

The Church Times.

"Evangelical Truth—Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MOORNING.	EVENING.
Nov. 21	23. N. of Trin.	Prov. 11; John 3	Prov. 12; 1 Th. 2
22		Ecclus. 37	Ecclus. 38
23		29	40; 1 Thia. 1
24		41	42
25		43	44
26		45	46
27		47	48

Poetry.

"SHE WALKED IN WHITE."

Let thy garments be always white.—Ecc. 9. 8.

She walked in white!—
In graceful garments, richly dight
With all of maiden seemliness.
No ornament shone on her breast
But such as a beauteous fair
A woman beautiful to wear—
A meek and quiet spirit, blent
With meekness of full content,
Obedience, retiring grace,
Home-keeping; forward yet to trace
The steps of grief, with lacerous storm
Of pity for the sick and poor

She walked in white!—
In graceful garments, pure and bright—
In white, because she walked in Truth,
It seeking in her comely youth;
Not lightly caught, with glittering glow—
With pride, and pagantry, and show—
But looking always, then and there,
If in God's Book these written were,
Where if of them she might not read,
Gave after neither, heart nor heed;
And, turning from the *vanities*,
Held fast the *substance* of delight.

She walked in white!—
In garments beautiful to sight—
In white, because she walked in Love.
Nothing might in her, *anger* move;
She falling not, for others' faults
Had pity; halting not, for halts
An outstretched hand to help them on,
Words wherein hope and wisdom shone,
Comfortable solacements,
Precepts sweet and promising,
Patience and long sufferings,
Joy and gentle offerings

She walked in white!—
In garments glowing with the light—
In white, because she walked in Faith,
Not seeking things that cling to earth;
But, looking upward saw unfold
A city beautiful with gold;
And daily through the clouds could trace
A shining host, a royal race,
Who, as they walked sung music clear,
Which faintly fell upon her ear,
And touched the jewelled harp, whose strings
Sent down to her far-echoings.

She walked in white!—
In garments gloriously dight—
In white, because she walked in God.
He was around her, and his word
Was in her heart; so she stood there
In raiment wonderfully fair;
No fuller the whole earth sought through,
Could give so beautiful a hue;
For Truth is white, and Love is white,
And Faith is white—but, oh! the light
That falls from God is of such whiteness,
Eyes scarcely may behold, for brightness!

Religious Miscellany.

FREE CHURCHES.

Free Churches are found to accommodate at least one-fifth more people than those of the same size with pews, (no slight advantage in a land where we are so much in need of church buildings,) to the bitter rivalry, heart burning, ill-feeling more or less engendered everywhere by the Pew System, the slave which it makes the Church to the world, and the ignoring of the obligation of Christians to minister in temporal things to those who dispense to their spiritual things, except as a matter of bargain and sale, and to the good moral influence which it would have on the world to see the Church supported without selfishness—giving her heavenly treasures as freely as she has received them—and exhibiting in her gathering of all classes of men into her fold, some realization of the Church's true Catholicity.

We pause but for a moment to answer some of the

prominent objections which will be raised against Free Churches. We will be told, that all we have said may be very true and beautiful in *theory*, but it will not do in *reality*. It is not practicable. Men will not go, nor give to Free Churches, and therefore they cannot be supported.

We answer, first, that to say that a Free Church cannot be supported is to say that God will not support His own institution, or that the commands of Christ are impracticable; and secondly, that facts prove the contrary. No churches are so well filled as those which are free, hence the sum for their maintenance are divided among the greater number. Besides, it unites the poor with the rich in the support of the sanctuary. It costs no more, to say the least, to support a free church than one with pews. In a pew church the better classes pay all—the poor give nothing. But in a free church, each one, no matter how poor he may be, can give his mite in the weekly offertory, which we look upon as inseparable from the system. We acknowledge that there are difficulties in the way. The world at large has no sympathy for the spiritual welfare of the poor and the stranger. Few men give to the support of the Gospel on any fixed principle. They need the stimulus of pew rents, and ostentation, and pride, and notoriety—to have a trumpet sounded before them. But we cannot believe but that in every community of professing Christians there are enough of sincere and earnest people, who, when the matter is fairly set before them, and they have seen how the Gospel is shut out from the poor, will give, and that with thankful hearts, all that is required for the support of the Church.

The Church of God existed without the pew system, both under the Law and under the Gospel, for three thousand years; and when have the Church and the Clergy ever been as well supported? St. Chrysostom and St. Augustine both thought that the system of voluntary offerings, *voluntarily*, made a better provision for the clergy than even the lands and possessions of the Church. Who built the noble cathedrals of our Mother Church, which their descendants, who traffic in pews, are scarcely able to keep in ordinary repair, but men who have scorned to have made merchandize of the House of God! And then see how the Free Churches in this country, in spite of all hindrances, have succeeded. We quote from a long list, almost at random. The Church of the Holy Communion, New York, seating about 500 persons, defrays all the expenses of public worship, with a Daily Service, and contributes more than any church of its size to the general purposes of the Church. St. Paul's, Key West, Florida, seating but 250 persons, where the pews, if rented, would realize \$800, receives from its offertory and subscriptions \$1150 per annum. Holy Innocent's, Albany New York, seating 250 persons, where the pews, if rented, would realize \$500, receives from its offerings \$1200 to \$1300 per annum. Christ Church, Elizabeth Town, New Jersey, seating 250 persons, where the pews, if rented, would realize about \$500 or \$600, received last year from offerings and subscriptions for parish expenses, \$1066, besides \$600 appropriated to the poor and general objects of the Church. Grace Church, Petersburg, Va., seating 350 persons, realizes from subscriptions and offerings \$1000 per annum. Christ Church, Vicksburg, Miss., seating 500 persons, which had great difficulty in paying its expenses under the *Pew System*, last year, the fifth since they adopted the *Free System*, received through the offerings and subscriptions for various objects \$3000, exclusive of the rector's salary, which is equal to about \$2000. St. Stephen's Church, Oxford, North Carolina, seating 150 persons, receives from subscriptions \$1500 per annum. St. John's Church, Knoxville, Tenn., seating 250, receives from offerings and subscriptions \$1200 per annum. We are willing to place these examples, taken from every portion of the country, by the side of the like number of churches of the same size, which have the *Pew System*, without the least fear that the Free Churches will, in any way, suffer by the comparison.

But then we shall be told that families cannot sit together—we shall be discommoded—and a Free Church will be a scene of confusion every Sunday morning. We reply, have Christians no courtesy? And will a church be less the place of politeness

than a railroad car or a steamboat? Was this objection ever heard in a concert room? Did men ever stay away from any public exhibition because they could not have their own *pews*? The objection could never have been made by any one who has attended a Free Church. In our own experience, with a congregation frequently too large for the church, and among people who until a few years had been always accustomed to pews of their own, we have never heard the objection made. No family that is in time for the beginning of the Service need be separated. And close observation has proved that the ordinary congregation of a Free Church usually sit in the same seats. On extraordinary occasions they would not do so under any system.—*Church Review*.

SLOW GROWTH OF CHARACTER.

A mature Christian character is not an instantaneous creation, but a growth, a development. "First the blade, then the ear, after that the full corn in the ear." As the mind has to be cultivated, so the character must be perfected by degrees. Indeed, as a perfect character is the noblest thing under the sun, it is the longest in maturing. Even death does not finish the work. Then the spirit is freed from sin. But the higher development of character will still go on with the expansion of the mind through eternity. We cannot then become perfect in a day. Leviathan is not so tamed. A man who has been accustomed all his life to act from selfish calculations, does not begin at once to act from motives purely good or religious. Nor is Christian perfection a mere rhapsody of the mind, to be attained by an act of contemplation. We need something more than the wings of faith or of imagination to bear us to the summit of that mount. The celestial city is on the top of a hill, and we must go up on foot. We must walk the heavenly road. We cannot fly. Step by step, picking stones out of the way, and singing as we go, must we climb the mount of God.

HOME PIETY.—Enjoyment in religion depends on observing little duties,—or fireside piety. An occasional effort to do some great thing may ease the conscience for a while; but it is only the spirit of Christ carried into the family, and into every-day life, softening the temper, and rendering the heart affectionate, which can impart an habitual elevation and serenity of mind.

News Department.

From Papers by R. M. Steamer Asia, Oct. 27

ENGLAND.

On Saturday it was announced that Sir William Molesworth was seriously ill. He inherited from his father and grandfather, who both died young, a weakly constitution, and appears to have been recovering from an attack of gout when he was seized last week with low gastric fever, which terminated fatally at noon on Monday the 22d inst. The deceased baronet was born in London on the 23d of May, 1810, and succeeded to the title when only thirteen. In 1832 he was returned for West Cornwall, in 1837, for Leeds, from which, anticipating defeat by the Conservatives, he retired in 1841. In 1845 a vacancy occurred for Southwark, where he was unsuccessfully opposed by Mr. Pilcher, an Orange Conservative, and a Radical, Mr. Miall, the editor of the *Nonconformist*, on the ground of his support of Maynooth, and being the editor of "Hobbes, the Sceptic." Returned by a considerable majority, he retained the seat up till his death, having been often re-elected, including the time when he was appointed Commissioner of Woods and Forests, as a member of the Coalition Ministry, in January, 1853, and so late as last August, when he succeeded Lord John Russell as Secretary of State for the Colonies.

Another statesman is also deceased. Lord Wharncliffe, formerly President of the Board of Trade under the Peel Administration, and the author of the useful "Wharncliffe clause" in the Railway Consolidation Act. The deceased peer has long been suffering from disease of the lungs, and, after passing the last winter in Egypt, unfortunately caught cold on his return, and has since been gradually getting worse, till he expired at six o'clock on Monday morning, at his seat in Yorkshire, the whole of his