

The Church Times.

Rev. J. C. Cochran—Editor.

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Calendar.

CALENDAR WITH LESSONS.

| Day & date | | MORNING. | EVENING |
|-------------|--------------------|----------------|------------------|
| S. Jan. 30. | Sexagesima | Gen. 8 Mat. 27 | Gen. 8 1 Cor. 11 |
| M. " 31. | | Ex. 8 Mark 1 | Ex. 8 11 |
| T. Feb. 1. | | 10 Mark 1 | 11 |
| W. " 2. | Purification V. M. | Wis. 9 12 | 12 |
| T. " 3. | | Exod. 12 13 | 13 |
| F. " 4. | | 14 15 | 14 |
| S. " 5. | | 16 17 | 15 |

Poetry.

IT SHALL BE LIGHT.

Walk with the Lord at morn,
While every scene is fair,
While opening buds the boughs adorn,
And fragrance fills the air.
Before the rosy dawn awake,
And in thy being's pride—
In the young blush of beauty, make
Omnipotence thy guide.

Walk with the Lord at noon,
When fervid suns are high,
And pleasure with a preacher's boon,
Allureth manhood's eye;
Then, with a diamond shield of prayer,
Thy soul's opposers meet,
And crush the thorn of sin and care
That binds the pilgrim's feet.

Walk with the Lord at eve,
When twilight dews descend,
And nature seems a shroud to wear,
As for some smitten friend.
As slowly the lonely moments glide
On mournful wing away,
Press closer—closer to His side,
And life will be thy stay.

And shouldst thou linger still,
Till midnight spreads her pall,
And age laments with bosom chill,
Its buried earthly all,
Thy withered eye, a signal bright
Beyond the tombs shall see;
For He that was thy morning light—
Thy God—SHALL WALK WITH THEE.

Religious Miscellany.

BIBLE SOCIETY.

At a late meeting of the New Brunswick Branch of this Society, the President, Mr. Justice Parker, said:—We are assembled at a period of peculiar interest to all Bible Societies, just on the eve of the Jubilee year of the Parent Institution, the British and Foreign Bible Society. Attention had been called to this circumstance by a Circular just received, announcing the intention of the Society to commemorate the year by a special Celebration and a special Fund. "It is," as that paper states, "a period in the history of the B. and F. Bible Society when it will be most becoming in all its supporters and friends to pause and review the past dealings of God with it, and to stir up one another to a more full accomplishment of the mission with which it is entrusted." The President then alluded to the wonderful discoveries and improvements in arts and sciences of the last half century—steam conveyance by land and by sea—the application of the power of steam to machinery of all sorts, especially the printing press—the electric telegraph—Daguerotyping—chloroform—agricultural chemistry—gas, &c., and asked what were all these but benefits and blessings conferred on the present generation by a kind Providence, which had been withheld from those of the hundreds and thousands of years which had preceded us; and calling loudly on us, in recognition of these blessings, in the words of the Psalmist, "to make God's ways known upon earth, His saving health among all nations." Surely the formation and success of the Bible Society ought to be ranked with the great events of the half century, and well justified the prominent place it sustains before the world, and the deep hold it has on the affections of its constituents, containing as Lord Shaftesbury said, the very pith and marrow of all the other religious societies. Allusion was then made to the extent of the Society's present operations—its circulation of nearly twelve hundred thousand bibles and testaments in 1852—the

influence exercised on the world by the twenty five millions of copies of the Scripture circulated by the Society: and we were urged to consider what might have been the state of many parts of the world at this time had this influence not existed,—this leaven not been mingled with the mass. The principle proclaimed by the Society, as dear to all our hearts, is, *that every individual of the world has a right to read the Word of God, without note or comment.* It is our duty to maintain this principle; but were it a question of expediency merely, and not of right or duty, and we had now to determine whether the prosperity of the Province would be best promoted by the free or fettered circulation of the Bible, could we hesitate a moment as to the choice,—comparing the state of those countries in which the free use of the Bible was denied to the people with that of those where it was open to all! By every consideration then we were urged to contend that the Bible should not be a sealed book in New Brunswick. The position and prospects of the Bible Society are such as to call for deep and heartfelt gratitude to the Great Giver of all good, and for the hearty earnest co-operation of us all.

ANTICHRIST.

I am far from pretending to determine the time when the reign of antichrist began, which is a point that has been so much controverted among divines and expositors. It is certain that the 1260 days, or years which are so often in scripture mentioned as the time of the continuance of Antichrist's reign, did not commence before the year of Christ 479; because if they did, they would have ended, and antichrist would have fallen before now. But I shall not pretend to determine precisely how long it was after this that that period began. The rise of antichrist was gradual. The Christian church corrupted itself in many things presently after Constantine's time, growing more and more superstitious in its worship, by degrees bringing in many ceremonies into the worship of God, till at length they brought in the worship of saints, and set up images in their churches, and the clergy in general, and especially the bishop of Rome, assumed more and more authority to himself. In the primitive times he was only a minister of a congregation; then a standing moderator of a presbytery; then a diocesan bishop; then a metropolitan, which is equivalent to an archbishop; then he was a patriarch; then afterwards he claimed the power of universal bishop over the whole Christian church throughout the world, wherein he was opposed for a while but was afterwards confirmed in it by the civil power of the Emperor in the year 606. After that he claimed the power of a temporal prince; and so was wont to carry two swords, to signify that both the temporal and spiritual sword was his; and claimed more and more authority, till at length as Christ's viceregent on earth, he claimed the very same power that Christ would have, if he were present on earth, and reigned on his throne, or the same power that belongs to God, and used to be called "God on earth;" and used to be submitted to by all the princes of Christendom. He claimed power to crown princes, and to degrade them at his pleasure; and this power was owned; and it came to that that kings and emperors used to kiss his feet. The emperors were wont to receive their crowns at his hands, and princes were wont to dread the displeasure of the Pope, as they would dread a thunderbolt from heaven; for if the Pope was pleased to excommunicate a prince, all his subjects were at once freed from their allegiance to him; yea, and obliged not to own him any more on pain of excommunication; and not only so, but any man might kill him wherever he found him. And further, the Pope was believed to have the power to damn men at pleasure; for whoever died under excommunication, was looked upon as certainly damned; and several emperors were actually deposed and ejected, and died miserably by his means. And if the people of any state or kingdom did not please him, he had the power to lay that state or kingdom under an interdict, which was a sentence pronounced by the Pope against that state or kingdom, whereby all sacred administrations among them could have no validity. There could be no valid baptisms, or sacraments, or prayers; or

preaching, or pardons, till that interdict was taken off so that the people remained, in their apprehension, in a miserable, and damnable state, and therefore dreaded it as they would a storm of fire and brimstone from heaven. And in order to execute his wrath on a prince or people with whom the Pope was displeased, other princes must also be put to a great deal of trouble and expense. And as the Pope and his clergy robbed the people of their ecclesiastical and civil liberties and privileges, so they also robbed them of their estates, and drained all Christendom of their money, and engrossed the most of their riches into their own coffers, by their vast revenues, besides pay for pardons and indulgences, baptisms, and extreme unctions, deliverance out of purgatory, and a hundred other things. See how well this agrees with the prophecies. 2 Thess. ii. 3, 4; Dan. vii. 20, 21; Rev. xiii. 6, 7; xvii. 3, 4. During this time, also, superstition and ignorance more and more prevailed. The holy scriptures by degrees were taken out of the hands of the laity, the better to promote the unscriptural and wicked designs of the Pope and the clergy; and instead of promoting knowledge among the people, they industriously promoted ignorance. It was a received maxim among them, that ignorance was the mother of devotion; and so great was the darkness of those times, that learning was almost extinct in the world. The very priests themselves, most of them were barbarously ignorant as to any commendable learning, or any other knowledge than their hellish craft in oppressing and tyrannizing over the souls of the people.—The superstition and wickedness of the Church of Rome kept growing worse and worse till the very time of the Reformation; and the whole Christian world were led away into this great defection, excepting the remains of the Christian Church in the Eastern empire that had not been utterly overthrown by the Turks, as the Greek church, and some others, which were also sunk into great darkness and gross superstition, excepting also those few that were the people of God, who are represented by the woman in the wilderness, and God's two witnesses. Towards the latter part of this dark time, several noted divines openly appeared to defend the truth, and bear testimony against the corruptions of the Church of Rome, and had many followers. The first and principal of these was a certain English divine, whose name was John Wickliff, who appeared about 140 years before the Reformation, and strenuously opposed the Popish religion, and taught the same doctrine that the Reformers afterwards did, and had many followers in England. He was holily persecuted in his life time, yet died in peace; and after he was buried, his bones were dug up by his persecutors, and burnt. His followers remained in considerable numbers in England, till the reformation, and were cruelly persecuted, and multitudes put to death for their religion.—*Londonderry Sentinel.*

EXCLUSIVENESS.

The following is an extract from Dr. Lewis' sermon on Exclusiveness:—They assert that, taken as a body, there is very little vital godliness among us; that the Episcopal Church is a church for gentlemen—a fashionable church—a church in which there are no revivals, no conversions, no belief in a change of heart, with other slurs of kindred character. They blame us for exclusiveness, because we consider them defective in the outward form of the ministry; did it ever occur to them, that there was as much exclusiveness in denying us the inward spirit of religion? The most ultra churchman says nothing against the personal piety of our Protestant brethren, but they make no scruple in denying its existence among us. There is such a character as an Evangelical, as well as a formal Pharisee, and it seems to us at times, as if we beheld him, standing and praying thus, with himself: God, I thank Thee I am not as other men are; formalists, semi-baptists, using crutches in prayer, or even as these Episcopalians; I keep no fasts or saints day. I believe in experimental religion and a change of heart, and I give largely of all I possess to the Bible, and Tract Societies and the great Evangelical institutions of the day! God forbid that we should make any sweeping accusations of