

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
1. July 30	1. 1st. Jer. 27	2. 2nd. Jer. 25
2. August 1	3. 3rd. Jer. 27	4. 4th. Jer. 25
3. "	5. 5th. Jer. 27	6. 6th. Jer. 25
4. "	7. 7th. Jer. 27	8. 8th. Jer. 25
5. "	9. 9th. Jer. 27	10. 10th. Jer. 25
6. "	11. 11th. Jer. 27	12. 12th. Jer. 25
7. "	13. 13th. Jer. 27	14. 14th. Jer. 25
8. "	15. 15th. Jer. 27	16. 16th. Jer. 25
9. "	17. 17th. Jer. 27	18. 18th. Jer. 25
10. "	19. 19th. Jer. 27	20. 20th. Jer. 25
11. "	21. 21st. Jer. 27	22. 22nd. Jer. 25
12. "	23. 23rd. Jer. 27	24. 24th. Jer. 25
13. "	25. 25th. Jer. 27	26. 26th. Jer. 25
14. "	27. 27th. Jer. 27	28. 28th. Jer. 25
15. "	29. 29th. Jer. 27	30. 30th. Jer. 25

Poetry.

THE LORD BE MINE.

If only Thou art mine—
Though like the ivy torn from parent tree
My earthly ties are severed, yet round Thee
My arms secure I twine.

If only Thou art mine—
Though round my path be gloom and darkness
dread,
Yet will I walk serene, for on thy head
Will peace unclouded shine.

If only Thou art mine—
Though waves of sorrow surge about my breast,
Though human cares assail, yet sweet my rest,
For I on Thee recline.

If only Thou art mine—
Come persecution, come contempt and shame,
All hail to them when coming in Thy name—
When Thou hast made me Thine.

If only Thou art mine—
Then welcome death, though sharp the anguish
be,
For then, unworthy though I am, in Thee,
I rise to bliss divine.
—Episcopal Herald.

Religious Miscellany.

BUSINESS QUALITIES OF GODLINESS.

RELIGION cannot be said to impart either aptitude or habits suited to the professional or mercantile life; but it does provide a foundation of qualities suited to business, upon which aptitudes and habits may be easily built, and without which these usually fail.

Godliness warrants a man's integrity, honesty of purpose and justice in dealing, gain friends every where, and make a secure success. Where integrity is a partner, depend upon it men will gather round the firm. Where he justly practices, depend upon it the best clients and the most desirable patients will throng. Profits often come in more slowly than where no scruples interfere with taking advantage of ignorance, or folly, or credulity; but those profits bring a blessing with them; you can use them without regret, and cheerfully with a safe conscience.

Godliness warrants a man's rectitude. The godly man refers every action to the law of Christ.—Having a fixed standard of character, or a constant rule of conduct, applicable to every case, a standard and a rule which are not affected by passion or interest, he exhibits a refreshing consistency and uniform rectitude. Fraud, or deceit, even in their lighter form of peculation, overreachings, pettifoggery, or quackery, do not stain his garments. Open, straightforward right dealing, gives him character.—And this is the safe and prosperous rule of business. Expediency succeeds sometimes; rectitude always. Expediency very frequently runs faster, but rectitude always wins the race; for expediency is as sure to stumble as rectitude is to stand upright to the end. Godliness then possesses this great practical advantage; it always knows whether plans, speculations, experiments, advice, or gratifications, are essentially right; and he who bears the character of always being in the right, and always doing right, is sure to be a profitable friend, and a profiting man.

Godliness gives a man decision and firmness.—Whilst struggling with his own evil heart, and gaining victories over himself, determination of mind, fixedness of purpose, and unwavering perseverance, are largely called into exercise. These qualities are readily applied to the circumstances of our external life. Indeed, it is less difficult to be firm and decided in dealing with other men, than in contending with ourselves. There is the strongest probability,

therefore, that a religious man, who, in the conduct of his spiritual life, is accustomed to cultivate decision and firmness, will exceed in them.

Godliness gives a man forethought. It accustoms him to look beyond the present, to weigh promises and hopes, to compare the value of the seen and unseen, to estimate probabilities, and to act with strict anticipation of what has not yet been realized. This is forethought; a quality inestimable in the daily adventures of life. On this foundation prudence and discretion are built. Forethought is the same quality, whether it be applied to religion or to business; it will certainly be profitable in conducting worldly affairs.

Godliness renders a man industrious.—“Not slothful in business,” is a law of our religion, extending to every station in society. It is equally demanded by prudence; for it is a proverb of Christianity, that idle hands are the devil's workmen. A true servant of God is sure to be found always occupied conscientiously in the work which God has given them to do. Who do not know that industry is the surest introduction to general confidence? As the sweets of the flower-cup are reserved for the early morning bee; so success waits in professional business on industry. They fare badly who hunt the garden for honey after the sun is up; and they who are wanting in earnestness and fidelity to their occupation, find but indifferent patrons, poor clients, and customers who have more credit than gold. These are elements of a good business character—industry, forethought, decision and firmness, rectitude and integrity. With such a capital, even without any adventitious advantages, a man can make his way profitably through the world. If in addition he should possess a moderate share of common sense, and enjoy an opportunity for practice, under all ordinary circumstances they will secure for him abundant success. Such are the qualities which, combining with wealth, or station, or influence, render men prominent and useful; whilst the factitious distinctions, separate from these qualities, serve no purpose but to swell the vortex of things inane, unprofitable, and perishing.

This character other men may sometimes exhibit in parts; the godly man alone holds it in harmony and entireness. This character other men hold at hazard; because not being based on religious principles, and upheld by divine grace, it is subject to change, and liable to the stock of temptation; but the godly man holds it securely, exhibits it constantly, and possesses it as a right from God.—Rev. G. I. Bell.

POPERY AND CRIME.

THE Rev. M. H. Seymour has recently brought before the public some statistical facts connected with the crime of murder, in several of the European kingdoms, well deserving the attention of thoughtful men. From these facts it would appear that the farther a nation departs from the religion of the Bible, the more numerous will be the transgressions of the Divine command—“Thou shalt do no murder.”

Our own land, with all her sins, for which we have recently humbled ourselves before God and sought his mercy, is far less stained with the guilt of murder than countries where the Bible is not the book which guides the people. In such countries the number of murders is fearfully larger than with us. And it is very remarkable, and ought to be pondered by statesmen, that most murders abound in those nations where unmixed Popery prevails; and where priests, monks and nuns abound in largest numbers, and no Bible circulates among the people!

The following is the result of Mr. Seymour's inquiries, and his information is derived from the most authentic sources. Dividing the population by the number of murders annually, there will be in

England,	4 murders to a million inhabitants,
Ireland,	19 “ “
Belgium,	18 “ “
France,	31 “ “
Austria,	36 “ “
Bavaria,	30 “ “
Sardinia,	20 “ “
Lombardy,	45 “ “
Tuscany,	42 “ “

Sicily, 90 murders to a million inhabitants.
Papal States, 100 “ “
Naples, 200 “ “

These are startling facts! And yet, with such facts as these and others before them, many an Englishman is still blind to the real character and tendency of Romanism. A tyro, from one of our universities—is said to have asserted, a few weeks ago, that all the crimes in this land may be traced up to the distinguishing doctrines of Protestantism! Indeed! Such persons know little of real Protestantism or real Popery, nor would it be easy to teach them. But it does seem passing strange that greater and wiser men should pet, and foster, and cherish a system, the bitter fruits of which the people of so many other lands have long tasted. It would be easy to account for the disregard of human life which prevails in Romish countries. There is something in the laws and institutions. But then we must remember, all these are impregnated with Romish principles.—There is still more in the facility with which the murderer will receive absolution. Nor can a man feel so much for his victim when he believes that a few masses, purchased with money, may speedily release him from Purgatory and send him to Heaven. And if he can contrive to get money for masses for himself too, some intermediate suffering having been endured, he also will soon be delivered from the penalty due to his crime, by the help of priests, masses, and money.

THE APOCRYPHA.

THE Apocrypha is a collection of books often printed with our Bibles, so called from a Greek word, signifying hidden or concealed, because of uncertainty of their origin, age, and exact character. They have never been held by the Catholic Church as of equal authority with those named in our sixth article of religion ‘The Canonical Books.’ The council, however, of the servants of the Pope of Rome, held at Trent in the sixteenth century, falsely called ‘Holy Oecumenical and General,’ and falsely put forth as representing the Catholic Church; among other acts which severed the Roman Church from Catholic Unity, decreed that the greater number of these Apocryphal books, should be received as of equal authority with the canonical, and cursed all those who should dissent from the decree.

Although not held as canonical, yet the books of the Apocrypha have, from early times been much valued by the Catholic Church, and commended to the use of Christians, and portions of them read in public worship, on the principle set forth in the aforesaid article of religion, when it says, ‘The Church doth read them for example of life and instruction of manners, but yet doth it not apply them to establish any doctrines.’ On this principle the Apocrypha is largely used in the Church of England; the daily first lessons for several weeks in the year being taken from it. The American Church confines the use of it, in her lessons, to the books of Wisdom and Ecclesiasticus, and to some of the Holy days. Two of the sentences of the offertory in the communion service, intermingled with passages from the Old and New Testament, are from the Apocrypha.

EXCOMMUNICATION OF CATHOLICS BY CATHOLICS.—The Trustees of the St. Louis Church in Buffalo, having steadily refused to give up to the Catholic Bishop of Buffalo the control of the church property in accordance with the decision of a Nuncio of the Pope, who was sent on from Rome to investigate the matter, they have received sentence of excommunication from John, Bishop of Buffalo. The sentence is in the following:—

I then declare the said Trustees of St. Louis Church in Buffalo, to wit; Messrs. Martin Roth, Alexander Allenbrand, Michael Mesmer, Jacob Wilhelm, George Fisher, Nicolaus Ottonot, J. P. Munschauer, to be excommunicated with the major or greater excommunication, and through the authority given to His Church, by the Almighty God, Father, Son and Holy Ghost, I do hereby, then, excommunicate them; declaring farther, that all who may henceforward accept the office of Trustees in St. Louis Church, to continue the present unholy opposition to the Church discipline, *ipse facto*, that is, by the very fact, incur the same major excom-