

The Church Times.

Rev. J. C. Cechran---Editor.

"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, JULY 23, 1893.

NO. 57.

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
S. July 24	1 Kings 18; John 12	1 Kings 19; 2 Tim 3
M. " 25	1 Kings 19; 2 Tim 3	1 Kings 20; 2 Tim 4
Tu. " 26	1 Kings 20; 2 Tim 4	1 Kings 21; 2 Tim 5
W. " 27	1 Kings 21; 2 Tim 5	1 Kings 22; 2 Tim 6
Th. " 28	1 Kings 22; 2 Tim 6	1 Kings 23; 2 Tim 7
F. " 29	1 Kings 23; 2 Tim 7	1 Kings 24; 2 Tim 8
S. " 30	1 Kings 24; 2 Tim 8	1 Kings 25; 2 Tim 9
S. " 31	1 Kings 25; 2 Tim 9	1 Kings 26; 2 Tim 10

Poetry.

ALL THINGS ARE YOURS.

From *Night Watches, or the Peace of the Cross.*

BY E. L.

"For all things are yours whether the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ's is God's."—2 Cor. iii. 21-23.

O Christian of weak faith! Why art thou fearful?
Why is thy soul cast down? Why should'st thou be
Disquieted, and sorrowful, and tearful,
When Christ hath promised still to be with thee?
Oh sinking heart, bear up, nor dread the trial,
Our loving Master sees thy soul may need;
The path to Heaven is by self-denial—
The passport is the Cross where Christ did bleed.

Death He send sorrow in thy path of duty?
Oh fear it not! the phantom dark and grim,
That with its gloomy shadow mars life's beauty,
Can ne'er obstruct the way which leads to Him!
Press onward boldly; do not shrink or falter,
And thou wilt find the dark form in the road,
For hue, and character, and features alter
Into an ANGEL leading up to GOD.

The cruel thorns which threat to pierce and wound thee,
If thou persist the narrow way to tread,
Will, as thy feet press on, with pain surround thee,
But, with the wound, mysterious healing shed:
And tender flowers, at first unseen, are lurking
Beneath the prickly hedge, to cheer thy heart;
Their fragrance thou'lt inhale, whilst nobly working,
With earnest zeal, to gain the "better part."

Not to luxurious ease is our vocation;
Our Master bids us bend beneath the Cross;
And, in His strength to work out our salvation,
And, save His grace, to "count all things but loss."
His Love, a full, free tide for ever flowing,
Revises the soul through all the weary night;
And Faith, by the still waters ever sowing,
Shall reap at last a harvest of delight.

All things are ours: Yes, all to us are given:
The world—or life—or death—or things to come—
Or present things, and promises of Heaven.
Our longed for Rest—our sure abiding Home!
And we are Christ's, and Christ is God the Father's;
A glorious ownership; Exultingly,
In patient hope, we wait until He gathers,
His own, to share His great Eternity!

Religious Miscellany.

THE BELIEVER'S SURETY.

(Concluded from last week.)

Some have founded Christian comfort not on the fruit we bring forth, but on the consciousness that we believe. No doubt we are conscious of what is passing in our minds; but many are conscious they believe, whose faith is not the faith of Christ. We may believe many things while in the gall of bitterness and bond of iniquity. Saul of Tarsus was conscious that he desired to do God service while trampling on the Divine authority. Our hearts are deceitful above all things, and, therefore, neither consciousness, nor any other feeling, lays a solid foundation for hope. We are commanded to rest on Christ himself, the great object of faith, and in proportion to our confidence in Him, will be our assurance of salvation. To guard us against the deceitfulness of sin, we are commanded to compare our conduct with the fruit of the Spirit, as set forth in the Scriptures of truth. An apostle says, "And hereby we do know that we know him, if we keep his commandments." "My little children, let us not love in word, neither in tongue; but in deed and in truth.—And hereby we know that we are of the truth, and shall assure our hearts before him." (1 John ii. 3; iii. 18, 19.) It has been erroneously maintained, that

it is impossible for a believer to entertain a doubt of his acceptance. Those who hold this sentiment suppose that when we are commanded to make our calling and election sure, it means making it sure to others; but when the apostle speaks of assuring our hearts before Him, he speaks of our own hearts, not of the hearts of others. We may, through temptation, lose our consolation in Christ. We may, in a measure let slip the truth and grieve the Holy Spirit, thus losing the earnest of our inheritance. (Eph. i. 14.) This is figured by Bunyan's pilgrim losing his roll, and being obliged to return for it. In this case, a believer is called to repent, and do his first works, to awake out of sleep, to arise from the dead, and Christ will give him life. Our election can only be made sure by ascertaining our calling. Thus the apostle knew the election of the Thesalonians—(1 Thess. i. 4, 5)—and he encourages the Corinthians by reminding them of the faithfulness of God, who had called them into the fellowship of His dear Son, and who, he was assured, would confirm them to the end. (1 Cor. i. 8, 9.) The sum of the matter is, that every sinner, without exception, who hears the Gospel, has the most ample grounds for the fullest confidence in Christ for salvation, and when the Spirit takes of the things of Christ—the dignity of His person, the infinite value of his atonement, and the freeness of his salvation—and shows them to the mind, in other words, when God reveals his Son in them, they put their trust in Him, obeying the truth through the Spirit. The supply of the Spirit is as essential to the continuance, as to the commencement of faith; and, although he who hath begun a good work, will perform it until the day of Christ, yet we are in constant danger of losing sight of the truth, which can only be kept in view by watchfulness and prayer. We ought never to be satisfied with a peradventure we shall be saved; the question is too momentous to be left in doubt; let us then give diligence to the full assurance of hope unto the end, and never be satisfied with out being able to say, who loved me and gave himself for me. In order to this, it is not necessary for us to hold that Christ died for all mankind. In that case, his dying for me could afford me no satisfaction, for it must be admitted that many perish; but all who hear the Gospel are commanded to trust in Christ for salvation, with the assurance of acceptance. If then, having renounced every other ground of hope, we look to Christ for salvation, calling upon the name of the Lord, we have the promise of God, confirmed by his oath, that we shall be saved. If we know the Lord as the Saviour of sinners, it is because we were first known of him. (Gal. iv. 9)—What a proof is it of the corruption of our hearts, that we are so frequently diverted from cultivating the enjoyment of fellowship with God by the lying vanities of this evil world! What is all around us when viewed in the light of eternity? What are the days of man's vain life which he spendeth as a shadow, compared with an exceeding and eternal weight of glory, or to be cast into the lake of fire, where the smoke of their torment shall ascend for ever and ever?—Let us, then, desire one thing of the Lord, and that let us seek after, that we may dwell in the house of the Lord for ever; while we are in this world, let us not be satisfied without the enjoyment of the light of God's countenance, and the anticipation of the rest which remaineth for the people of God. Let us guard against falling into temptation, not merely to open, but to secret sin. We must "take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." (Cant. ii. 15.) Christ says, and the message is addressed to believers, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. iii. 20.) Let us plead with him who has the key of David, who shutteth and none can open, and openeth and none can shut, that he would take entire possession of our hearts, and reign there without a rival.

WHAT IT DOES.—Temperance puts wood on the fire, flour in the barrel, vigor in the body, intelligence in the brain, and spirit in the whole composition of man.

MODERN INFIDELITY AND TRUE FAITH.

The London Christian Observer, in a review of Vinet's *Discours sur quelques points religieux*, presents the following just and practical views:

"There is an objection which is continually cast in the teeth of believers: and from the prominent place assigned to it by infidelity, we might expect to find it either really sound, or at least specious; but carefully dissected, it turns out to be the very quintessence of shallowness. 'The word of God,' says our opponents, 'is full of mysteries; therefore we cannot believe it.' How lightly do some persons decide generally upon the most important subjects! The pretension of understanding everything in a religion given to us by God, is unjust and extravagant. It is unjust; for it we have the means of ascertaining that the Bible is indeed a revelation from above, if we are placed in such a position that we can be fully satisfied as to the authority it claims to possess, we have no right to ask anything more; and by expressing any further complaint, or seeking further for an imaginary pledge of safety, we are questioning God's intentions towards us, and expecting from Him what He never promised to give us. Let us now take another step, and see whether the murmurs of infidelity are reasonable. What is religion? God Himself coming into contact with man,—the Creator with the creature,—the Infinite with the finite. This is already a mystery common to all religions, and in all religions equally insoluble.—If, then, you are scandalized by such things as are beyond your understanding, you are stopped on the very threshold, not only of Christianity, but of that religion called *natural*, because it rejects revelations and miracles. For natural religion must at all events presuppose a relationship, a communication of some sort between God and man; otherwise we arrive at Atheism. You are then driven out of the pale of every belief, and you are not even permitted to be consistent Deists, because you have refused to be Christians.

"We, however, concede to you for a moment the right of clearing this first difficulty, of admitting the bond of union we have just now been alluding to and which you profess you cannot understand. Have you carefully examined the consequences of such a supposition? Do you see where it leads to? You are as you yourselves acknowledge, connected with God, in some mysterious way; therefore you are both free and dependent, and that is beyond your comprehension; therefore your prayers can influence God's will, and that is beyond your comprehension.—Such are a few of the mysteries which you are compelled to devour (*devores*), and for what? For the sake of establishing with the Deity a few very vague, very superficial, relations immediately bordering upon Atheism."

From the quotation just given, the reader will see M. Vinet is no mean logician; and it is certainly his undoubted superiority as an intelligent writer that prevents him from attaching an undue importance to the weapons he uses so well. He sees that in questions connecting with religion, the understanding alone cannot suffice; the most conclusive syllogisms, the clearest definitions, are powerless *per se*, a man thoroughly at home in apologetics, a first-rate controversialist, may still be no Christian. "Love is necessary. Love is the only true interpreter of the verities of the Gospel." The learning of this world, and of the Princes of this world, is overcome by the simplicity of love: love may be described as the wisdom of those who are perfect, according to the declaration contained in St. John's Epistle, "every one that loveth, is born of God, and knoweth God." (1 John iv. 6).

"The same thing happens, then, between God and man, which we see taking place between two persons speaking different languages. An interpreter is needed who, thoroughly acquainted with both idioms, will render accessible to the understanding of A., by a careful translation, the thoughts expressed by B. Now, love is the interpreter of the Gospel to the heart of man. Love sheds light over all those truths relating to the essence of God, and the knowledge of which is, as we have seen, neither attainable by us, nor useful for us, but all the verities bearing upon our connection with God, and forming the very basis of religion. There