

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. Decr.	28	Isalah 30; Acts 23; Isalah 32, 1 John 3	23; Isalah 32, 1 John 3
M.	29	Isalah 31; Acts 24; Isalah 33, 1 John 4	24; Isalah 33, 1 John 4
T.	30	Christmas D. 1; Acts 25; Isalah 34, 1 John 5	25; Isalah 34, 1 John 5
W.	31	St. John. 1st Ma. 1; Prov. 28; Acts 26; Eccles. 4; Acts 27	26; Isalah 35, 1 John 6
T.	1	St. John. Ap. & E. Eccles. 5; Rev. 1; 6; Rev. 22	27; Isalah 36, 1 John 6
F.	2	Innocent's Da. Jerem. 6; Acts 27; Wisdom 1; 1 John 6	28; Isalah 37, 1 John 6
S.	3	Isalah 38; Acts 28; Wisdom 2; 1 John 6	29; Isalah 38, 1 John 6

\* Proper Psalms—Morn. 79, 86, 88—Even. 89, 110, 132. The Athanasian Creed to be used.  
 a To v. 8. b To v. 15. c Ver. 10 to v. 17. d Ver. 4 to verse 9  
 e Verse 8, and chap. 7 to v. 30. f Verses 30 to v. 55. g To ver. 13.

Poetry.

FOR THE CHURCH TIMES.

THE CHRISTMAS BIRTH SONG.

"Glory to God in the Highest and on earth peace, good will towards men." St. Luke, 11. 14.

Hark! to the sound, behold the light!  
 The Saviour comes to earth;  
 And all the hosts of heav'n unite  
 To celebrate His birth:  
 In glory clad, they chant the choral strain,  
 Glory to God on high, and peace to earth again.

O for the tones of that bright throng  
 To grace His natal lay;  
 And with their full-voiced matin song  
 To welcome in this day:  
 The day of joy which through a thousand years  
 Has shed its sunshine on this vale of tears.

Tho' earth be doom'd to primal woe,  
 'Tis still to gladness wed;  
 Tho' darkness shrouds all things below  
 The light is over head:  
 And now the Star pours down its ray serene,  
 Where Christ resides, tho' leafless be the scene.

As at thy consecrated shrine  
 O Saviour Lord, we fall,  
 Inspire our hearts with love divine,  
 To live in peace with all;  
 And songs of glory to the Lord Most High,  
 Be mingled with our works of charity!

W. B.

Religious Miscellany.

(From the Colonial Church Chronicle for October.)

THE CHURCHES IN THE EAST.

The Editor has lately received from America a small but exceedingly interesting volume, by the Rev. I. H. Tuttle, of New York.\* The author intends to publish "Some fuller descriptions of Foreign Men and Foreign Places," but meanwhile "he feels it an imperative duty immediately upon his return from an extended journey, to communicate to his brethren some interesting facts respecting the Communion in the East, and thus to acquit himself in some degree of the obligations which rightly rest on those who are permitted to exchange fraternal tokens with those far-off brethren in Christ. More than this, the touching entreaty of Bishop Stephanus seemed to constitute the writer the bearer of a special message to the American Church."

The author first speaks as an American Churchman might be expected to speak of the "Scottish Communion." He then speaks of "English Brethren," and of the "Mother Church" of England. We should be glad to transfer to our pages all he says on this subject, if our limits would permit.—We will venture to extract the following passage:—

"But her home work is, perhaps, her lighter achievement. Her Episcopate is extending with primitive success. Her spiritual life is going out into all lands. Her chapels are to be found all over Europe and the East. Her existence at home and abroad constitutes a mighty section of the Kingdom of Christ.

With thus much already achieved, who, I say, has boldness to estimate her progress? For what are the elements of the reckoning? I need not speak of a Liturgy which expresses so accurately the temper and faith of the Gospel. But I may refer to the spirituality of the discourses heard, ay, hung upon, by her millions of devout worshippers. Who, also, are those offering themselves for the altar and the

\* "Our Brethren in Every City." Brief Sketches of European and Eastern Churches. By Rev. Isaac H. Tuttle, A. M. Rector of St. Luke's Church, New York. Padney and Russell. 1855.

pulpit? Many of England's noblest and wealthiest sons. Her scholars are foremost in the world of Christian literature. The best energies of her greatest minds are plied with scrupulous industry in watching and guiding and maturing a high Christian education. Best of all, the Sovereign herself of that elevated kingdom sets the example of parental oversight and domestic culture, by consuming the first hour of each day in personally embuing her children with knowledge that may make them wise unto salvation. And what estimate of result shall we place upon God's own chosen instruments of public prayer and celebration of the Holy Eucharist? Knowing the strong negative to the inquiry, 'Is the Lord's hand shortened that it cannot save,' well may we wonder what must be in store for a people with their devotion. There are about as many churches daily opened for Divine Service in Great Britain as we number churches in the whole United States. The light and power which issue from that communion are the most hopeful source of this world's regeneration."—P. 14.

The author then gives a very striking account of the ceremony at St. Peter's, "that ever humiliating event," when the Pope "assumed the power of adding a new Article to the Christian Faith."

But we wish to extract from Mr. Tuttle's book, those passages in which he speaks of the Churches which he visited in the East. He first writes of Alexandria, and of St. Athanasius.

"We look abroad over the city for the descendants of that noble man and age. Among the Coptic Christians are unquestionably to be found the survivors of the old Egyptian See of St. Mark's.—It was solemn even to enter within one of their sanctuaries; it was doubly so to be led by the Bishop first to the spot under the altar where St. Mark is said to have been buried. It was deeply affecting to kneel down among these brethren of a darker skin, and unite in heart, if not in a common language.—To this church I often repaired. I watched with lively interest for surviving customs of known primitive practice. The architectural arrangements bore witness to the great sacredness of the Sacraments. Its outer courts for penitents, and its inner one for those not under discipline; the Psalter and the Lessons, the Epistle and the Gospel, were all well-recognized features. But though there was considerable decorum, yet to the stranger it was uninspiring. There was no visible joint worship of the women with the male congregation and the priests. A close lattice screen shut off the females by themselves; and the salutation of their lips, not only to the hands of the priests, but even to the sacred vestments, bespoke a degraded spirituality. You felt that but little light, or heat, or healthful energy came forth from that priesthood and laity to dispel the surrounding mists of heathen ignorance. Once, indeed, they struggled manfully; and we will sympathize with them for what they have endured, from age to age, in their mere sufferance of existence.

Nor can much more that is satisfactory be said of the Greek branch that still survives in Alexandria. Those voices in that city, once so vocal with the praises of Jesus, have too far died away. In their place are heard the strange notes of Mussulmans standing on the lofty minarets of their mosques, and ringing out their perpetual summons for worshippers."

The testimony respecting this portion of the country will, unhappily, apply to almost the length and breadth of Egypt. Yet our hearts were made to bleed again and again at evidences of bitter endurance for Christ's sake. Scarcely had all Egypt been won over to Christianity, ere the Arch-Impositor, with his host of myrmidons, passed through it with the fire and the sword, and whole towns still attest how, twelve centuries ago, thousands and tens of thousands would yield their all sooner they deny their Lord. Even to this day, you may find fragments of the old Egyptian Church worshipping amid deserts, and in most bleak and secluded spots, whither they then took shelter from their persecutors. Where the occupants are no more, you may see the

\* And yet there is something beautiful in this declaration, heard at the dead of night, from those sentinels perched high on the pinnacle, "It is better to pray than to sleep!"

caverns, and dens, and mountain tombs, where believers were long shielded from the destroyer. And it would have melted into friendly sympathy the coldest nature, to have witnessed how these down-trodden believers appreciate a fraternal interest; and if asked whether they are Christian, how they will lay bare their out-stretched arms to show on it the universally imprinted cross—their sacred token of life adherence to Christianity. They returned my fraternal greeting with their customary salutation to a priest of the Church.

CHURCHES UP THE NILE.—And now for clearer tokens of mutual sympathy, for their claims upon us of brotherly love beyond the cool formality, 'Be ye warmed and clothed.'

I wish, brethren, every man, woman and child of our communion would have their spiritual interest excited by the interviews we enjoyed at Grand Cairo the metropolis of Egypt.

Copts.—We were scarcely seated in the presence of the Patriarch of the entire Coptic Church, before he was anxious to learn our engraving into the true vine of Christ. His eye kindled, his wonder was apparent at the recital of our progress, and the number of our Bishops. He was neither ignorant or indifferent concerning the larger and older divisions of Christendom. He understood, also, the cause of their non-intercommunion, but all his holy indignation was aroused as he heard, first from my lips, of the late presumption at Rome—her arrogant claim of speaking by divine inspiration for the whole Church—her departure from the primitive standards. Ascertaining that the Protestantism of our Church meant not a mere negation, or parity with any voluntary society, but that it was opposition to Rome, by an earnest adherence to the true and ancient Catholic verities, he rose up from his divan full of holy ardour, declared that we were still closer brothers; that he, too, then, and all his communion, were Protestants; that everything would be sacrificed sooner than yield to those Papal exactions so utterly unknown among the holy fathers. 'What misery,' he said, 'has not Rome entailed on the Church, while despising those words of our Lord, "My Kingdom is not of this world." We ourselves honour, we revere the Blessed Virgin; for how can we forget the passage, "From henceforth all generations shall call me blessed." 'But,' he added, 'who dare make her a mediator, or advance her to the throne of God?'

My heart beat with fresh hope when he took us over the rooms where a large school was just opened under his own supervision, for the accommodation of youth. His soul was wrapped up in this nursery of the Church. He knew the value of education. He deplored the want of it in his own early youth; but referring with the most tender emotions to his father, while residing in Abyssinia, for rewarding his first, though feeble, progress in knowledge, he was now determined to express his gratitude, by offering to the young the most favourable advantages in his power. To this institution he should soon look for a better educated clergy, for those who would wield wider influence in civil life. But as the stream will rise no higher than its fountain, how did I long for some enlightened clergy to labour judiciously in this seminary under the sanction and encouragement of that dignitary; and to have some control over those publications which may soon issue from that press, whose mechanical working he was so curious to learn, and which he was anxious to have connected with his youthful college.

The Armenian Metropolitan, in the same city, was not a whit less indignant at the swelling pretensions of their ancient sister in the West, nor less confounded at her late marvellous assumption respecting the Mother of our Lord. He soon learned, and with joy, our historical membership with the body of Christ. With sufficiently ready learning, he referred to the Church of the early centuries, and the great doctrines then so warmly controverted; and going with us over his own church, he pointed to the chapel of St. Peter and St. Paul, and said, "Our Western brethren will find that we, also, highly honour St. Peter and all the Apostles, but they will find there no crucifix. 'True, neither here nor in the Coptic Church has a crucifix ever been sanctioned. Even paintings are only tolerated as a pictorial instruction.