

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
S. Aug 21	14th of Tola	John 5. 41
M. 22	15th of Tola	John 5. 41
T. 23	16th of Tola	John 5. 41
W. 24	17th of Tola	John 5. 41
T. 25	18th of Tola	John 5. 41
S. 26	19th of Tola	John 5. 41
M. 27	20th of Tola	John 5. 41
T. 28	21st of Tola	John 5. 41
W. 29	22nd of Tola	John 5. 41
T. 30	23rd of Tola	John 5. 41

Proper Lessons for the Bartholomew—Morn. Ecl. 25—Even. Ecl. 25. The Athanasian Creed to be used.

Poetry.

CATECHISM.

Oh I say not, dream not, heavenly notes
To children's ears are vain,
That the young mind at random floats,
And cannot reach the strain.

Immortal of the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony around.

Was not our Lord a little child,
Taught by degrees to pray,
By father dear and mother mild
Instructed day by day?

And lo! He not of Heaven to talk
With children in His sign,
To meet them in His daily walk,
And to His arms retire!

What though around His throne of fire
The everlasting chaut
Be wafted from the seraph choir
In glory jubilant?

Yet stoops He, ever pleas'd to mark
Our rude essays of love,
Paints as the pipe of wakening lark,
Heard by some twilight grove.

Yet is He near us, to survey
These bright and order'd files,
Like spring-flowers in their best array,
All silence and all smiles.

Sure that each little voice in turn
Some glorious truth proclaims,
What songs would have died to learn,
Now taught by cottage dames.

And if some tones be false or low,
What are all prayers beneath
But cries of babes, that cannot know
Half the deep thought they breathe?

In His own words we Christ adore,
But angels, as we speak,
Higher above our meaning soar
Than we o'er children weak.

And yet His words mean more than they,
And yet He owns their praise:
Why should we think, He turns away
From infants' simple lays?

Religious Miscellany.

OF THE SIGN OF THE CROSS.

We have not now, through the gracious goodness of Almighty God, those extreme conflicts which our fathers had with blasphemous contumelies everywhere offered to the name of Christ, by such as professed themselves infidels and unbelievers. Now, however, unless we be strangers to the age wherein we live, or else in some partial respect dissemblers of that we hourly both hear and see, there is not the simplest of us but knoweth with what disdain and scorn Christ is honored far and wide. Is there any burden in the world more heavy to bear than contempt? Is there any contempt that grieveth as theirs doth, whose quality no way making them less worthy than others are of reputation, only the service which they do to Christ in the daily exercises of religion treadeth them down? Doth any contumely which we sustain for religion's sake, pierce so deeply as that which would seem even of more conscience religiously spiteful? When they that honor God are despised; when the chiefest service of honour that man can do unto him is the cause why they are despised; when they which pretend to honor Him, and that with greatest sincerity, do with more than heathenish petulancy trample under foot almost whatsoever we or the whole Church of God by the space of so many ages have been accustomed unto, for the comelier and better exercise of our religion

according to the soundest rules that wisdom directed by the word of God, and by long experience confirmed, hath been able, with common advice, with much deliberation and exceeding great diligence, to comprehend; when no man fighting under Christ's banner can be always exempted from seeing or sustaining those indignities, the sting whereof not to feel, or feeling not to be moved thereat, is a thing impossible to flesh and blood; if this be any object for patience to work on the strictest bond that thereunto bind us is our vow of obedience to Christ; the solemnest vow that we ever made to obey Christ and to suffer willingly all reproaches for His sake was made in baptism; and amongst other memorials to keep us mindful of that vow, you cannot think that the sign which our new baptized forefathers did there receive is unfit or unprofitable, the reasons hitherto alleged being weighed with indifferent balance.

It is not (you will say) the cross in our forehead, but in our hearts the faith of Christ that armeth us with patience, constancy, and courage—Which as we grant to be most true, so neither dare we despise, no, nor the meanest helps that serve, though it be but in the very lowest degree of furtherance, towards the highest services that God doth require at our hands. And if any man deny that such ceremonies are available, at the least as memorials of duty, or do think that himself hath no need to be so put in mind what our duties are, it is but reasonable that in the case the public experience of the world outweigh some few men's persuasion; and in the other, the rare perfection of a few condescend unto common infelicity.

Seeing, therefore, that to fear shame which doth worthily follow sin, and to bear undeserved reproach constantly, is the general duty of all men professing Christianity, seeing also that our weakness, while we are in this present evil world, doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special note of remembrance, than which there is nothing more forcible, where either too weak or too strong a conceit of infamy and disgrace might do great harm, standeth always ready to put forth a kind of necessary helping hand; we are in that respect to acknowledge the good and profitable use of this ceremony, and not to think it superfluous that Christ hath his mark applied unto that part where bashfulness appeareth, in token that they who are Christians should be at no time ashamed of His ignominy.

But to prevent some inconveniences which might ensue, if the over ordinary use thereof (as it fareth with such rites when they are too common) should cause it to be of less observation or regard where it most availeth, we neither omit it in that place, nor altogether make it so vulgar as the custom heretofore hath been; although to condemn the whole Church of God when it most flourished in zeal and piety to mark that ago with the brand of error and superstition, only because they had this ceremony more in use than we now think needful; is, as we take it, a censure of greater zeal than knowledge.

When heathens despised Christian religion because of the sufferings of Jesus Christ, the Fathers to testify how little such contumelies and contempts prevailed with them, chose rather the sign of the cross than any other outward mark whereby the world might most easily discern always what they were. On the contrary side now, whereas they that do all profess the Christian religion are divided amongst themselves, and the fault of the one part is that in zeal to the sufferings of Christ they admire too much and over superstitiously adore the visible sign of His Cross: if you ask what we that dislike them should do, we are here advised to cure one contrary by another. Which art or method is not yet so current as they imagine. For if, as their practice for the most part sheweth, it be their meaning that the scope and drift of reformation, when things are faulty, should be to settle the Church in the contrary, it standeth them upon to beware of this rule, because seeing vices have not only virtues, but other vices also in nature opposite unto them, it may be dangerous in these cases to seek but that which we find contrary to present evils. For in sores and sicknesses of the mind, we are not simply

to measure good by distance from evil, because one vice may in some respect be more opposite to another, than either of them to that virtue which holdeth the mean between them both. Liberality and covetousness, the one a virtue and the other a vice, are not so contrary as the vices of covetousness and prodigality; religion and superstition have more affinity, though the one be light and the other darkness, than superstition and profaneness, which both are vicious extremities. By means whereof it cometh also to pass, that the mean, which is virtue, cometh in the eyes of each extreme an extremity; the liberal hearted man is by the opinion of the prodigal miserable, and by the judgment of the miserable, lavish; impiety for the most part upbraideth religion as superstitious, which superstition often accuseth as impious; both so conceiving thereof because it doth seem more to participate each extreme, than one extreme doth another, and is by consequent less contrary to either of them than they mutually between themselves. Now if he that seeketh to reform covetousness or superstition, should but labor to induce the contrary, it were but to draw men out of lime into coal-heat, so that their course, which will remedy the superstitious abuse of things profitable in the Church, is not still to abolish utterly the use thereof, because not using at all is most opposite to all using; but rather, if it may be, to bring them back to a right perfect and religious usage, which albeit less contrary to the present sore, is notwithstanding the better and by many degrees the sounder way of recovery. And unto this effect, that very precedent which they propose may be best followed. For as the Fathers, when the Cross of Christ was in utter contempt, did not superstitiously adore the same, but rather declare that they so esteemed it as was meet; in like manner, where we find the Cross to have that honor which is due to Christ, it is not as lawful for us to retain it in that estimation, which it ought to have, and in that use which it had of old without offence, as by taking it clean away, to seem followers of their example, which care wilfully by abscission that which they might both preserve and heal?

Touching, therefore, the sign and ceremony of the Cross, we no way find ourselves bound to relinquish it, neither because the first inventors thereof were but mortal men, nor lest the sense and signification we give unto it should burden us as authors of a new gospel in the house of God, nor in respect of some cause which the Fathers had more than we have to use the same, nor finally for any such offence or scandal as heretofore it hath been subject unto by error now reformed in the minds of men.—Hooker.

A WELL-SPENT SABBATH.

A WELL-SPENT Sabbath promotes domestic affection. The members of the family have an opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by a workman being able to turn out on a Sabbath morning with his well-dressed family and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath-keeping habits is connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from the neglect of the Sabbath is a well-known fact. Many criminals while under the sentence of death or of transportation, have confessed that their career commenced with Sabbath desertion. The painter Hogarth, so remarkable for his acquaintance with human nature, in his series