

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

| Date   | MORNING.         | EVENING.           |
|--------|------------------|--------------------|
| Jan. 8 | 1 S. aft. Epiph. | Isalah 41 Matt 6   |
| 9      | any . . . . .    | Gen. 15 7. Gen. 20 |
| 10     | any . . . . .    | 17 8 19            |
| 11     | any . . . . .    | 19 9 21            |
| 12     | any . . . . .    | 21 10 23           |
| 13     | any . . . . .    | 23 11 25           |
| 14     | any . . . . .    | 25 12 27           |

## Poetry.

### THE ONLY TRUE PRIEST.

The atoning work is done,  
The victim's blood is shed,  
And Jesus now is gone,  
His people's cause to plead.  
He stands in Heav'n their great High Priest,  
And bears their names upon His breast.

He sprinkles with His blood,  
The mercy-seat above,  
For justice had withstood  
The purposes of love;  
But justice now objects no more,  
And mercy yields her boundless store.

No temple made with hands,  
His place of service is;  
In Heav'n itself He stands,  
A heav'nly priesthood His,  
In Him the shadows of the law  
Are all fulfilled, and now withdraw.

And though awhile He be  
Hid from the eyes of men,  
His people look to see  
Their great High Priest again,  
In brightest glory He will come,  
And take His waiting people home.

## Religious Miscellany.

### RENUNTS FOR THE PEOPLE TO CRACK.

HOW SOME PEOPLE DISCHARGE A JUST DEBT.—A pastor is the hired servant of his people. He is to minister to them of his spiritual things, and they minister to him of their carnal things: the obligation is mutual, and ought to be by both parties regarded as such. As he cannot clothe and feed himself upon books and skeletons, to say the least of it, the whole temporal wants should be supplied by the people in charge. For the time which has been given to provide for his own household, is all taken up providing for the spiritual interests of his flock.—pecuniary profits arising from his labors ought to be universally regarded as ‘the reward, not of grace, but of debt.’ But it is not so. There are thousands in the world who look upon what they pay for the support of their pastor as *charity*. And in their hearts, if they do not say so, they reckon it up before the Lord, as much which they have given to Him; and for what they have not received, nor ever expect to have as equivalent. This they evince by the many shifts and excuses which they employ to evade the subscription applied to for ‘aid and comfort.’ To substantiate what we say, let us take a case. We draw our facts from facts, not from fancy.

Consequence of the deaths and removals in his congregation, the subscription list of Rev. Mr. Edwards had run down to low water mark. The promptings of the law of nature had compelled him to make a new one either for better wages or a new home. He called his session together, and told them plainly, that he could not live any longer ‘at this poor dying rate,’ they must raise his salary one hundred dollars, or he would dissolve the pastoral relation between them. He requested time, until they could get around and do what could be done. Deacon Goodman mounted the next day, and rode through the parish trying to raise the wind. The first man he goes to see is Mr. Edwards, a wealthy farmer, who had been in the habit of paying him a hundred dollars, and also of contributing of such things as he could spare from his farm, ten more as a kind of gratuity. This was not considered as any part of the

salary. When he was requested to enlarge his subscription, he at first hesitated. But this happy thought occurred to him—‘I will put down in cash \$20, and leave off the donation.’ The good deacon not knowing all the facts of the case, felt proud of his effort, when in fact he had only added to his subscription list as the Indian did to the length of his blanket, by cutting it off the bottom and sewing it on the top.

The next man he met with was Mr. P. But Mr. P. was by no means in a benevolent mood. And instead of adding five dollars, he subtracted that amount.—The secret of his ill humour lies in the fact, which he had just learned, that Mr. Edwards had taken \$200 of his wife's money and bought her a piano. This was out of the question! He certainly had no right to do any such thing. For a man who is supported by the charity of his flock to spend his money like other people, is certainly an innovation that ought not to go unrebuked. The good deacon left piqued at this, and told him if that was the best he could do, that he would take his name off entirely, which he did, and that too, without spiting Mr. P. a great deal.

The house of Mr. W. was next in order. The deacon made a strong appeal, inspired by the hope of success. But no. Mr. W. had been taking notes, was full of a speech, and rejoiced in the opportunity to unburden himself. ‘No,’ said Mr. W., ‘instead of giving more I mean to give less than I have been giving. Mr. Edwards lives in a finer house, rides in a finer carriage, wears finer clothes, sets a better table, and moves in a finer style than I do; and I don't think it is any charity to support such people!’ ‘Well, that is a new principle in political economy,’ said deacon Goodman, feeling a little sarcastic. ‘You have certainly an easy way to discharge your pecuniary obligations. There is your merchant C., and your doctor S., and your lawyer W., they each live in finer houses and move in grander style than you do. I suppose then, when they send out to you their bills and accounts, for professional services, you can cancel them in the same short hand way—by writing on the back of them—‘no charity in supporting such people.’ Now, continued the deacon, let me work you a sum by your own rule and see how you like it.—I believe I am still owing you \$500 for that lot of stock which I bought of you the other day. Now as you wear a finer coat and live in a finer house than I do, I suppose, according to your own principles, that will square the account?’

‘Ah, that is a very different thing,’ said Mr. W. ‘Where lies the difference?’ said deacon G. ‘The principle is the same—and I leave you with a very hard nut to crack,’ and he rode over, not in the best humor imaginable, to see neighbor B. But neighbor B. had been comparing notes with Mr. W., and just at that time feeling a little resentful, because he had felt himself slighted by his pastor, because he had not visited him as often as he thought he should; he was prepared to answer the good deacon's request with a very emphatic negative—‘I don't believe in upholding preachers in their pride and idleness: let them work as I do for a living.’ ‘Work as you do,’ replied the deacon, with an expression of grief upon his countenance and a feeling of slight resentment wreathing his sarcastic lips—‘your work would be to him nothing more than a pleasant recreation. Come, sir, and let us look at this subject a moment. Here Mr. Edwards had to spend ten years of the prime of his life in hard study to fit himself to his profession—and much study is a weariness of the flesh.’ And must all that go for nothing? Then when he enters upon the duties of his calling, he surely has enough to do, to employ the whole time and energies of any man. Through the week, day and night, he must write and read and think. He must visit the sick, be at every funeral, attend the judicatories of the church, and then on the Sabbath day, when every slave is permitted to rest, he must labor until his strength is exhausted, and at night he lies down with every limb streaming with pain. In addition to all this, if he does the amount of visiting, which some of his flock require, (laying a peculiar emphasis upon the word *some*.) even if he had nothing else to do, it would be necessary that the Lord should allot him two days where he now has only one. Then

he ought to have a horse to ride whose blood is a compound of the telegraph and steam engine, combining the speed of the one and the endurance of the other. And then, forsooth, all this time, and money, and labor must all go for nothing. And then to clothe himself and family and keep them from starving, ‘he must work as you do.’ And the good deacon's blood grew warm under the influence of his own eloquent pleadings. He told his good neighbor B. good morning, and left him. And as he threw the reins on the neck of his faithful steed, he was overheard to murmur through his half clenched teeth—‘*dad rabbi!* such folks, they don't deserve to have the gospel preached to them.’

We conclude with a caution to the gentle reader not to allow his amiable feelings to draw the conclusion that there are no such people in the world, nor in the church. They are to be found in both. Nor are they confined to the poor and ignorant, but they regard themselves as belonging to that class who are as good as the best.

Lebanon, Ky.

S. E. D.

## THE SABBATH.

A history of all the lives of all the criminals ever sentenced, imprisoned or executed, would show that a disregard of the Sabbath was one of the leading steps in their progress to ruin; that, in company with those who, like themselves, had degenerated in their sins, they had taken the initiatory step in vice that eventually led them to this commission of crime. And we are taught to believe that the parent as well as the child is responsible for these negligences, these sins. How easy a matter is it to destroy all desire in the child to dishonor this day, if you only commence in season. First evil impressions are easily eradicated—soil weeded sown in good soil are quick to germinate, but are easily destroyed when they first spring into existence; but allow them to grow up and go to seed, and the fruits thereof are scattered in every direction, to multiply. Kind parents, teach your boys to regard the Sabbath. The lessons taught us in the serene quiet of that holy day in childhood, though not taught by a parent—a mother—are still indelibly impressed upon our memory, as though it were but yesterday we received them. If they do not go to church, keep them within doors, that they may not prove enemies to themselves, and nuisances to those around them. Few can enjoy the quiet of home with a gang of boys in front of their dwelling, playing games, laughing, shouting, cursing and swearing, especially on the Sabbath. Remember the Sabbath, to keep it holy.”

## A PATTERN.

So Paul called himself in his conversion to Christ. But how a pattern?

Of how great a sinner may he be saved by grace. Was he not a blasphemer and persecutor? Did he not breathe out threatenings and slaughter against the disciples? Did he not aid in the murder of Stephen? Did he not drag helpless women to prison and judgment? Did he not imbibe his hands in the blood of many martyrs? Did he not cherish the most intense malice towards Jesus Christ himself? But he obtained mercy. Who then would despair? When to the name of Manasseh, and the Magdalen, and the sinners of Jerusalem, was added that of Saul of Tarsus as saved by grace, was there not a demonstration that no child of Adam need perish?

Of how great a saint, such a saved sinner may become. Was there ever an instance of loftier or purer devotion? Do the annals of the world furnish a character of superior excellence? Was there not almost an utter abnegation of self and a total devotion to Christ? Did not his moral course shed its light like the morning light, which shines more and more unto the perfect day? What stirring activities. What unquenchable zeal. What sublime heroism. What self-denial, and yet, this man was once the chief of sinners.

Yes—a pattern; one aspect of which forbids sinful despair; the other aspect of which excites and impels to holy hope and exertion.