

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING	EVENING
S. Feb. 13	Quinquages.	Gen. 22	Gen. 12, Gal. 1
M. 14	Sabbath	Num. 21	Num. 20
T. 15	Quinquages.	Exod. 17	Exod. 16
W. 16	Quinquages.	Deut. 1	Deut. 3
Th. 17	Quinquages.	Deut. 1	Deut. 3
F. 18	Quinquages.	Deut. 1	Deut. 3
S. 19	Quinquages.	Deut. 1	Deut. 3
M. 20	Quinquages.	Deut. 1	Deut. 3
T. 21	Quinquages.	Deut. 1	Deut. 3
W. 22	Quinquages.	Deut. 1	Deut. 3
Th. 23	Quinquages.	Deut. 1	Deut. 3
F. 24	Quinquages.	Deut. 1	Deut. 3
S. 25	Quinquages.	Deut. 1	Deut. 3

* Proper Psalms.—Morn. O. S. C.—Even. 173, 175, 183. The Communion Service to be used on this day.
 † The Athanasian Creed to be used. ‡ To verse 23. § Regl. verse 59.

Poetry.

PEACE.

BY GEORGE HERBERT.

SWEET Peace, where dost thou dwell I dimly crave,
 Let me once know?
 I sought thee in a secret cave,
 And ask'd if Peace were there,
 A hollow wind did seem to answer, 'No!
 Go seek elsewhere.'

I did;—and lo! a rainbow note:
 Surely, thought I,
 This is the lace of Peace's coat.
 I will search out the matter.
 But while I look'd, the clouds immediately
 Did break and scatter.

Then I went to a garden, and did spy
 A gallant flower,
 The Crown Imperial. 'Sure,' said I,
 'Peace at the root must dwell.'
 But when I digg'd, I saw a worm devour
 What shou'd so well.

At length I met a reverend good old man;
 Whom when for peace
 I did demand, he thus began:
 'There was a Prince of old
 At Salem dwell, who lived with good increase
 Of flock and fold.

'He sweetly lived; yet sweetness did not save
 His life from foes,
 But after death, out of his grave
 There sprung twelve stalks of wheat:
 Which many wond'ring at, got some of those,
 To plant and set.

'It prosper'd strangely, and did soon disperse
 Through all the earth:
 For they that taste it do rehearse,
 That virtue lies therein;
 A secret virtue, bringing peace and mirth,
 By sight of sin.

'Take of this grain, which in my garden grows,
 And grows for you;
 Make bread of it: and that repose,
 And peace, which everywhere
 With so much earnestness you do pursue,
 Is only there.'

Religious Miscellany.

HAVE YOU THE SPIRIT?

It requires little to make a Christian according to the standard of the world. Only let a man be baptized and attend some place of worship, and the requirements of the world are satisfied. The man's behavior is not so intelligent as that of a Turk: he is profoundly ignorant of the Bible. The world's practice may be no better than that of a heathen: many a respectable Hindoo might put him to shame.—But what of that? He is an Englishman. He has been baptized. He goes to Church, and behaves decently when there. What more would you require? If you do not call him a Christian, you are right very uncharitably.

But it takes a great deal more than this to make a real Christian, according to the standard of the Bible. It requires the co-operation of all the three Persons of the Blessed Trinity. The election of the Father—the blood and intercession of the Son—the sanctification of God the Spirit—all meet together in the soul that is to be saved. Father, Son, and Holy Ghost must unite to the work of making any child of Adam a true Christian.

This is a deep subject, and one that must be handled with reverence. But when the Bible speaks of election, there we may also speak with decie-

ion. And words have no meaning, if the work of the Holy Spirit be not just as needful in order to make a man a true Christian, as the work of the Father or the work of the Son. "No man," we are told, "can say that Jesus is the Lord, but by the Holy Spirit" (1 Cor. xii. 8.) True Christians, we are taught in Scripture, are "born of the Spirit. They live in the Spirit. They are led by the Spirit. By the Spirit they mortify the deeds of the body. By one Spirit they have access through Jesus unto the Father. Their graces are all the fruit of the Spirit. They are the temple of the Holy Ghost. They are a habitation of God through the Spirit. They walk after the Spirit. They are strengthened by the Spirit. Through the Spirit they wait for the hope of righteousness by faith" (John iii. 6; Rom. viii. 4, 13, 14; 1 Cor. vi. 19; Gal. v. 5, 20, 25; Eph. ii. 18, 22; iii. 16.) These are plain Scriptural expressions. Who will dare to gainsay them?

Nothing less than the power of Him who moved on the face of the waters in the days of the creation, can ever raise us from our low estate. He who said, "Let there be light, and there was light," must speak the word before any one of us will ever rise to the newness of life. He who came down on the day of Pentecost, must come down on our poor dead souls, before they will ever see the kingdom of God. Mercies and afflictions may move the surface of our hearts, but they alone will never reach the inner man. Sacraments, and services, and sermons may produce outward formality, and clothe us with a skin of religion, but there will be no life. Ministers may make communicants, and fill churches with regular worshippers. The Almighty power of the Holy Ghost alone can make true Christians, and fill Heaven with glorified saints.

Reader, let this be written in your memory, and never forgotten. No Holy Spirit—no true Christian! You must have the spirit in you, as well as Christ for you, if you are ever to be saved. God must be your loving Father, Jesus must be your known Redeemer, the Holy Ghost must be your felt Sanctifier, or else it will be better for you never to have been born.

Reader, I press the subject on your serious consideration. I trust I have said enough to show you that it is of vital importance to your soul to have the Spirit. It is no abstruse and mysterious point of divinity. It is no nice question of which the solution matters little one way or another. It is a subject in which is bound up the everlasting peace of your soul—"Have you the Spirit?"

You may not like the tidings. You may call it enthusiasm, or fanaticism, or extravagance. I take my stand on the plain teaching of the Bible. I say that God must dwell in your heart by the Spirit on earth, or you will never dwell with God in Heaven.—"Have you the Spirit?"—By the Rev. J. C. Ryle, B. A.

PRESBYTERIAN DOCTORS OF DIVINITY.

A LARGE and animated debate took place at the late annual meeting in Albany, of the "Associate Synod of North America," on a motion "that the title of D. D. be no longer appended to the names of members, in the minutes."

"Mr. J. P. Smart wisely thought that it was giving too much importance to the matter to notice it," and contended that it would be "more proper to set aside the title Rev." Mr. Blair considered it "hard to make an onset on this old custom, sanctified by use in society." Mr. Banks was for "returning to the simplicity of the Gospel," and regarded D. D.'s as "a regular onslaught on the principles of Presbyterianism." Mr. S. Hindman said, "I think these things are doing mischief; even the phrase Rev. I never use in writing to a minister: I feel conscientious about it." Mr. Patterson asked—

"Taking it for granted that those who confer it have some discrimination, why not let it pass, as a literary distinction? Why not say there shall be no Esquires or Judges here in synod? Elders sometimes attain to such distinctions. Should we exclude them because their titles destroy our parity as brethren, we should have no senators or consules here. Can the brethren find anything to sustain the calling

of each other Mr.? It is as difficult to find Mr. in the scriptures as Dr. Why not abolish this too? We need no better argument to turn Quaker, and use no worldly terms at all such as you and sir. Brethren should go the whole length, and bring us back to the terms of scripture. It would be as strange to Mr. Moses, Mr. Abraham, or Mr. Paul, as to say Dr. Moses, &c. I presume there is no danger of any one assuming any superiority over his brethren, because he bears the D. D."

Mr. James McArthur said—
 "I think there is too much importance attached to the title D. D. Some action of this kind might tend to weaken the admiration of it. We are all entitled to the name Bishop. If we go into the Episcopal Church, Bishop is higher than D. D. If we look at it in this light, we need have no jealousy of D. D."

Mr. Banks—"I have no objection to distinguishing our Professors of Theology by this title; but let us do it ourselves, and not submit to the dictation of every little college in the woods to decide who shall be superior and inferior among us."

Mr. McAuly said "he would be pleased to see many more Doctors among them than there are; he would like to see Doctors in every congregation, to teach the children." At the same time, he heartily concurred with Brother Banks, that the title is objectionable and unscriptural."

Mr. J. Brown declared that "he felt seriously on this point, Mr. means nothing; Dr. means something. If Mr. means nothing, why oppose it? Dr. does mean something, and that is the reason why we are opposed to it. It is in opposition to Presbyterianism."

Mr. Blair—"I think the thing arises out of the low state of religion. Good men are of the same opinion. An old Methodist preacher was asked, 'Why are there no Doctors in your church?' He replied, 'Our church is not sick, it gets sick, we will have Doctors.' I do believe it is out of the sickly state of society. Now, if it could be put down, I would like to see it. It lies heavy on me, what Mr. Banks has said. It gives prominence to men who have no right to it."

The motion to expunge the title was finally carried by a vote of 36 to 34; though, as Mr. Boyd remarked, it "will not meet the evil; the brethren who have the title will still retain it, and be called by it, and have as much influence as ever they had."
 —Banner of the Cross.

DUTY OF RESPONDING.

As we have frequently said, we are utterly at a loss to understand how our Parochial Clergy can allow their flocks to go on, year after year, offering no more worship to God in His Sanctuary than would be given by an assembly of Danish Christians. It is perfectly marvellous to us that men and women, calling themselves Christians should, steadily refuse to offer to God the homage of their voices—of that faculty of speech in which they are pre-eminently distinguished from brutes.

Augustus Hart, in one of his very original and practical sermons, gives what he assumes to be the prayer of "the unforgiving man," upon the words, "forgive us our trespasses as we forgive them that trespass against us." It is, as may be supposed, a most fearful and even horrible prayer, inasmuch as the unforgiving man is represented as declaring before God, and on his knees, that he will not forgive those who trespass against him. A prayer scarcely less striking and painful might be imagined to proceed from those who, every Sunday of their lives, virtually declare and proclaim before God, and in His House, that they will not offer to Him audible prayers and praises—that He shall not open their lips—that their mouth shall not show forth His praise—that the voices of the Minister and the Parish Clerk are as much as God's mercy and goodness demand at their hands,—that, although endowed with the incalculable blessing of speech, they will give no more, and no other worship, than is given by the Dumb, to whom that wonderful faculty has been denied. Can we expect that God will, in any sense, hear the prayers of those who willfully persist in such practices?

"We have heard an anecdote of an American Clergyman, who was officiating at a strange church.