

The Church Times.

Rev. J. C. Cochran—Editor.

"Evangelical Truth—Apostolic Order."

W. Gossip—Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 27, 1853. NO. 35.

Calendar.

CALENDAR WITH LESSONS.

Day & date.	MORNING.	EVENING.
1st Aug. 27	1st R. of Trin.	Jer. 6
2d "	2d "	Acts 21
3d "	3d "	Jerem. 23
4th "	4th "	1 John 5
5th "	5th "	2 John 1
6th "	6th "	3 John 1
7th "	7th "	Jude 1
8th "	8th "	13 Rom. 1
9th "	9th "	14 "
10th "	10th "	15 "
11th "	11th "	16 "
12th "	12th "	17 "
13th "	13th "	18 "
14th "	14th "	19 "
15th "	15th "	20 "
16th "	16th "	21 "
17th "	17th "	22 "
18th "	18th "	23 "
19th "	19th "	24 "
20th "	20th "	25 "
21st "	21st "	26 "
22nd "	22nd "	27 "
23rd "	23rd "	28 "
24th "	24th "	29 "
25th "	25th "	30 "
26th "	26th "	31 "

Poetry.

HOW MUCH I OWE.

MATTHEW VI. 12.

WHEN this passing world is done,
When has sunk your glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not 'till then how much I owe.

When I stand before the throne,
Dress'd in beauty not my own,
When I see Thee, as thou art,
Love Thee with unswerving heart,
Then, Lord, shall I fully know—
Not 'till then, how much I owe.

Chosen, not for good in me,
Waken'd up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified:
Teach me, Lord, on earth to show
By my love, how much I owe.

Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud,
But when fear is at the height,
Jesus comes, and all is light:
Blessed Jesus, bid me show
Doubting saints how much I owe.

McCHRYNE.

Religious Miscellany.

BIBLICAL ILLUSTRATIONS.

THE GALVANIC MAGNET.—In the Lord have I righteousness and strength.—Isaiah xlv. 24.—What a subtle, powerful, yet intangible and invisible agent is that of galvanism? Here is a large horse-shoe of soft iron, composed of several plates fastened together like a coach-spring; it is suspended by a powerful rope from strong needles. What can it do? What is its use? See: the wire of the galvanic battery is applied to the soft iron. We see nothing, but, though we see it not, a stream is flowing from the trough through that wire with the speed of lightning, and the horse-shoe of soft iron has in a moment become a powerful magnet, and holds up above 100 lbs. high in the air. The wire is removed, and the weights drop instantly with a loud noise to the ground.

How like a Christian—in himself weak, useless, powerless, "nothing" but faith like that galvanic wire, puts him into connexion with Christ, the fountain of all strength; and though we cannot see either the connecting medium or the intangible power of which it is the conductor, yet from that moment, and as long as the connexion remains unbroken, power and strength flow into the Christian's heart. "He can do all things through Christ strengthening him." He can face an angry king and a starving nation, like Elijah, one day; but let the wire be removed and the connexion broken, and he drops to the ground, as weak as did Elijah when his faith failed him at Jezebel's fierce and foolish message the next.

TRIAL BY FIRE.—1 Cor. iii. 12: "Now if any man build on this foundation gold, and silver, precious stones, wood, hay, stubble: every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire."—It is the peculiar character of gems that they are indestructible; on this account a diamond is not reckoned by jewellers as a gem, because intense heat resolves it into carbon, and proves to be, therefore, no more than carbon compressed by some enormous power of pressure; so also "gold and silver," though they may be altered as to their

form and appearance by fire, yet, like gems, are not destroyed. If a house filled with "gold, silver, and precious stones, were burnt down, the gold and silver and gems would not be destroyed, while the wood and such like materials would be consumed. Every work done in faith and love for Christ's sake and to God's glory, is like a gem, or gold and silver; and the fire that will calcine and melt the elements, and turn the sea to vapor, will not destroy or consume such works, they will abide even the searching fires of that dreadful day. Every other work will perish and disappear as the hay, and straw, and stubble, in the consuming flame.

CLOTHING AND CLOTHED UPON.—2 Cor. v. 4: "Not that we would be (wish to be) unclothed, but clothed upon, that mortality might be swallowed up of life. No man naturally wishes to die. By nature, "men are through fear of death subject to bondage." Death is unnatural. God never made man that he might die, though he made him so that he could die. Everything that is natural is pleasant—food, rest, sleep; but death, which is the forcible disruption of body and soul, the compulsory divorce of two companions that were never meant to part, is contrary to nature, and therefore unpleasant and painful. As a man, St. Paul did not wish to die. He would have preferred to have this mortal body changed into an immortal one without dying; to have this new and glorious house put upon his soul without being stripped at all and unclothed. This is what we would feel with him. Blessed are those who at the great day shall not only have immortality—(for that all will have, even the wicked; even they will have an ever-dying, but never mortal life)—but Christ's righteousness also to cover them, "so that being clothed" (with immortality,) they "shall not be found naked," but have both a body that cannot die and glory to cover it as with a garment.—Prot. Churchman.

A FRIEND.

FOLLY OF INFIDELITY.

MAN has for the most part misconceived the use of the great facts which have been graciously placed within his reach through the instrumentality of science and research. In his fond conceit he would throw aside his allegiance to God, and, arrogating to himself the command of the very elements, would from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his infinite understanding. To this end comes the Age of Reason insidiously urge its victims; nor are they few, for the plant is of rapid growth.—Deadly though the poison is which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who have taken the trouble to analyze it and to test its properties with patient assiduity and an earnest desire to elicit the truth.—Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects; and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, allegiance to the supreme, they on all sides spread their toils for the waverer and wanderer from the fold of the true Shepherd. Of these there is never any lack, and many there be who slip into the net thus laid for them, for the creed of the Freethinkers is, to minds untutored by education and moral culture, a most inviting study; it can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer; and if it holds out no prospect of reward, it at least is silent as to punishment.

Little matter of wonder is it that during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a Bolingbroke a Volny or Shelley, appear in their holiday attire. If, however, we trace these men in their hiding places, and sift their secret thoughts in that fearful moment when the pulse flags and the limbs refuse their office, while the reckless souls, hanging between Heaven and Hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer and the practical Christian, the tinsel

will soon drop from off the worthless theory, and the doubting disciple of a creed which begins and ends in nothing, will be rudely awakened to his danger, and fly for succor and protection from his own devices to the foot of his Saviour's cross.—London Times.

AN ANTIDOTE FOR ERROR.

How shall Christians be prepared to meet the errors that abound? No given rules can define every position which the enemy takes. As the broad road is very broad, and the enemy is called a crooked serpent, his course is devious, and his forms changing. Formalism and rationalism, hypocrisy and infidelity, and all the various forms of iniquity, combine to destroy the saints of God and blind the eyes of the children of men. Still there is a remedy. The Holy Scriptures are inspired of God. They are mighty through God to the pulling down of strong holds. Divine truth can fill the soul, and then the chaff can find no room.—Heavenly love casts out fear. The sword of the Spirit is the Word of God, and the "Jerusalem blade," as Bunyan calls it, will cut its way through.

Let the Holy Scriptures be read; let the Gospel be preached in simplicity and power, and it will destroy error just as certainly as the fire consumes the canker-bark with its insects and reptiles. How cheerfully should every Christian take the sword of the Spirit, which is the Word of God, and put on the whole armor of God, and so be strong in the Lord, and the power of his might! How cheerfully and zealously should every Minister of the Gospel declare the counsel of God in thunder-tones, and tell in promises kind and sweet that Jesus lives to save! Then will error die, false teachers fail, and love and truth survive and triumph in immortal day.

WHAT WE OWE TO THE BIBLE.

SURELY there never was a nation that owes more to the Bible than ours. The arguments are too long to be entered into, but I hold it to be capable of proof that we owe all that is most valuable to us as a nation to our partial reception of the Word of God. Who can deny that it was the Word of God that snapped the chains of Romanism, and made us Protestant! Who can deny that same Book, taking root in our soil, has always dissipated much of that Protestant intolerance one toward another which was our inheritance from those who taunt us with having it, but who taught it us? Nations do not learn wisdom in a day; but you can see the work going on; intolerance begins to be ashamed to manifest itself, and is of sickly growth; the denominations of Christ's people learn to "love as brethren," through the influence of this Bible. And thus it has given to us all that we cherished as Englishmen; it was this Book that brought conscience into exercise; it was the exercise of conscience that gave us the Bill of Rights and all our civil and religious liberties; and if there is a nation upon earth that should express its gratitude to God by sending his Word through the earth, it is this nation. Why is it that other nations are struggling to maintain elementary principles of liberty and national prosperity, while ours has been abundantly secured, and we have leisure to improve our institutions and develop our resources? We are spreading our influence over the whole world—we are at peace with one another—we are at peace at home—law strong, and liberty reigning—and just because the Bible has taught us our duty as Christians and as citizens.—British Banner.

READING.

THAT you may grow in grace, advance in holiness, and acquire increased likeness to the Saviour's image and meetness for his presence, the Spirit must enlighten your understanding and impress your heart while you are employed in reading God's Holy Word; and you must be fervent in prayer for His enlightening and sanctifying operation, under a deep conviction that it is only when his voice says "Let there be light," and there is light beaming from the sacred page, and like the sunshine of heaven, brightening, warming and gladdening wherever its blessed beams descend.