

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day/Date	MORNING.	EVENING.
S. Sept. 21	Ezekiel 16	Mark 8
M. Oct. 1	Tobit 7	Tobit 8
T. 2	9	10
W. 3	11	12
T. 4	13	14
F. 5	Judith 1	Judith 2
S. 6	2	3

Porter.

ATHEISM.

BY MRS. L. H. SICOURNAY.

"The fool hath said in his heart, there is no God."

"No God, no God!" the simple flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound;
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies,
Reproves the Atheist's lore.

The solemn forest lifts its head,
The Almighty to proclaim;
The brooklet on her crystal bed,
Doth leap to praise his name;
A hawk sweeps the deep and vengeful seas,
Along its billowy track,
And red Vesuvius opens its mouth
To hurl the falsehood back.

The palm tree with its princely crest--
The cocoa's leafy shade--
The bread-fruit bending to its load,
In you far ahead glide--
The winged seeds, borne by the winds--
The roving sparrow's feed--
The melon of the desert sands,
Confute the scooner's creed.

"No God!" with indignation high
The fervant sun is stirred,
And the pale moon turns paler still,
At such an impious word;
And from their burning thrones the stars
Look down with angry eye,
That thus a worm of dust shall mock
Eternal Majesty!

Religious Miscellany.

THE SABBATH.

Why do you take the Sabbath day and the Church door yard to speak to your neighbor about his horses, or cattle, or crop? Are there not six days of the week for secular conversation and business? But some who are known as Church members go farther than this. They make the Sabbath gatherings a convenience for themselves for secular purposes. One asks the miller when he can grind his grain. Another asks the merchant whether his nails have arrived, a third wants to know of another whether he can spare any lumber, or sell him a few shoats, or a yoke of oxen. And various others have inquiries to make about money or marriages, debts or contracts, courts of elections or candidates. Are there no subjects of more importance than these to be brought to the church door? Is the Sabbath day kept holy by making business arrangements or secular inquiries, or passing remarks about trade or politics? Look into the Home and Foreign Record and you will find subjects for Sabbath conversation. Look into the books of our Board and talk about them. Look into the Bible and find a deep and rich mine that you may work your lifetime. Look to Calvary and be ashamed of your secularizing the hours of the Lord's day! Look too into your own hearts and behold the fountain of iniquity that you carry about with you, and pray that it may be changed, so that you may enjoy the Sabbath in keeping it holy.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." Mark the words: Let your light so shine before men. It will shine whether seen or not. But it may shine as a candle hid under a bushel, or as a candle set on a candlestick and giving light to all in the house. Let it so shine

as to be manifest, diffusive, invasive of the place of darkness. So seek and cherish the sanctifying influence of the Spirit of God upon your affections, tempers, manners, and ways. So cultivate a spirit of active love and of outgoing benevolence, according to the mind of Christ, that the genuine effect of the Gospel on its true disciples, to purify their affections, and exalt their whole character, to promote their purest happiness and make them blessings among their fellow creatures, may be known and read of all that know you. "I have seen (says Bishop Taylor,) a religion that wholly dwelt upon the face and tongue; that like a wanton and undressed tree, spends all its juice in suckers and irregular branches, in leaves and gum; and after all such goodly outsiders, you should never eat an apple, or be delighted with the beauties or the perfumes of a hopeful blossom."

Let your light so shine, not ostentatiously, as if it were shining on yourself, instead of from yourself, as if it invited attention to your praises, instead of the praises of Him in whose grace you live; but still not indistinctly, but positively and boldly. So that men seeing your good works, (for it is good works which must furnish the reflectors and manifestations of the light of God in your heart,) they may glorify (not you, for you must stand behind your works, as the body of the sun stands behind its light invisible, while it makes all things visible, but) "you, Father which is in Heaven," who is your light, and joy, and glory, and before whom, as the seraphim veiling their faces and their feet, while they praise Him, you, as His true children and grateful receivers of His glory, will delight to stand in the shadow of your good works; like a fair taper which shines to all in the room, but casts a shadow around itself.

He who would be thus a shining light, so glorifying God in the sight of men, must live very near to God, dwelling constantly in His light, as the moon, so dark in itself, keeps up its constant contributions to the earth only by a constant walk in the radiance of the sun. Your life must be that inner life which is "hid with Christ in God."—Page 333 *Truth and Life*. Bp. McIlwaine.

GO PUNCTUALLY TO CHURCH.

Is a thing be worth doing at all, it is worth doing well. There must be an hour appointed for the service of the Sabbath to commence. To have such an hour and not regard it is only a mockery. To have such an hour, and mean something else is very childish. To say "a quarter past ten A. M.," and understand by it "half past"—to say "half past" and really intend about "twelve minutes before eleven," is using words quite idly, and tampering with common sense, and what is more injurious, with common conscience and honesty. Say what you mean, and stick to it. Fix the hour, and meet it on the chime.

The tramp of late coming feet up the aisles, and along the galleries is a great annoyance to every serious minded worshipper—and has no tendency to sanctify the minister. So many heads are set on pivots, turning like well-oiled weather-cocks to every gentle blast from the opened door, even every rustle of silk and muslin, that the preacher loses the countenances of half his congregation when the interruption occurs—and is in danger of losing his own countenance and something else beside.

It is a piece of indecorum to go late to church, unless compelled by some rigid necessity, which every well-bred person, to take no higher ground, will blush to practice. We are not saying if you find you are about to be late, you had better conclude not to come at all. Many people reason in that way for themselves. Our doctrine is that you ought to go, and to go punctually. You would hardly think it courteous, if you were invited to a dinner party at a specified hour, to stroll in some half an hour ahead of time, keeping the company waiting your tardy arrival, or putting back its courses to begin afresh with you. It would be about as difficult to vindicate the courtesy and propriety of coming to the Gospel feast out of time.

What should hinder any one from being punctual? The whole Sabbath is divinely set apart for this very interest of religious culture. There isn't an hour of it that is not legitimately claimed

for something connected with the soul's spiritual welfare. What other appropriation of its consecrated time can justify itself? *Over sleeping—delay in household duties—listlessness and procrastination in preparing—lingering at the toilet*—these sometimes occasion, but cannot surely warrant, a want of punctuality. God has made the day for His undistracted service. He has given it to us for that purpose. He enjoins upon us such an observance of its sacred moments. And it is a shame and a guilt to squander any portion of it upon our indolence or convenience.

EXCITEMENT NOT STRENGTH.

Our national characteristic is to go quick rather than to go straight; to produce an effect rather than to submit to a principle. We see this even in religion. Stimulants are resorted to to produce emotion either in ourselves or in others, forgetting that to feel strongly is not always to think rightly. Desertion of an Evangelical family Church for one which if equally orthodox is at least more popular;—substitution of charity to strangers to charity in doors;—honoring this or that object of momentous regard instead of honoring parents;—bearing a self imposed cross of public devotion instead of that of home humiliation which providence imposes;—will indicate a temper which is incapable of affording to devotion a permanent support. To flutter is not to fly. The bird that rises the highest soars in its remote path almost with untrussed pinions. We forget how much calm straightforwardness is essential to the perfection of the Christian character, and how utterly inconsistent with it is what we call excitement. The fact is strong feelings, however valuable they may be in developing the plot of a romance, must be placed under control if they are desired to work smoothly in the domestic machinery. Love to others can hardly have fair play when there is a perpetual bubbling up within one's self. The delicate offices of home affection,—counseling, comforting, encouraging, restraining,—can no more be performed under passionate feelings, than a surgical operation can be performed by a steam engine. How necessary is meekness, and yet how hard to learn! But when we see how slighted it is by the world,—how unsentimental it is,—and yet how essential to all home peace and social comfort,—we can at last understand why our Lord made it, with its cognate virtues of poverty of spirit and humility.—*Episcopal Recorder*.

"To the general question, What regard is due to the institution of a Sabbath under the Christian dispensation? the answer is plainly this,—Neither more nor less than was due to it in the patriarchal ages, before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law. The contrary appears, as well from the evidence of the fact which sacred history affords, as from the reason of the thing which the same history declares. The religious observation of the seventh day hath a place in the decalogue among the very principles of natural religion. The reason assigned for the injunction is general, and hath no relation to the particular circumstances of the Israelites, or to the particular relation in which they stood to God as his chosen people. The creation of the world was an event equally interesting to the whole human race; and the acknowledgment of God as our Creator is a duty, in all ages and in all countries, equally incumbent upon every individual of mankind. The terms in which the reason of the ordinance is assigned plainly describe it as an institution of an earlier age. Therefore the Lord blessed the seventh, and set it apart."—*Bishop Horsley*.

GENTLENESS.—Gentleness is the disposition of virtue. It is mild and soft, and does not oppose others from a desire to differ or quarrel. It is complying, but not mean; it bows to the will of others, but does not approve their errors. Gentleness is an innate goodness of heart that feels willingly to oblige others. Gentleness is a natural inclination of the mind to be kind to all. A gentle disposition will bear patiently all the ill-will of another person without being put out of temper.