

J. P. Mills Esq.  
Publisher

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 20, 1856. NO. 520

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Dec. 30	Isaiah 57	John 3
M.	31	Isaiah 63	Judo 5
T.	Jan. 1	Gen. 17	Deut. 10
W.	2	Mat. 1	Col. 2
Th.	3	Mat. 2	Col. 3
F.	4	Mat. 3	Col. 4
S.	5	Mat. 4	Col. 5

Begin ver. 12.

## Poetry.

LEAVES AND MEN.

Drop, drop into the grave, old leaf,  
Drop, drop into the grave,  
Thy acorns grown, thy acorns sown—  
Drop, drop into the grave.  
December's tempests rave, old leaf,  
Above thy forest grave, old leaf;  
Drop, drop into the grave!

The birds in spring will sweetly sing  
That death alone is sad;  
The grass will grow, and primrose show  
That death alone is sad.  
Lament above thy grave, old leaf,  
For what has life to do with grief?  
'Tis death alone that's sad.

What then? We two have both lived through  
The sunshine and the rain;  
And bless'd be He, to me and thee,  
Who sends his sun and rain:  
We've had our sun and rain, old leaf,  
And God will send again, old leaf,  
The sunshine and the rain.

Race after race of leaves and men  
Bloom, wither, and are gone;  
As winds and water rise and fall,  
So life and death roll on;  
And long as ocean heaves, old leaf,  
And bud and fades the leaves, old leaf,  
Will life and death roll on.

How like I am to thee, old leaf,  
We'll drop together down;  
How like art thou to me, old leaf,  
We'll drop together down.  
I'm grey and thou art brown, old leaf,  
We'll drop together down, old leaf,  
We'll drop together down.

Drop, drop into the grave, old leaf,  
Drop, drop into the grave:  
Thy acorns grown, thy acorns sown—  
Drop, drop, into the grave.  
December's tempests rave, old leaf,  
Above thy forest grave, old leaf,  
Drop, drop into the grave!

E. Elliot.

## Religious Miscellany.

### THE PROVISIONAL BISHOP OF NEW YORK ON THE ANGLICAN MOVEMENT.

The Annual Address of the Provisional Bishop of New York, Bishop Potter, is published in *The Churchman* of that City. The Bishop thus alludes to a recent perversion, and to the tendency of the movement which of late years has taken place in the Anglican Church.—

The Rev. Homer Wheaton, he says, having signified to me his renunciation of the Ministry of the Protestant Episcopal Church, he was, on the twentieth of May last, deposed by me from the Sacred Ministry, according to the provisions of Canon V. of the General Convention of 1850, and his deposition duly recorded in the presence of two presbyters of the Church. However much there may be in such a defection to awaken melancholy reflection in regard to the individual, there is nothing that need greatly surprise us, or in the slightest degree disturb the quiet confidence with which we have been accustomed to contemplate the character and prospects of our branch of the Church. No great movement ever yet took place in the Church, however legitimate and salutary in itself, which did not tend to excess in the direction toward which it exerted its force. That excess is usually exhibited in the violence with which certain classes and individuals, participating in the movement, are thrown over beyond the just limits which that movement had prescribed to itself. Partial and impulsive minds, becoming absorbed and excited in the contemplation of one set of ideas,

incapable of comprehending the opposite poles of truth within their view at the same time, restless and unstable in their constitution and habits, press ever in one direction, and the ties which bound them to their old position are sundered; they are drawn within the sphere of new attractions, and rush on to revolve around a new and strange centre. The body to which they originally belonged may have been a great gainer by the action and movement that have taken place within it; but they have been found unequal to the trying crisis, and have been hurled forth by the violence of partial forces into miserable extremes of error, to their own great and grievous loss.

The great and glorious Reformation of the Church presented a signal instance of what is here remarked. It was a legitimate and salutary movement. It delivered a large portion of Christendom from the monstrous abuses, corruptions and tyrannies which had been inflicted upon the Church during the Middle Ages under the auspices of Papal Rome. The moral forces within the emancipated body being once set free, there was a wonderful development of spiritual life and energy; the way was opened for the advancement of the race in intelligence and virtue; truth stood forth in her native simplicity and purity; freedom of thought and personal security began to be regarded as not incompatible with social order; and institutions, alike liberal and beneficial, sprang up to shed new blessings, social and religious, over long misguided and abused nations.

But salutary and necessary as was the Reformation in itself, it created certain tendencies toward change, innovation, free thinking, insubordination, which, running into excess in certain quarters, hurried away ill-regulated minds into rationalism and infidelity, and threatened the overthrow of more than one civil government. There was loss to here and there an individual, but a great gain to the aggregate of the Reformed Body.

All this may serve to explain the philosophy of what has been taking place during the last twenty years in the Anglican Church and in the Church in this country. It must, I think, be confessed by every enlightened observer, that the movement which has occurred in the Anglican Church within twenty years, is the most energetic and the most important of any that has been witnessed in that branch of the Church since the period of the Reformation. Outward pressure and other causes constrained her to appeal to higher evidence and authority than the accident of a State establishment. She dug down to her foundations. She pointed to Scripture and to the records of the first Christian ages, to prove that her origin was from God, and her power divine. Not that this had not been done very often before,—nevertheless, the truth has been too much obscured. But now the appeal to first principles had all the life and vigor of a general movement. The Church set herself to resuscitate and reclaim those old Catholic elements, which had been ever a real and essential part of her system, but which, for a long period had been too much in abeyance, and too much overlooked. The character of the Church, as a spiritual body, the very body of Christ, was more truly and impressively set forth. Her doctrines, her ministry, her sacraments, her devotions, her ideal of the divine life on earth, without undergoing any absolute change, took more nearly the lofty tone and colour of the Primitive Age—the age of martyrs and confessors. The whole body of Patristic theology—its learning and its devotion—was popularized in the Church. The ethos of the ancient Church was revived and renewed in the modern. The old Catholic symbolism grew again into favor; and the purest branch of the Church of God, on earth, refused any longer to ignore or eschew the most affecting sign of the Christian Faith, merely because it had been abused and dishonoured by one of the most corrupt.

Coincident with this revival of Catholic truth and the primitive ethos, was a wonderful revival of spiritual life and energy. Noble churches went up by hundreds in quarters where before not five had been added in a century. Colonial bishoprics established and endowed all round the globe, and served by Catholic-minded men of the true Apostolic spirit—new life infused into the whole parochial system at home—a spirit of earnest devotion taking possession of the great schools and universities, in which the

first youth of the land are trained—unwonted devices and efforts to reach and reclaim the children of vice and misery—more abundant prayers, and alms—these are some of the abundant tokens,—not that all that has been written is true; but that the Church, as a whole, has arisen and shaken herself from the dust,—set herself to a new and more glorious warfare against the powers of darkness.

Now there is no use in denying, that as the movement at the Reformation, whenever it became excessive, tended toward rationalism and irreligion, and threw many partial and impetuous minds in that direction, so now the movement which has taken place in the Anglican body, whenever it becomes excessive, tends towards Romanism; and however excellent and important in itself, is not unlikely to throw many eager and unstable souls over into the Papal fold. What then? If the movement be a legitimate and salutary one, it should be watched, restrained, regulated, and not reversed, not misrepresented nor dreaded. Individuals may be lost; but the body will be more healthy and vigorous. The convulsive efforts of the Anglican Church to recover her own true life and power, have thrown off from her body some whom she had been wont to cherish and honour, but who were too unstable, too easily misled by partial views, too easily hurried away by temporary excitements, to stand firm under such a crisis. Yet who, for one moment, would weigh her losses against her gains? Who that comprehends what the Anglican Church is now, and what she was thirty years ago, would be willing to carry her back to that state of comparative formalism and superficiality, for the sake of having restored to her ten times the talent and learning which she has lost? What intelligent theologian can doubt, that the Church with her present expansion and moral energy, and her true appreciation of her own principles, is more than ever before stable in her position, and the great bulwark of the truth of God against the errors and corruptions of Romanism? And the fact that the recent movement in the Church tends, like other movements, to excess, and that the excess is in the direction of Romanism, no more proves that the movement itself is essentially Romish, than the fact that the Reformation tended to excess; the excess in that case, being in the direction of rationalism and infidelity, proved that the Reformation was essentially infidel.

The appearance of growth of Romanism in this country, created by the immigration of large numbers of her people to our shores, is, of course, entirely fallacious. The immigration has been attended by great losses to the Roman Church—large numbers of her clergy and people, in England and Ireland, have conformed to the Church of England, while, on the Continent, we have the pitiable spectacle of the soldiers of a foreign power employed in restoring to his throne and upholding on his throne the sovereign of the Papal States! At war as Romanism is with Scripture and with the Primitive Church, to which she makes a faltering and inconsistent appeal; pledged as she is to the most monstrous corruptions—her sacraments mutilated—her worship idolatrous—she must ultimately succumb under the power of truth. Individuals, here and there, may occasionally be thrown into her arms by the temporary influence we have been adverting to; but, however we may lament their fate, we may yet rejoice in the glorious renovation and expansion of our own Reformed Holy Catholic Church, and contemplate with confidence and thankfulness the career which Divine Providence is evidently opening for her. And while, on the one hand, we hold ourselves ever on the watch against those tendencies to excess, whether towards Romanism or towards rationalism, which have been pointed out, let us, on the other, avoid all undue resentment and all exaggeration in dealing with the pretensions of that Church, which seems to have set herself to outface all truth and all history. "In quietness and in confidence shall be our strength." Not so much by controversy and recrimination shall we make head against error, as by a faithful use of the truth and grace entrusted to us for the comfort and salvation of a perishing world.

God disciplines by affliction for our profit and His glory.—Mac m.