his bed, who puts out his arm to rise, and then pulls it in again. So unstable and impatient is man in all his resolutions, till God say amen to what he purposeth, and establisheth the heart by His own grace. When the waters stood as a wall on the right hand and on the left of Israel as they passed through the Red Sea, this was a work of God's own power; for water is unstable, and cannot keep together by its own strength, nor be contained within any bounds of its own. So great a work is it to see the mutable wills and resolutions of men kept close to any pious and holy purposes,"—*Bishop Reynolds.*

"THE ANCIENT FATHERS' IDEA OF MARRIAGE.—A Christian marriage is made by the Church, confirmed by the Eucharist, sealed by the blessing, carried by the Angels to the Heavenly Father, and ratified by Him. Two believers bear the same yoke, they are but one flesh, they pray together, kneel together, fast together, instruct and exhort each other. They are together in the Church, and at the Table of God, in persecution and in consolation. They do not conceal their actions from each other, or inconvenience each other. They visit the sick, and are present at the sacrifice of prayer. They sing psalms and hymns together, and excite one another in the praises of God."—*Tertullian.*

SALVATION.—Some men will say the gospel, for most part, brings good news; but then it is only if I believe. To answer this, if the gospel held forth Christ and salvation only to those that believe, it were little better tidings than the law. But the gospel saith not, bring faith with thee, and then here is all the grace and salvation. No; the gospel expects not that any sinner should of himself bring faith, for he hath it not. But the gospel, as it brings salvation, so it breeds faith in the heart of a sinner. The same word that makes known salvation, begets faith in the heart to receive it. The God that gives his alms, gives a purse to carry it. Therefore, when I hear of grace, glory and salva-