

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Day & Date		MORNING.	EVENING.
S. Feb. 7.	Quinquagesima.	Gen. 9; Mark 9; Gen. 12; 3 Cor. 3	3
M. " 8.	"	Exod. 20; " 21; " 22; " 23	4
W. " 9.	"	" 24; " 25; " 26; " 27	5
Th. " 10.	"	" 28; " 29; " 30; " 31	6
F. " 11.	"	Lev. 18; " 19; " 20; " 21	7
S. " 12.	"	" 20; " 21; " 22; " 23	8

Poetry.

A PSALM FOR THE SORROWING.

GAY wanderer in a homeless world,
Poor pilgrim to a dusty Bier;
On Time's great cycle darkly hurled
From year to year;
See in the sky these words unfurled,
"Thy home is here!"

Pale mourner whose quick tears reveal
Thy weight of sorrow but begun—
Not long thy burdened soul shall reel
Beneath the sun—
A few swift circles of the wheel,
And all is done.

Though galled with fetters, ye have lain
To venture hopes and fears a prey,
O, moan not o'er your ceaseless pain
Or slow decay,
For know the soul thus files its chain
And breaks away.

T. B. REED.

LITTLE THINGS.

LITTLE drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land,

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Off in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in the beaten lands.

Religious Miscellany.

A GOOD NAME.

"A NAME truly good is the aroma from virtuous character. It is a spontaneous emanation from genuine excellence.—It is a reputation for whatsoever things are honest and lovely, and of good report. It is such a name as is not only remembered on earth but written in Heaven. The names of Abel, and Enoch, and Noah are good names, and so are all which have been transmitted in that "little book of martyrs," the eleventh of Hebrews, those "elders" who not only obtained the Church's good report, through faith, but who had this testimony, that they pleased God." But in order to a good name something else is needed besides a good nature. Flowers have bloomed in the desert which were only viewed by God and the Angels: and there have been solitary saints whose holiness was only recognized by Him who created it, and by just men made perfect. And so wicked is this world that much excellence may have vanished from its surface unknown and unsuspected. The Inquisition has no doubt extinguished many an Antipas, and in the Sodom of our earth many a Lot harved his soul and died with no Pentateuch to preserve his memory. To secure a reputation there must not only be the genuine excellence, but the genial atmosphere. There must be some good men to observe and appreciate the goodness while it lived, and others to foster its memory when gone. But should both combine,—the worth and the appreciation of worth,—the resulting good name is better than precious ointment.

Rarer and more costly, it is also one of the most salutary influences that can penetrate society. For, just as a box of spikenard is not only valuable to its possessor, but pre-eminently precious in its diffusion; so, when a name is really good, it is of unspeakable service to all who are capable of feeling its exquisite inspiration, and should the Spirit of God so replenish a man with his gifts and graces, as to render his name thus wholesome, better than the day of his birth will be the day of his death; for at death the box is broken and the sweet savour spreads abroad. There is an end of the envy and sectarianism, and jealousy, the detraction and the calumny which often environ goodness when living, and now when the stopper of prejudice is removed, the world fills with the odour of the ointment, and thousands grow stronger and more lifesome for the good name of one. Better in this respect, better than their birth day was the dying day of Henry Martyn, and Robert McCheyne, for the secret of their hidden life was revealed, and mingled as it is with the name of Jesus, the Church will never lose the perfume, and in this respect better than their birth day was the dying day of Dr. Arnold and Sir Fowell Buxton; for men could then forget the offence of controversy, and the irritation of party politics, and could surrender to the undiluted charm of healthy piety and heroic Christianity; and better, thus regarded, was the dying day of Stephen, and James, and Paul; for then every disciple could forget the infirmities by which some had been annoyed, and the faithfulness by which others had been offended, and could treasure up that best of a good man's relics, the memory of a devoted life,—the sweet odour of an unquestioned sanctity.

Do not despise a good name. There is no better heritage that a father can bequeath his children, and there are few influences on society more wholesome than the fame of its worthies. The names of Luther, and Knox, of Hampden, and Washington, of Schwartz, and Elliot, are still doing good in the world. Nor is there in a family any richer heir-loom, than the memory of a noble ancestor. Without a good name you can possess little ascendancy over others; and when it has not pioneered your way and won a prepossession for yourself, your patriotic or benevolent intentions are almost sure to be defeated.—Hamilton's R. Preacher

THE COMMUNION OF SAINTS.

To excite you diligently and with reverence in the service of the Common Prayer. I need only guide your attention to the sublime extent of the application of its social character. It is not only in this house in which you assemble that in all its parts it is socially performed, the same prayer and praises in the same words are offered, perhaps at the same time, with the same faith, by ten thousand tongues to the same God and Father of all. From all parts of the globe the Amen resounds, which you here utter; and the Doxology is raised, in which you are here called to take part. It is not in this age only, in which you live, that this service conveys the devotions of Christians to heaven, in some of its ejaculations the first disciples breathed their praise and wishes to the Most High. Its collects have, many of them for many hundred years, been the vehicle of the public devotions of the church, and upon some of its apostrophies has the last breath of distinguished martyrs trembled, whose piety during their life was refreshed with its hymns and its psalms. It is not under the Gospel dispensation alone that some parts of this service have been used to express the common devotions of the faithful; there are hymns in it which were sung by saints, under the Mosaic dispensation; and in the use of psalms particularly, the Church of the New Testament is found in society with the Church of the Old; for in these sacred compositions not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. It is not in the Church militant upon earth only that this service in some of its parts is used; we have borrowed from the Church triumphant in heaven their gratulatory anthems and their perpetual hymns, and have reason to believe that their voices are in concert with ours, when we sing the song of the Redeemed.

How sublime is this view of the communion and fel-

lowship of the Church under the Mosaic and Christian dispensations, in different ages and distant nations, on earth and in heaven, in the use of some part or other of that holy Liturgy, which it is our distinguished felicity to have received from our fathers! Who would not wish in the temple to bear upon his lips the psalms and prayers in which the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs, have uttered their devotions to God? How dead must he be to the finest associations which can affect the mind, who is not animated to a devout and fervent performance of his part of the service of the sanctuary by the consideration, that upon this same censer which the Church holds out to him, incense has been put by those hands which are now extended before the throne of the Almighty, and that, as its smoke ascended, those eyes were lifted up to heaven which are now fixed on the visible glory of God and the Lamb.—Bishop Dehon.

THE SABBATH.

The Sabbath Day a Blessing—In all ages, from the beginning of the world, and in every place where there is a believer, the Sabbath has been a day of double blessing. It is so still, and will be, though all God's enemies should gnash their teeth. True, God is a God of grace, and confines his working to no time or place; but it is equally true, and all the scoffs of the infidel cannot alter it—that it pleases Him to bless His Word most on the Lord's Day, and enjoy their calmest deepest views into the eternal world.—Rev. P. M. M'Cheyne.

I have, by long and sound experience, found that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing on the rest of my time.—Sir Matthew Hale.

No Sabbath—no Religion—Where no Sabbath is there is no religion. But for this day; earthly things would have engrossed all our thoughts. Honor, wealth, and pleasures are the real syrens which charm mankind to shipwreck and death. To their songs the ear of man is by nature attuned, and the heart beats in regular response. But for this day, the world as a canker, would rust, corrupt, and consume all the disposition to piety, and all the hopes of Heaven. The soul would be benumbed—religion would die.—God would be forgotten—the death of Christ would be in vain—mankind would cease to be saved: and heaven would fail of her destined inhabitants. How desolate the prospect! How strongly would this world resemble the regions of final despair.—Dwight.

Defend the Sabbath—Lift up a calm and undaunted testimony against all the profanations of the Lord's day. Use all your influence, both publicly and privately to defend the Lord's day. This duty is laid upon you in the fourth commandment. Always remember that God and the Bible is on your side.—Rev. R. M'Cheyne.

LOOK WHERE STEPHEN LOOKED.

WHEN believing souls, says the pious McCheyne, seek for peace and joy in believing, they do very generally confine their view to Christ upon earth. They remember him as the Good Shepherd seeking the lost sheep; they look to him sitting by the well of Samara; they remember him saying to the sick of the palsy, "Be of good cheer, thy sins are forgiven thee;" but they seldom look where Stephen looked, to whom Jesus is now, at the right hand of God. "If you would be whole Christians, you must look to a whole Christ; you must lift your eye from the cross to the throne, and you will find him the same Saviour in all, the same yesterday, and to-day, and forever.

It is because he is at the right hand of God that he is able to save to the uttermost all who come to God by him. How triumphantly does Paul present this glorious truth, as procuring the salvation of all believers! "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Bright, indeed, are the future prospects of the true believer, however unworthy. Well may he rejoice to say, "I rejoice that my Redeemer liveth."