

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day of the Month	MORNING.	EVENING.
March 30	1 Sun. of Eas. Num. 16 John 17	Num. 22 Heb. 1
31	1 Eas. 3	19 th Sam. 4
April 1	1 Eas. 5 John 18	1 Sam. 6
2	6	20
3	7	21
4	8	22
5	9	23
6	10	24
7	11	25
8	12	26
9	13	27
10	14	28
11	15	29
12	16	30
13	17	31

Poetry.

THE CALENDAR.

My Prayer-book is a casket bright,
With gold and incense stored,
Which, every day, and every night,
I open to the Lord:
Yet when I first unclasp its lids,
I find a bunch of myrrh
Embalming all our mortal life;
The Church's Calendar.

But who would see an almanac
When opens his Book of Prayer;
Of all the leaves between its lids,
These, only, are not fair!
So said I, in my thoughtless years,
But now, with awe, I scan
The Calendar, like Sybil leaves
That tell the life of Man.

God set the sun and moon for signs;
The Church His signs doth know,
And here—while sleep the sluggish world,
She marks them as they go.
Hero for His coming looks she forth
As, for her Spouse, the bride;
Here, at her lattice, faithfully
She waits the morning-tide.

All time is hers, and, at its end,
Her Lord shall come with more;
As one for whom all time was made,
Thus guardeth she her store;
And, doating o'er her letters old,
As pines the wife bereft,
Thus daily reads the Bride of Christ
Each message. No bath left.

As prisoners notch their tally stick,
And wait the far-off day,
So marks she days, and months, and years,
To ponder and to pray;
And year by year beginning new
Her faithful task sublime,
How lovingly she meteth out
Each portion in its time!

This little index of thy life,
Thou, all thy life, shalt find;
So teaching thee to tell thy days,
That wisdom thou mayst mind.
Oh live thou by the Calendar;
And when each morn' thou kneel,
Note how the numbered days go by,
Like spokes in Time's swift wheel.

With this thy closet sock; and learn
What strengthening word to lay
From out the Holy Book of God
Our mother would display;
And know thy prayers go up on high,
With thousands that, unknown,
Are lighted at the self-same fire,
And mingle at God's throne.

For so—though severed far on earth—
Together we are fed;
And onward, though we see it not,
Together we are sped!
Oh live ye by the Calendar,
And with the good ye dwell;
The Spirit that comes down on them
Shall lighten you as well.

From Christian Ballads, by A. C. Core, M. A.

Religious Miscellany.

THE ANGLICAN CHURCH.

Every intelligent Churchman, and every impartial student of history, however, is well aware that our Mother Church of England can claim as venerable an antiquity and a succession every whit as pure and unbroken as ever Rome can.

It is among the earliest teachings of our school-boy days, how that Pope Gregory, with his *bon mots*, which were but the light expressions of a fervent philanthropy, and an earnest seeking for the extension of the Christian Faith, met, by chance, one day in the market-place in Rome, those fair-haired Saxon boys—so fair, that the good prelate exclaimed, "Non Angli sed Angli latent sicut Christiani;"

and how, when told that they were from the provinces of Dairi, he said, "De ira," from the wrath of God they shall be delivered, &c., &c.;—how he sent St. Augustine, as a missionary, to the Saxon tribes of England; and how that Saint, on his arrival at the field of his Christian enterprise, found a Church already firmly established; a Church which adhered to the Greek-rite, and bore evidence, in its every feature, of an Oriental origin; a Church which in all human probability, was planted by St. Paul himself, or at least by men of the Apostolic age, and from its ancient foundation sprung the Catholic and Apostolic Church of England. In after times it is true, she walked hand in hand with Rome; but as centuries rolled on, and error and corruption crept in, through the abuse of Papal power, then it was that she resumed her ancient position as an independent Church; one and identical with the British Church which St. Augustine found in England. As the article in question very rightly expresses it:

Neither the State nor the Church aimed at, or accomplished anything new. The principle upon which the two acted was to return, as they did, to the ancient order of things. A reformation was effected in the doctrine, worship, and discipline of the Church. The Reformation did not consist in a portion of the people leaving the Romish Church, and forming a new Church. But it consisted in the Old British Church, that was planted by St. Paul, and which was unlawfully enslaved, bursting her fetters; resuming her original independence; and divesting herself of the errors that had been introduced into her pale. All the clergy, with the exception of eighty, reformed; but even those eighty, and all the laity who continued to acknowledge the Pope as universal bishop, were accustomed to commune with the reformed Church until the tenth year of Elizabeth's reign, when the Pope commanded those who recognized his authority to cease communing with the English Church.—Then it was that schism took place: the guilt of which must be laid to the Church of Rome, since the schism consisted,—not in the English Church going from the Romish Church,—but in numbers leaving the English Church through the instigation of an Italian Bishop.

But we will not pursue the matter further. The present is but one of many instances in which dissenters and Romanists, forgetting their mutual differences, fight with the same weapon against the Holy Catholic Church—that Church against which it has been promised that the "gates of hell shall not prevail;" for he has promised to be with her always even unto the end of the world.—*N. Y. Churchman.*

THE PRESENT RESULT OF CALVINISM IN CALVIN'S HOME, GENEVA.

A correspondent of the *London Record*, lately returned from Geneva, thus describes the state of the 'National Church' of that Canton:—

She has a Liturgy, or rather, I should say, certain forms of prayers, appointed to be used by the ministers in the pulpit services from which all adoration of Christ as God is carefully expunged, as well as all reference to the Holy Ghost as a Divine Person in the Trinity, she has, too, an authorized Catechism, from which also the same great fundamental and saving truths are excluded; and, worst of all, she has sanctioned the use of a version of the New Testament, by her ministers, which is, beyond a doubt, decidedly Unitarian. As long as these dark and deadly spots remain upon her, it is impossible that the hand of Christian fellowship can be held out to her by Protestant Churches which are sound in the faith. As a Church we must mourn over her as heretical, and beware lest our Christian liberality should lead her to suppose that we are indifferent to the deadly errors which she appears to sanction.

She is powerless for evil or for good; she has no distinctive dogmatic teaching; no rule of faith; no authority by which to enforce any rule which her Consistory might see fit to adopt: she can sanction and authorize, but not compel; the principle adopted by her immediate fathers, called "*Libre examen*," amounts to nothing more nor less than that every man may think and teach as he pleases, one minister may in the morning preach a full and faith-

ful Gospel, and no one has either will or power to interfere with him; in the afternoon, another minister may in the same church preach the purest Deism, or the most rank Socinianism, and no one can interfere with him. In fact the little Genevese Church is like a boat which has broken its painter, and has got adrift on the wide ocean, without compass, chart, or pilot, in imminent danger of being lost on its wide wastes, unless one superhuman hand is stretched out to save it. Its real danger is not from false doctrines, but from the want of doctrine; and above all, from real indifference to all doctrine, and amiable liberalism, in itself more perilous to the Christian faith than daring error. I cannot find that any code of dogmatic divinity is taught in her schools, except it be in an apologetic form, as defensive of the evidences of Christianity. Nothing can well be more hopeless to the eye of a Christian spectator than this picture of the present aspect of the National Church of Geneva.

The '*Record*' thus comments editorially:—

This witness is true, and we point to it with melancholy satisfaction, as amply vindicating the course we were compelled to take in the painful discussion which arose two years ago, with reference to the consecration of the English chapel at Geneva. Our excellent friend, the candour and accuracy of whose recent and 'searching' inquiries have been recently attested in our columns by Colonel Williams himself, thus adds his testimony to the facts we then stated, and shows that in its 'corporate capacity' the Genevan National Church cannot be recognized without dishonour by those who desire to act with loyalty to Christ.

We are glad to have the corroborative testimony of our Rev. correspondent to facts which we have again and again brought before our readers. But we venture to doubt whether our correspondent is not too sweeping in the assumption, that because she has no dogmatic teaching, no rule of faith, and no efficient discipline, 'she is powerless for evil or for good.' We believe that she is and will be powerless for good, until the spirit of God shall be pleased once more to breathe life into the festering mass, and reorganize the whole. But so long as an Arian majority of the pastors are preaching vain philosophy under the name of the Gospel, so long as the Evangelical minority are compelled to use a form of prayer from which all adoration of Christ as God is carefully expunged, as that Satan may still boast of a powerful engine by which to effect all his purposes of evil. 'The fervency of Evangelical extemporaneous effusions' can hardly be regarded as a compensation for prayers impiously and presumptuously offered to the Most High without the mediation of the only Advocate and Intercessor through whom we can approach the mercy seat.

A GOOD REASON.

We read in the last number of the *Spirit of Missions* that a country pastor, enclosing a larger contribution than usual, gives the following unusual reason for the increase:

"The offering is much larger than it has been heretofore. The reason is, we have been doing a great deal more for ourselves by way of church-building and establishing a parish school."

There is some profound philosophy in this, which has its verification in the common saying, "The more a man does, the more he can do." Exertion increases our powers, enlarges our sphere of action, and with that tendency towards improvement which exists and is cultivated by minds rightly disposed, it stimulates new efforts and thus passes from one good deed accomplished to another, until, *vires acquiritur eundo*, it ends in an active, strong, and well developed habit. This is exemplified in all the pursuits of life, and finds no exception in charitable deeds and Christian benevolence. One good act, one effort at self sacrifice, leads to another, by breaking down habits of selfishness, and opening the heart to noble influences; and in this way, through the gracious laws which govern our spiritual economy, goodness and virtue thrive and grow and flourish, until they have become, as it were, the usual habitudo of the soul. We fear our clergy are not sufficiently alive to the importance of this principle, and rather yield to fears that the people may be discouraged by too frequent calls upon their liberality.