

The Church Times.

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

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Calendar.

CALENDAR WITH LESSONS.

DAY	MORNING.		EVENING.	
	Script.	Lesson.	Script.	Lesson.
1	1 Kings 17	17	1 Kings 17	17
2	1 Kings 17	17	1 Kings 17	17
3	1 Kings 17	17	1 Kings 17	17
4	1 Kings 17	17	1 Kings 17	17
5	1 Kings 17	17	1 Kings 17	17
6	1 Kings 17	17	1 Kings 17	17
7	1 Kings 17	17	1 Kings 17	17
8	1 Kings 17	17	1 Kings 17	17
9	1 Kings 17	17	1 Kings 17	17
10	1 Kings 17	17	1 Kings 17	17
11	1 Kings 17	17	1 Kings 17	17
12	1 Kings 17	17	1 Kings 17	17

Poetry.

THE MORNING AND EVENING SACRIFICE.

With every morning's glorious dawn,
With every evening's close,
The Hebrews marked the holy time,
And prayer and praise arose:
How grand and solemn was the sight,
A nation's sacrificial rite!

O'er the hot desert's gleaming sand,
Led by the hand divine,
They toiled to reach the promised land,
And watched each mighty sign.
By day the cloudy pillar came,
By night the shaft of living flame!

The water sprang at God's command,
When faint with thirst they cried,
And victory crowned the little band,
When AMALEK defied:
For He whose arm is as an host,
Made vain the heathen's naughty boast!

When Moses, unto Pharaoh led,
Submissive took his way,
And, railing thence, exulting said,
"This doth my toll repay,
No wonder hearts and feet should grow
Discouraged, doubting, faint, and slow."

For Faith their wavering footsteps stayed,
And careful took before,
Till those fair lands, in green arrayed,
Beckoned the wanderers o'er!
Ere the long and weary road,
There Canaan smiled and Jordan flowed!

So, Christian pilgrims! morn and eve,
Let prayer and praise arise,
And follow Him whom ye believe
Your Leader, to the skies!
Like Israel's, bid your censers glow,
To mark your holy time below!

O'er many a bleak and arid waste
If e'er your feet shall tread,
Rebuke ye "living waters" taste,
Sustain the drooping head:
In brightest day, "neath darkness shroud,
His word is still your "flame and cloud!"

When fierce hosts your path beset
Then all that Israel knew,
Fear not for ye shall conquer yet,
His arm shall strike for you!
Through all the dread and dismal night,
He keeps His chosen ones in sight!

As Moses on the mountain died
In sight of "promised land,"
So did the Sinless Crucified
On Calvary's summit stand,
And see, with vision all divine,
His redeemed the endless line!

As with dimmed, regretful eye,
The parting Hebrew gazed,
So went the SAVIOUR'S faithful by,
"Sorrowing" and "sore amazed!"
Rising from the powerless tomb,
He came to chase away their gloom!

May the hand which Israel led
Still guide our feet aright:
As robes with manna fall He fed,
And gave them strength to fight:
As "bread of life" to us is given,
And power to win our way to heaven!
A.M. 1854.

Religious Miscellany.

"TRIMMING TO THE WIND."

The need of some religious papers is excited by their sustenance, too, in more senses than one. They stir up in the waters of strife and bitterness; anxious for nothing but a popularity that will in-

crease their subscription. The *Christian Index* of Georgia, of May 20th, in a very judicious article entitled "Our own Affairs," speaks in this wise of a course so detrimental to the true interests of a religious paper, and so injurious to the cause even, of denominational religion:

"Were we," it says, to conduct a paper on the principle, that the first object should be to make it popular, we might pursue a different course from that which we have chosen. Our first aim should be to procure a hobby on which we might ride constantly and furiously. In other words we should choose a subject that might appear to meet with considerable favour among those among whom our paper was intended to circulate. It should be a subject on which our readers could be readily excited; and as the carnal emotions of men are more excitable than the spiritual, we should be compelled to appeal largely to their carnal feelings in order to kindle their zeal. This is a favourite method with politicians, and religious demagogues not unfrequently follow in the same track."

The editor goes on to say that "the conductor of a religious newspaper ought not to make a doctrine of secondary importance the central point of his system of divinity, nor should he lose sight of the general interests of Christianity in his efforts to suppress a single error in faith or practice." This is a sound principle; and the editor who violates it is justly chargeable with one-sided mental development, or with manifesting the spirit of bigotry and intolerance.

"Our position" continues the *Index*, in the same thoughtful strain, "requires us to promote, as far as we have power, whatever tends to the improvement of the moral and religious condition of mankind, and particularly of our own denomination in this State. We cannot think of taking one subject as our constant theme, exclusive of others equally as important, nor are we willing, knowingly, to violate a single principle of Christian obligation for the purpose of making our paper spicy. Our aim has been to make a useful rather than a popular paper."

TWO THOUGHTS ON PRAYER.

The first is, Christians ought to pray for Christ's sake.

The French, particularly the army, had great attachment to Bonaparte. Said he, 'At Areola, when I was advancing, Col. Meuron, my aide-de-camp, threw himself before me, covered me with his body, and received the wound which was destined for me. He fell at my feet and his blood spouted up in my face. He gave his life to preserve mine.'

What, then, should not the Christian soldier be willing to do for Christ, the Captain of his salvation, leading him on to victory?

"Thy salute in all this glorious war,
Shall conquer though they die;
They see the triumph from afar,
By faith they bring it nigh."

The second thought is, Christians should pray for the sake of the Church. During the journey of the Israelites through the wilderness, Amalek came out to fight with them. Moses committed the army to the command of Joshua; and himself, Aaron, and Hur, went up to the top of the hill to pray. When, through weariness, the hands of Moses hung down, Amalek prevailed. But when raised, Israel prevailed; so Aaron and Hur stayed up his hands till the discomfiture of Amalek.

The application of this is as easy as it is beautiful. Israel and Amalek represent the church and her enemies. Moses represents the minister of the gospel. Aaron and Hur, his official and lay members. If, therefore, the preacher lifts his hands in prayer to God, and his church sustain them there, they will prevail over all opposition; live, flourish, and increase, both in grace and numbers. But if, through weariness and discouragement, the preacher's hands droop, and are not supported by his church, the enemy will prevail.

"Restraint prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me."—*Zion's Herald*.

THE REFORMATION IN ENGLAND.

It can never be too often reiterated in the ears of our youth that England owes all its commercial prosperity all its political glory, to the Reformation. It can never be too frequently remembered and acknowledged by the mature Christian, that England's pre-eminence among the nations is owing to her being foremost in giving honor to God and his holy word; and it never can be too strongly or too repeatedly enforced from our pulpits, that it is to God's favor we are indebted for this pre-eminence, and that it has brought us under a deep responsibility to Him who hath heaped such blessings upon us—that he hath thus loaded us with favor, and thus set us on high, in order that England might become a conspicuous witness for him to all the world, and be empowered to defend the truth, and afford protection to its advocates whenever they may be assailed in any quarter of the globe.

The Reformation in England is ascribable to the word of God in a more full and exclusive sense than can be predicted of any other country where the Reformation took effect, for it was not by a Luther or a Calvin among our clergy—it was not by Henry, or Edward, or Elizabeth upon the throne, that the Reformation in England was brought about, and still less was it effected by any external and foreign agency. It was by the circulation of the Scriptures among the people that the heart of England was touched, and the Gospel once planted there, soon made itself felt and listened to throughout all the members of the body politic; and, having begun in the heart, the revival took that vigorous and healthy tone which is characteristic of the English institutions, both civil and religious.

The theology of the Church of England being, in like manner, founded on Scripture alone, is characterized by the same manly and vigorous tone; or if it occasionally degenerated, as in the case of Laud and his followers, or in the Non-jurors and Jacobites in the time of William, these are mere exceptions; for it would be difficult to find, in any other country, such a collection of sound theology and deep doctrine as is contained in the sermons and dissertations of our older divines, who lived during the first century after the Reformation.

When men grow rich they are apt to become indolent, and this is as true of intellectual as of worldly acquisitions; and when men are born to large possessions, it is not easy to induce them to take the pains necessary to understand how to use aright those treasures which they have not had the labor of acquiring. When this is the case, a fit of illness may prove a real benefit to a man by forcing him to use that regimen and exercise which are necessary to keep the body in health; or, some attempt at depriving him of his possessions, may become the stimulus to rouse him and make him apply himself to the management of his affairs.

So it has been with the Church of England, in a spiritual sense, since a morbid appetite for mere ceremonies, and a markish spring of obsolete usages, had crept over the indolent and sincere portion of the Church; and disgust at this clerical foppery has produced a healthy reaction both among the clergy and the laity. The Papal aggression, too, which aimed at robbing us of all which we hold most dear, has roused the true-hearted men in the Church of England from their lethargic security, and our champions have buckled on again their spiritual armor and are rushing to their several posts, which are again assailed by a foe whom their forefathers had conquered, and who had lately sworn, and made them believe, that he was no longer in hostility towards them.—*Church of England Quart. Review*.

It is your principle, that your hearts are to be ready for every work that God shall impose upon you. You are not to choose your employment, neither are you to refuse any employment that God shall put upon you. You are always to have an open ear, a ready hand, an obedient heart, and a willing, cheerful soul, to fall in with what work or service soever it is that God shall put upon you. This is your principle.—*Brooks*.

God doth not use to put off his old servants; their age ondears them to him, if we do not unfaithful to him, he cannot be inconstant to us.—*Bishop Hall*.