

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING	EVENING
R. July 17	1 Kings 13; John 16	1 Kings 17; 1 Tim 1
M. 18	Jerem 31	Jerem 4
T. 19	Jerem 31	Jerem 4
W. 20	Jerem 31	Jerem 4
T. 21	Jerem 31	Jerem 4
F. 22	Jerem 31	Jerem 4
S. 23	Jerem 31	Jerem 4

Poetry.

LIFE.

Tell me not in mournful numbers,
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

Life is real—life is earnest,
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment—and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us further than to-day.

Art is long, and time is fleeting,
And our hearts though stout and brave,
Still, like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle—
Be a hero in the strife.

Trust no future, how'er pleasant,
Let the dead past bury its dead;
Act—act—in the living present,
Heart within and God o'er head.

Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Footsteps on the sands of time.

Footsteps—that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving—still pursuing;
Learn to labor, and to wait.

H. W. LONGFELLOW.

Religious Miscellany.

THE BELIEVER'S SURETY.

I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Gal. ii. 20.) Well might Paul add who loved me, and gave himself for me. There were, in those days, many persecutors in Israel; but none of them had, like Paul, been arrested in their mad career; called by grace, and ordained to bear the name of Christ "before the Gentiles, and kings, and the children of Israel." The grace of the Lord had been exceeding abundant towards him; he had "received not the spirit of the world, but the spirit which is of God, that he might know the things that are freely given to us of God." He had received Christ as his Almighty Saviour; he knew whom he had believed, and he could habitually approach the mercy-seat in the full assurance of faith. Every believer is encouraged to use this language. The Gospel is to be preached to all. To some it comes only in word, to others in power; and by it Christ manifests himself to his people as he doth not to the world. He is formed in them the hope of glory, and they feel their security. They walk about Zion, and go round about her, they tell the towers thereof, they mark her bulwarks, consider her palaces, and exclaim, in the confidence of faith, This God is our God for ever and ever; He will be our guide even unto death: "Thou shalt guide me by thy counsel, and afterwards receive me to glory." This is the rejoicing of the hope which the believer is com-

manded to hold firm unto the end. (Heb. iii. 6.) Faith cometh by hearing; and what is faith? Confidence in Christ. All who under the conviction of guilt and helplessness, cast themselves on Christ, looking for his mercy unto eternal life, may confidently say who loved me and gave himself for me. The Good Shepherd, gave his life for the sheep; their names are not published in the book of God, but their trusting in Christ is a conclusive proof that they are His. Flesh and blood cannot reveal the truth to the mind. It is a false humility, the fruit of a legal spirit, to say my sins are so aggravated that I cannot speak confidently. Is Christ an Almighty Saviour? Does His blood remove guilt of the deepest dye? Can you not trust Him? Then you are an unbeliever. Satan is changed into an angel of light; he endeavours to retain men in bondage by the consideration of their guilt. The gospel gives to God's people the knowledge of salvation by the remission of their sins; and in proportion to the measure of our faith in the perfection of Christ's atonement and the glory of the everlasting righteousness which the Gospel reveals, shall we adorn the truth we profess. We love Him because He first loved us. The Apostle was anxious that believers should know that they had eternal life. (1 John v. 13.) It is well to be watchful and circumspect. It is well to recollect, that if we sin that grace may abound, our damnation is just. It is well to remember that the full assurance of hope can only be maintained by walking closely with God; and that by untenderness, we grieve the Holy Spirit, and become proportionally blind, and unable to see afar off; forgetting that our sins are forgiven us for His name's sake. But while, through the deceitfulness and desperate wickedness of the heart, there is danger of our being tempted to sin that grace may abound, there is also great danger of our falling into a legal spirit, and forgetting that we do not live; that our help is not in ourselves; but that Christ liveth in us. We are utterly bankrupt, having in us no good thing; and the air we breathe is not more essential to the continuance of our natural life, than the supply of the Spirit received through faith is to the maintenance of the life of God in the soul.—Let us then live out of ourselves. The more confidently we rely on Christ for pardon, the more shall we experience His power in subduing our iniquities, healing our backslidings, and promoting our sanctification. Let us diligently use every appointed means for our growth in grace and in the knowledge of our Lord Jesus Christ. Let us expect much from Him, and flee from sin in every shape; but let not the believer doubt his acceptance in the beloved. In doing so we turn away from Christ, and return to the law, which has only power to condemn the children of fallen Adam. The apostle takes it for granted that even the little children whom he addressed knew that their sins were forgiven them for His name's sake. (1 John ii. 12.) Men are very apt to substitute faith for its object; which is like looking into water to catch the reflected image, instead of looking directly at the object which we wish to behold.—The consequence of this substitution is, that when we can persuade ourselves that we possess faith, we have comfort, and when we lose this persuasion, we are troubled. No doubt faith is essential to spiritual comfort, as well as to salvation; unbelievers shall be cast into the lake of fire; and therefore we are commanded to examine ourselves whether we be in the faith.—This duty is enforced, not only by direct precept—(2 Cor. iii. 5)—but by a variety of passages which describe the character of believers, who are all delivered from the power of darkness, and translated into the kingdom of God's dear Son. The truth effectually works in all who believe; if we live in the Spirit, we shall walk in the Spirit, and prove by our conduct that we have been with Jesus. But although the righteous is more excellent than his neighbour, although the spirit which dwelleth in believers influences their conduct, there is still in them so much corruption, that comfort arising from our conformity to Christ cannot be abiding.—To be Concluded next week.

CONVERSION OF THE HEATHEN.

We mourn that so little progress has been made, since the Reformation, in the conversion of the Heath-

en. It is an astonishing and a fearful fact that we should pause and reflect upon. But here seems to be an epoch in the history of religion and the world, that promises better things. For two centuries the present dynasty has ruled over this wide-spread Empire. Its population is more than one-third of the entire population of the globe. Under Providence, the door is now thrown open for Christian kingdoms to gain a foothold in the very centre of that vast, densely crowded territory, to plant the banner of the cross on every hill-side. Never since the Reformation has such an opening occurred. Would that it were duly improved.

In favor of such effort there is the fact that, unlike the efforts in Borneo and New-Zealand, where the inhabitants have first to be civilized and then Christianized, here the people are already far advanced in the arts. Moreover, unlike India, where there is naturally a prejudice against the religion of the conqueror, here there would be no such prejudice. There would be no offence politically, and the utter latitudinarianism of the Chinese, holding already three domesticated religions, removes all such obstructions from our path, and what a result might the world witness?

The conversion of China, the alteration in its social and religious life, would have the most powerful effect on all the Eastern world in the way of obtaining agencies and facilities for carrying on the work now utterly beyond our power. With Christianity radiating from the centre of the land, supported on the East and from India, on the South, by England, and from the North and West, by Russia, the work of centuries, we may hope, would be done in years; and instead of the slow and isolated concessions, the delay and patience, and the hope deferred, that now attend the feeble missionary struggle at the Five Ports, we would have a controlling power and influence that would bring multitudes to the knowledge of a true God, and gladden Christendom by the signs of vitality in the Christian religion, such as have not been seen for centuries.—*Evangelical Catholic.*

A CROOKED CREED.

ART. 1. I believe that Christ is the author of eternal salvation to all men; and that as He died for all, all will be saved.

2. I believe that Christ is the author of eternal salvation to nobody; for nobody was ever in danger of being eternally lost; and the only mission of Jesus was to bear witness to the truth; his death having no more to do with the world's redemption than any other martyr.

3. As there is nothing to be saved from in the future life, (if there be any future life,) the only salvation is confined to this life.

4. I believe that God will forgive the sins of all who repent and believe in Christ.

5. I believe that no man is ever delivered from the punishment justly due to his transgressions, that every man suffers in this life as much as he sins, and that consequently no sin is ever forgiven.

6. I believe that God wills whatever takes place.

7. I believe that no man can help sinning.

8. I believe that God hates sin, and is angry with the sinner continually.

10. I believe God is unchangeable, but that he will cease to be angry with the sinner at death.

11. I believe that "as in Adam all die, even so in Christ shall all be made alive."

12. I believe that the mission of Christ had nothing to do with a future state; and that the sin of Adam had nothing to do with any other man's sins; and that human nature is only perverted by improper education.

12. I believe that there is no Scripture warrant for preaching the gospel after the end of the world.

14. I believe the world came to an end at the destruction of Jerusalem.

15. I believe that the gospel is still to be preached, and that the world will never come to an end.

16. I believe that "everlasting punishment," means the destruction of Jerusalem.

17. I believe "everlasting punishment," means the reproof of conscience.