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## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
2. Dec. 21. 1852. Christmas Day.	Isaiah 53. Act 13. 17.	Isaiah 53. Act 13. 17.
22. Dec. 22. St. Stephen's Day.	Acts 6. 1. 14. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Acts 6. 1. 14. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
23. Dec. 23. St. John the Baptist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
24. Dec. 24. St. Thomas the Apostle's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
25. Dec. 25. Christmas Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
26. Dec. 26. St. John the Evangelist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
27. Dec. 27. St. John the Baptist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
28. Dec. 28. St. John the Baptist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
29. Dec. 29. St. John the Baptist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
30. Dec. 30. St. John the Baptist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
31. Dec. 31. St. John the Baptist's Day.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.	Isaiah 40. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

## Poetry.

### MONASTERY CELLS.

Night after night—day after day,  
Sick and sorrowful—alone—  
Passeth thus my youth away;  
Never once a loving tone,  
Never once a happy lay  
Mingleth with my midnight groan.

From all the world apart,  
Weeping, I see no dear familiar face,  
Pouring its sunshine on this dreary place,  
Hesling this broken heart.

Never a voice, that near my cradle broke  
The silence brooding o'er my infant sleep;  
Never the simple song, that, when I woke,  
Rose, calling back the spirit-slumber deep,  
Never an old heart-treasure cometh near,  
Whispering by love for weeping ever dear,  
Save sometimes in the vacant night,  
When the wild howl, and the rattle  
Beateth by fits against the loosened pane,  
And the storm without, with its rage, and din,  
Seem fuller of God than the heart within,  
Till I shudder and start in affright.

Sometimes then the ghosts of years,  
Past and dead are present, moving  
All the spirit into tears,  
For the bygone hours of loving.

Can this be life that leads to heaven?  
Can the loveless wholly pray—  
They, from whom the precious heaven  
Of sympathies hath passed away?

Oh, dreary walls! in which I'm doom'd to die;  
Ye soon—how soon!—shall echo my last sigh;  
And I, passing along, all joy, to death,  
Will leave you, for a love-gift, my last breath;  
Others shall fill my place, perchance that smile,  
Entering hither with a quiet mind,  
Whose blest remembrance only counteth vile  
The world, and all its pleasures left behind;  
With but one only hope, and that of Heaven,  
The world forgotten, hope to be forgiven.

Oh! for one thought of pride,  
To waste in solitude a life away,  
Shut out for ever from the cheering ray  
Of human love, by suffering sanctified;  
And ever growing deeper day by day;  
Stronger and deeper by its self denying,  
Sorrow and strength alternately renying.

Madness must end it all!  
My mind grows weak and weaker; hour by hour  
The towers of reason totter, and great fall  
Beneath this agony's avenging power.  
Thought, once so clear, is stain'd with passion's flood,  
Like Egypt's crystal waters turn'd to blood,  
Oh, Death! (I call in vain),  
Take me, for ever, from this world of pain.

## Religious Miscellany.

### OLD CHURCH USAGES.

It is characteristic of the true Churchman to love the venerable institutions, so complete with hallowed associations, which have descended from primitive times to our own day; and to cling to those ancient and religious customs whose observance is commanded as reasonable and profitable by the very constitution of our nature, and by the assent of all discerning and unprejudiced minds. 'Thus saith the Lord, stand ye in the ways and see, and ask, for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'

We have lately been gratified with a judicious article on this subject by the *Lutheran Standard*, in which

the editor frankly admits that 'nothing has been gained, but much has been lost, by those ministers and churches who have substituted new measures, of doubtful expediency, for those that have long been tried, and found effectual.' We love, he says, 'the good old usages of the Church, which our fathers observed, and enjoyed, and by the aid of which they were fitted for usefulness on earth, and for happiness in heaven.' He translates, for the benefit of his English readers, a list of those venerable church usages, as contained in the German Lutheran Almanac for the present year; and our readers will be pleased with the following extracts:—

#### 1. SCHOOL HOUSES NEAR THE CHURCHES.

When our forefathers built a church, they placed by the side of each church a school house, which was a little church for children. There they learned to read the word of God, and were taught to sing and pray and there also they recited from memory the Lutheran Catechism—this 'little Bible for the people.'

#### 2. INSTRUCTION OF CHILDREN.

Jesus says: 'Lovest thou me?—feed my lambs'—John xxi. 15. The children of the congregation are the lambs of the flock. Our fathers loved their Lord and therefore on the Sabbath they not only fed the 'sheep' by means of the sermon, but they also provided that the 'lambs' should be fed, by means of catechetical instruction.

#### 3. SINGING IN CHURCHES.

Our fathers delighted in singing spiritual songs unto the Lord (Col. iii. 16.) and therefore each one was provided with a hymn book and took it regularly to church. The duty of singing was not left to be done exclusively by the choristers, but all, both old and young, joined praising God.

#### 4. PRAYING ON ENTERING THE CHURCH.

When our fathers entered the pews on the Sabbath, and usually before taking their seats, they offered a short silent prayer, for the Divine blessing to attend them in the sanctuary.

#### 5. BAPTISMAL FONT.

As our fathers brought their children for baptism, there was in old churches, not only an altar, but also a baptismal font neatly cut out of stone, which contained the water with which they were baptised.

#### 6. PRAYER FOR THE SICK.

Prayer in the church for the sick members of the congregation is a very ancient usage. When Peter was in prison, in distress and danger, 'prayer was made without ceasing of the church unto God for him.'—Acts xii. 15.

#### 7. THE OFFICE OF DEACON.

In the Acts vi. 1-7 we read how, and for what purpose, the first church officers were elected, and by what name they were called. The business of the deacons of the congregation was originally to care for the Christian poor.

#### 8. ALMS.

The collections which were taken regularly every Sabbath during divine service, were called alms, and were always appropriated to the support of the poor.

#### 9. THE TEXT AND THE HYMN.

When our good forefathers came home from church, they opened their Bibles to search for the text, and their hymn books to find the hymn that had been used at church, and pointed them out to those who were not present. Usually the hymns were sung over again, and the text committed to memory.

#### 10. MORNING AND EVENING PRAYER.

Our Lutheran forefathers were praying people. In addition to the Bible, Hymn book, Catechism, &c., they had also their Prayer books, and each head of a household read a morning and evening prayer with his family.

#### 11. DIVINE SERVICE EVERY SUNDAY.

The Sabbath—every Sabbath is according to the third (fourth) commandment, appointed for divine service. The Apostles and the first Christians held divine service every Lord's day, (see John x. 19, 26; Acts xx. 6; Acts xiii. 43.) Our Lutheran ancestors assembled regularly every Sabbath for the divine service, and if no minister was present, the school master, or one of the Elders or Deacons of the church, read a sermon from a proper collection of sermons—Prayer and singing were naturally connected with the reading. This was properly divine service.

#### 12. LAYING ON OF HANDS, AND PRAYER.

Confirmation, as practiced in the Lutheran church, consists in laying on of hands and prayer. See Acts six. 5, 6. Acts viii. 13, 19. This rite is as old as the church itself, and is apostolic and biblical.

#### 13. BLESSING CHILDREN.

In the ancient church it was customary for parents when visiting their friends with their children, to present them to old pious men, to have them lay their hands upon them and bless them. Children were accustomed to request the blessing of old people.

#### 14. THE BLESSING OF PARENTS BEFORE MARRIAGE.

Anciently the marriage ceremony took place in church—in the house of God. Before the betrothed went to the church, they approached their parents, and asked for their blessing. If the parents were no longer living, the oldest relative present gave the blessing. At the present day, however, young persons let their parents and got married, not only without their blessing, but without their knowledge.

#### 15. THE CALL TO PRAYER.

In the villages and towns of Germany, the church bells ring at a certain hour in the morning and evening of every day. Each family assembles for prayer in the evening, at the ringing of the bell. The children hasten home to be present at the family devotions. Even the traveller stops in the street, uncovers his head, and folds his hands in prayer. Nearly all business ceases, so long as the bells ring, to allow the laborers an opportunity to join in the common devotions. Even in uproarious taverns a momentary silence occurs.

## MATTHEW WILKES.

WILKES was a contemporary of Rowland Hill, but unlike him, was of obscure origin, and had the disadvantage of a most common education. The latter, amid his eccentricity, was all grace; the former was equally eccentric, but awkward and coarse. Hill's mind was more cultivated, but Wilkes' intellect was probably stronger; certainly, he was more sagacious and far-seeing. They labored side by side, the one in Surrey Chapel, the other alternately in Tottenham Court Chapel, and in the Tabernacle, for about half a century. Both were eminently blessed in their labors: both were highly gifted and eccentric men; both enjoyed, through a long life, an unsullied reputation; and the memories of both are still deeply embalmed in the affections and gratitude of thousands. The following illustrative anecdotes of Wilkes will be found full of interest:

There was nothing for which he had a more cordial abhorrence than any exhibition of dandyism in young ministers; and nothing of the kind ever came in contact with him without meeting a rebuke. On one occasion, a young minister of a good deal of flourish and pretension, went from the country to London, and carried Mr. Wilkes a letter, which was designed to procure for him an invitation to preach.

'Well, young men,' said Matthew, with a nasal twang that is perfectly indescribable, but which nobody who has heard it can ever forget; 'well young man, you want to preach—you want to preach in London don't you?'

'I am going to pass a few days here, sir, and if it should suit Mr. Wilkes's convenience, I should be very happy to give his people a sermon while I am here.'

'Well,' replied Matthew, 'you can preach—you can preach. Come along, next Wednesday morning, to the Tabernacle, and I'll meet you there, and you can take my lecture for that morning.'

The young man agreed to do so, and was on the spot at the appointed hour. Matthew met him at the door, disgusted, as he had been before, with his dandy airs, and addressed him thus: 'Go along into the pulpit, young man, and I shall sit below and look at you, and hear every word you say.'

The young preacher darted through the aisle into the pulpit in a manner that seemed better to besit a ball-room than a place of worship. He performed the introductory service with an air of insufferable self-complacency, and, in due time, opened the Bible and read his text, which was the last verse of the first chapter of the Gospel by St. John: 'Hereafter ye