

Wm. Gossyp

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.		EVENING.	
	Lesson	Text	Lesson	Text
Sund. 27	Advent Sunday.	Isaiah 1	John 27	Isaiah 2
Mon. 28	St. And. Ap. & M.	Prov. 23	Acts 1	Prov. 21
Tue. 29		Isaiah 11	Isaiah 16	7
Wed. 30		18	8	17
Thurs. 1		18	4	10
Fri. 2		21	5	22

Doctry.

LOVE THE TRUTH.

Truth will always go the farthest,
Always act upon the square;
Though the world may be malignant,
Honest men have thought to fear.

Swive in all things to be honest,
Tie the truest worth of man;
Banish every trait of meanness,
Never barter truth for gain.

Let the wish be always spoken,
Show the baseness of a lie;
And through life endeavour always
To maintain integrity.

Love the truth—yes, ever prize it,
Twill the inner life refine;
Tis akin to all that's noble,
Free, incandescent, and divine.

Truth will clothe the mind with beauty;
Tis the richest garb of youth;
And the brightest crown of manhood;
Oh, then, ever love the truth.

Oh, that men were more nurtured
In the bond of truth and love;
Then would earth be linked the closer
To that world of joy above.

Religious Miscellany.

THE PRESBYTERIAN'S VISIT TO AN ENGLISH CHURCH.

WE occasionally give our readers a glance at portions of the Episcopal Church through Presbyterian spectacles. That blots should be seen upon her escutcheon, when surveyed through such a medium, is no cause for surprise, that some good things should be found, may serve to make us thankful. D'Aubigne, the historian of the Reformation, took a look at Canterbury, and knelt by the side of Simon and heard his deep-toned, earnest prayer, and was edified and blessed. Henry Ward Beecher went on a pilgrimage to Stratford-upon-Avon, where the bones of Shakespeare were deposited; and, while seated in the parish church, joined heartily in the responses, and felt the inspiration of the service, and the blessedness of the joyful sound in the earnest teachings of a minister of Jesus Christ. The Rev. Dr. Duffield, a Presbyterian Minister at Detroit, Michigan, is at present in Europe. The *Christian Observer* of last week contains a letter from him, in which he describes a visit to the Rev. Dr. McNeile's Church, Liverpool. We make the following extract, for the purpose of showing how the English service, &c., strike the mind of a Presbyterian stranger from the far West:

"I determined to avail myself of the opportunity to hear the Rev. Dr. Hugh McNeile, of the Established Church, of whom, from his publications, I had formed a favourable opinion as an evangelical minister. Nor was I disappointed. His Church was two miles from the hotel where I was staying. It is of the Gothic style of architecture, with a handsome steeple and spire built of free-stone. The main building forming the house is without aisles and without gallery, except for the organ on the end fronting the pulpit. It has a moderately sized transept each side, and each with a gallery flush with the walls of the nave. The pulpit stands in front of the chancel, which forms a recess back of it, and is in such position as to have the galleries of the transept and the entire congregation in front, and right and left of the speaker, in fair and easy view. The building is situated in a park, which is tastefully adorned with trees, shrubbery and flowers. The dwelling of the rector is but a short distance from it, built in corresponding style—the whole presenting a very pleasant and attractive view.

The services had commenced when we reached the church. Crowds were standing at the transept doors of entrance. The house, though quite large, appeared to be well filled; but after the prayer preceding the reading of the Scriptures, two men dressed in black worsted gowns, one at either door, very politely and promptly conducted strangers to a seat; passing continually round, and supplying vacant places which they observed. Seats along the aisles were all filled, and most who occupied them, had both their prayer books and Bibles, which they opened, and apparently accompanied the reading of them with interested attention. Many of them, I observed, were young men—lads of the middle and lower class of society, and such, I should think, was the great body of the congregation. It was a pleasant sight in a strange land, to meet and witness so large an assembly of Christian worshippers, and apparently so attentive and devoutly interested in the service of the sanctuary and the preaching of the Word.

The congregation generally united in the chanting of the Psalter, and the singing of the Psalm. The organ was large, and well tuned, appropriate to the size of the building. There was also a choir of singers—both ladies and gentlemen, and some very sweet voices; and both the organ was played and the choir sang in a subdued manner, it being evidently intended, that as a mere auxiliary they should sustain the singing of the entire congregation. The congregation seemed to be well accustomed to sing. There was a full, rich, choral volume of sweet music from the whole mass. Nor did I hear near or remote from me a discordant note or drawing sound to disturb the general harmony. Whatever of this evil there may have been, was drowned by the organ and the sound of many voices. When the Psalm was given out, its designation was first mentioned. Then the organ played the tune, afterwards the Psalm was read by the preacher; and immediately following, organ, choir and congregation all commenced together, to sound the praise of Christ Jesus. The power and effect of such music was far beyond that of the artistic strains of any amateur choir of professional singers, however excellent they may be or appropriate their exclusive services, under particular circumstances. Would that in our churches in the United States, the singing of the praise of God could be restored to or resumed by the masses of the congregations. The day of singing masters and their trained choirs and schools, usurping and engrossing the vocal praise, I trust is already beginning to pass away.

Dr. McNeile is an Irishman by birth, and has sufficient of the Irish tongue and accent to show that he is neither English, Scotch, or American. He is in person tall, well made, and proportioned, and exceedingly graceful in his appearance and in all his movements. His voice clear, strong, and melodious. His curate read the service, but he himself read the Scriptures. They were well read—no holy twang nor unmeaning cadences, but as if he entered into the full spirit of their meaning, and so accented, emphasized and varied his intonations, as to make the reading of them a popular exposition. I observed the effect was the same there that such reading always produces. It held the attention of the entire audience so fixed and entranced that there was not a motion or the least rustling noise from any quarter to disturb, and when it was done, there was a general movement, not only in shutting up the Bibles, but in other ways, indicating that the almost breathless stillness had been produced by the simple, solemn, and reverent attention given to the reading of the Word of God.

The preacher took his text from Rom. xiii. 7, "Honor to whom honor." He spoke from brief notes extemporaneously, in a fervent and appropriate supplications. His elocution was very effective—his style simple, and his manner plain; but little gesticulation, yet that always graceful. Occasionally he assumed a colloquial style of address, but always preserved his own and the pulpit's dignity. There was a vein of Evangelical truth running through his discourse, and it was evident that his hearers were accustomed to hear from him the gospel plainly and faithfully preached in all its great distinctive doctrines as taught by Calvin-

istic divines. Not one word indicated any idolatry of the church, or exalting her authority above, or before Christ. Christ was first and last, and my heart rejoiced that in the Established Church of England, there are yet faithful men who "stand in the gap and aver the wrath of God from the people." His object was to enforce the duty enjoined in the text by the influence of Evangelical motives. In doing so, he explained what was meant by the honor required, and unfolded the reason why it should be rendered,—not with metaphysical or philosophical precision, but in a manner adapted to the minds of the simplest and most illiterate of his hearers. And he did it in such a way as to pour deserved censure upon the levelling tendencies of the age, and at the same time to exalt the claims which even the poorest man, possessed of moral and real worth, has for respect. In such a condition of society as there is in England it was calculated to heal the wounds and sufferings produced by the friction and envyings incident to the great disparity between the high and low, the rich and poor—and was just as pertinent to the one, as to the other. It bore no appearance of an attempt to exalt the claims of the aristocracy to the respect of the lower classes, but would have been as appropriate and well calculated to do good in the United States as here. God deserved supreme honor, and Christ as equal with God was to be equally honored, as one with the Father—the magistrate, as ordained of God for purposes of rule, just for his office, and then for his personal worth, and all men generally in society according to their relations as parents and teachers. The claims of moral or intellectual worth were rightfully sustained; the idea that there must be a moral and intellectual equality, he said was preposterous. There was no such thing, nor can there be, for a week, such a state of things among men as levelling disorganizers, socialists, &c., advocated. In some respects all men were equal, yet the wise, the good, the virtuous, would ever co-exist with the foolish, the selfish, and the depraved, at least in the present dispensation. And the only thing that society needs to correct and counteract the evils which Utopian philanthropists and reformers profess to be seeking, he truly said is *the Bible, the Bible, the precious gospel of the grace of God*. This alas! is too often undervalued and neglected altogether. I have little hope from any system of improvement, or method of reform, which is not founded on the word of God, and defers not to its supreme authority as the infallible oracle of infinite wisdom and truth.—*Ep. Rec.*

DIRECTIONS FOR DAILY WALKING WITH GOD.

"Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended Christ Jesus." —*Phil. iii. 12.*

1. Resolve in the strength of Divine grace to walk this day humbly with your God, drawing near unto him (*Psa. lxxii. 28*) in renewed acts of repentance and faith, coming unto Christ, depending upon him, and looking to him as your atonement and example, and as the Author and Finisher of your faith.

2. Give diligence to make sure to yourself, and to evidence to others, your personal interest in the Son of God, your convenient relation to the Father through him, and consequent title to an everlasting inheritance in heaven.

3. Let nothing prevail on you to omit secret duties, or to perform them in a negligent manner. Earnest, believing prayer, the diligent study of the Scriptures, devout reflection, and self examination, must be your every day employment, if you would keep up communion with God, and walk worthy of the Lord unto all pleasing. Thus, in the faithful and diligent use of these precious means the man of God trims his lamp, and replenishes it with the heavenly oil, girds up the loins of his mind, becomes fruitful in every good work, and increases in the knowledge of God.

4. "Keep thine heart with all diligence." Examine well your thoughts and motives; guard particularly against the occasions of sin; vigilantly watch every avenue by which sin, Satan, or the world may approach to hurt you. This will be found the best preservative of inward peace and outward consistency of tenderness of conscience, brokenness of spirit, and spirituality of mind; and thus will you be prepared.