

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

CALENDAR WITH LESSONS.											
Day's Date		MORNING.						EVENING.			
S. Sept. 26	1000	Mt. Oliv.	Daniel	10	Mark	1	Daniel	6	Co. 13		
M. 27	1000	Mt. Oliv.	Gen.	22	Am. 11	10	Jude	1	Co. 15		
T. 28	1000	LAG.	Tobit	4	Mark	8	Tobit	6	Co. 16		
W. Oct. 1	1000								Co. 17		
Th. 2	1000								Co. 18		
F. 3	1000								Co. 19		
S. 4	1000								Co. 20		

## Poetry.

FOR THE CHURCH TIMES.

### THE THREATENED NIGHT

"Gave glory to God, before He cause darkness."  
Jeremiah xliii. 18.

There is a cloud altho' unseen,  
That overhangs our path;  
"Here is a moment set between  
God's mercy and his wrath."

A time that stills the Spirit's breath,  
And dims its guiding light;  
The darkness and the shade of death,  
The everlasting night.

It comes beneath the starless sky  
Of an awaken'd age;  
Or when the pulse is beating high,  
And youth throws down the gauntlet.

Its path is on the flush of health;  
It low'rs upon disease;  
Bodims the glancing eye of wealth,  
And breaks the spell of ease.

It enters where the flick'ring ray  
On weary watchers fall;  
Or where a thousand ligus display  
Th' writing on the wall.\*

No portents mark the fatal hour:  
No voice proclaims it nigh;  
Unseen, unheard, th' impending pow'r  
Falls on the doom'd to die.

I'll wait and watch from noon till night,  
With all my pow'rs awake,  
To catch the faintest gleam of light  
That on my soul shall break.

Lord of my life, thine eye serene  
Shall guide my steps aright;  
Cheer with thy ray life's shifting scene,  
And make the evening light!

W. B.

Halifax, 22d Sept.

\* Dan. v. † Zech. xiv. 7.

## Religious Miscellany.

### THE NEED OF A RIGHT SPIRIT WITHIN US.

Without care, there may be some danger of confounding in our minds the idea of *grace* with the *means* of grace, and *worship* with 'be mere external forms of worship. A person has fallen into this error who presumes to build his hopes of future happiness solely upon the performance of benevolent deeds. Such an one, though able to say with the Pharisee, "I fast twice in the week, I give tithes of all I possess," and thank God that I am not as other men," should nevertheless be mindful that "by the deeds of the law shall no man be justified," and that no amount of tears or prayers, or human righteousness, can ensure his salvation, since God has ordained that it shall be accomplished alone "by grace, through faith." Hence the mind should not be suffered to stay in the mere act or form of worship, but should endeavour to ascend, through the medium of these, up to Him from whom all our help cometh. In this, I would not be understood to depreciate the proper and established ceremonies of the Church, nor to approve the practice of those who decrie the value of decent external forms of religious worship. I am well aware of the prevalence of that contempt of God's order of things, which causes many to turn away from the baptismal font of our holy Church, like the proud and prejudiced Naaman, when he possibly replied to the man of God, "Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel?—may I not wash in them and be clean?" Many demur at the duty enjoined upon them, to smite the spiritual Rock, and demand why the water may not as well gush forth

from the ground as from the rock, and sneer at the ceremonious use of the rod as a matter of pure superstition. Some whose fearful presumption in cavilling with truth has led them to such a disregard of the Divine Word that they can now with unsanctified boldness say, when warned to seek security within the covenant of grace: "Might not the omnipotent God save me without the sacrificial offering of his Son?—and have I not enough of intelligence and moral sense to 'raw up my own course of religious practice, without having this man, Jesus, to reign over me?" There is reason to fear that thousands, blinded thus by their own pride and self-will, are committing a serious error by presuming that there is some other name, and/or favour, besides that of Jesus, whereby they may be saved, and by supposing they can grow more rapidly, and bring forth more fruit, by drawing the elements of their spiritual life and strength from other sources instead of the True Vine, in which, if they abide not, they must perish forever. No age has been without its weak and conceited minds, who have vainly thought to improve the ethics of the Bible, and the essential constitution of the Church, by the miserable substitutions of human wisdom for the counsels of Jehovah. But their best efforts in this their philosophy (falsely so called), have only rendered more conspicuous the superiority of Scriptural revelations over all human hypotheses. This age, notwithstanding the unparalleled progress in arts, in science, and in literature, by which it is marked, is an age in which human reason is too much exalted, and God's supremacy too little acknowledged—an age in which a vast number of those "who profess and call themselves Christians," are agitated by a sort of worldly fastidiousness, restiveness, and by an irreverent feeling of self-sufficiency. As Christians, too much concerned and cumbered with matters quite extraneous to the holy work of their own province. These evils exhibit themselves in the prevailing neglect of solemn vows and obligations; in a contemptuous carelessness about the divinely appointed means of grace; and sometimes in an impious defiance of the wholesome rules and discipline of ecclesiastical government.

We, poor puny branches, exposed every moment to fatal dangers, are often too ambitious to show to each other how *independent* we are, and by how far all established rules of order are superseded by our own superior discretion. Instead of abiding cheerfully and firmly attached to the Lowly Vine, and there yielding the fruits of humility and of righteousness, we are for stretching ourselves up above all the trees of the forest. And while thus aspiring to bring ourselves up to the unnatural altitude of "the tall cedars of Lebanon," we find ourselves severed by those unholy aspirations from the life giving Vine, and instead of being exalted, we are cast down, and not only so, but as disordered branches, we are unfruitful, withered, and nigh unto cursing! Thus the man of intelligence, wealth, or influence, who, proud of his abilities or acquisitions, habitually neglects to attend to any of the more simple duties of a religious life, from a feeling of self-importance, or from a conceited notion of his social pre-eminence, is seldom known as a fruitful branch in the vineyard of God, because his vanity attenuates his soul, withers his heart, impairs his moral perceptivity, and gnaws like a destructive worm upon every budding fruit of the Spirit. But the humble, devoted disciple of the Lord Jesus, willing to be, in the estimation of a wicked world,

"Little and unknown,  
Loved and prized by God alone."

and mingling with his godliness a spirit of submissive contentment, draws rich supplies of strength from that perennial Vine, in union with which there is always life, health, and perfect security. The vine is by no means dependent upon the branch, but the branch is dependent for life and fruitfulness upon the vine by which it is sustained. And thus God can do without man, but the spiritual man must soon perish, unless he is constantly sustained and invigorated by communications of His Spirit and "quickening grace." As a visible sign and condition of this saving union between Christ and His people, rules of government and forms of worship have been instituted, which may not, with impunity, be either despised or omitted. These religious obli-

gations, however, are those of love, consistent with reason and true dignity, and in their discharge the faithful and obedient always prove that the yoke of Christ is easy and His burden light.—*Corres. N. Y. Churchman.*

### "I WILL THROW IN MY MITE."

And down falls into the plate a half-dime, a venturesome "quarter," or perhaps, this new "church money," with its star, reminding us of the wise man. This nice excuse is a very common one, because supposedly fortified by Scripture; but such is not the case for the poor widow throw in "two mites;" so, Mr. Smith, we shall expect hereafter *double* your usual offering. But to carry out this mite principle we must further remember she gave of her *penury*, if not the whole, at least a part of her means of livelihood, while the much larger gifts of the rich men, being merely from their abundance, were actually less, according to ability, than hers. Now, Mr. S., suppose you imitate the widow, not only in the two mites, but in giving *from* your penury, or even from moderate self-denial: why, the silver mites would blush into gold. O how little this is underrated! How few dispense occasionally with a dessert, that the Church may have bread! And there is no immediate prospect of this mite system being shamed away, unless indeed, the information reach us that one of our clergy came to his death through insufficient food, or clothing. Such an event, read of at our breakfast tables, would rouse our members to take into consideration the expediency of devising some means whereby they that preach the Gospel, should not starve of the Gospel.

There are, however, some who have not even a mite for the Lord's treasury: to such, the following narrative is respectfully commended:

### "THE BROWN TOWN."

"One who has nothing, can give nothing," said Mrs. Sayers, the sexton's wife, as the ladies of the sewing society were busily engaged packing the contents of a large box, destined for a Western missionary.

"A person who has nothing to give, must be poor indeed," said Mrs. L., as she deposited a pair of warm blankets in the already well-filled box.

Mrs. Sayers looked at the last-named speaker with a glance which seemed to say, "You, who have never known self-denial, cannot feel for me," and remarked, "You surely think one can be too poor to give."

"I once thought so, but have learned from joyful experience, that no better investment can be made, even from the depths of poverty, than lending to the Lord."

Seeing the ladies listening attentively to the conversation, Mrs. L. continued, "Perhaps as our work is finished, I can do no better than to give you my experience on the subject. It may be the means of showing you that God will reward the cheerful giver."

"During the first twenty-eight years of my life, I was surrounded with wealth; and not until I had been married for nine years, did I know a want which money could satisfy, or feel the necessity of exertion. Reverses came, with fearful suddenness; and, before I had recovered from the blow, I found myself the wife of a very poor man, with five little children, dependent upon our exertions."

"From that hour I lost all thought of any thing, but the care of my family. Late hours and hard work were my portion, and to my unskilled hands it seemed at first a bitter lot. My husband strove anxiously to gain a subsistence, and barely succeeded. We changed our place of residence several times, in hopes of doing better, but without improvement."

"Every thing seemed against us. Our well-stocked wardrobe had become so exhausted, that I felt justified in absenting myself from the house of God with my children, for want of suitable apparel. While in this low condition, I went to church one evening, where my poverty stricken appearance would escape notice, and took my seat near the door. An agent from the West preached, and begged contributions to the Home Missionary cause. His appeal brought tears to my eyes, and painfully reminded me of my past days of prosperity, when I could give from my abundance to all who called upon