

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, JULY 7, 1855. NO. 97.

**Calendar.**

CALENDAR WITH LESSONS.

| Day     | Date | MORNING.   | EVENING. |
|---------|------|------------|----------|
| S. July | 8    | 1 Sam. 15  | 20       |
| M.      | 9    | Prov. 27   | 21       |
| Tu.     | 10   | 1 Sam. 28  | 22       |
| W.      | 11   | 1 Kings 19 | 23       |
| Th.     | 12   | 1 Kings 18 | 24       |
| F.      | 13   | 1 Kings 17 | 25       |
| S.      | 14   | 1 Kings 16 | 26       |

**Portry.**

**COME TO JESUS!**

Just as I am—without one plea,  
But that Thy blood was shed for me,  
And that Thou didst me come to Thee,  
O Lamb of God, I come!

Just as I am—and waiting not  
To rid my soul of one dark spot—  
To Thee whose blood can cleanse each spot,  
O Lamb of God, I come!

Just as I am—though tossed about  
With many a conflict, many a doubt,  
With fears within and foes without—  
O Lamb of God, I come!

Just as I am—poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yes, all I need, in Thee I find—  
O Lamb of God, I come!

Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because Thy promise I believe—  
O Lamb of God, I come!

Just as I am—Thy love unknown  
Has broken every barrier down;  
Now to be Thine, yes Thine alone,  
O Lamb of God, I come!

**Religious Miscellany.**

**BROTHERS SHOULD DWELL TOGETHER IN UNITY.**

It was not long since we took occasion, as propos of the Maryland Convention, to advert to the quiet and Christianlike tone of the recent synodal meetings of our Church. This most desirable tone has now been the prevailing one for some three or four years; and we confess that we are unable to attribute it to anything short of an outpouring of the healing influences of the Holy Spirit. The thing is the more remarkable upon two accounts. One is the very different tone which pervaded those bodies almost immediately before the commencement of the period of which we are speaking. The other is the increase of violence among the political parties of the country. Another fact worthy of notice in this connection, is that within the same period there is a marked increase in the progress of the Church, so far as it may be ascertained by outward statistics. Nor do those whose official positions allow them the best opportunities of forming a judgment, express any doubt that there is also an internal spiritual growth, corresponding to the external ecclesiastical progress. In fact, the course of things in the Conventions themselves, seems to afford proof of this. There are differences of opinion among their members now, just as there were formerly. We believe that there has been a drawing together in these matters. What are called extreme opinions on either side, although by no means extinct, are certainly less common than formerly, and the great bulk of the great schools are drawing together in opinion, but still more in feeling. It is not so much that they think alike, as that they are learning to respect each other's right of thinking. There is a difference obvious in theory, but which has been too much neglected in practice, between that which is true and that which we think true, that which is right and that which we think right.

Every man is bound to believe the truth, and to govern his actions by the rule of right. But it is not absolutely certain that we have discovered the truth or the rule of right. We may be thoroughly convinced that we have, and in that case we have the happiness of a great doctrinal and moral guide, which we can follow without doubting. But it is not necessary to fall out with those who have not been able to arrive at the same conclusion with our-

selves, or not at the same absolute certainty respecting them. The doctrine of the authority of the Church does not solve the difficulty, because the documents issued by that authority, like all other documents, are liable to obscurity, and so require interpretation. The true question is not between the authority of the Church and private judgment, but between two private judgments. Its solution is not that either should give way to the other, as both are bound to give way to the decision of the Church, when such decision shall not conflict with the deliberate decisions of an instructed conscience; enlightened by all proper means, including a due attention to the authority of the Church itself. The solution of this difficulty between two private judgments, cannot be found in the giving way of either to the other, since they are in their own nature equal. Nor can it be found in a compromise, in which each shall agree to adopt some portion of the doctrines of the other. For thus truth and right would be sure to be sacrificed. Nor can it be by what is called agreeing to differ, in which each party tacitly agrees to admit that the differences between them are unimportant. But truth and right are always important. Hence no decision that the question is of no consequence, involves a decision, either that the subject to which the question relates is utterly unimportant, or the gave error that truth and right are themselves of no importance. The true solution is to be found in mutual forbearance, not only of language but of thought. The matters about which men differ may be discussed—must be discussed; controversy is not to be prohibited, but it must be conducted without reference to persons, or personal feeling. No one can read the controversies of the era of the Reformation, or of the great English Revolution of the first half of the seventeenth century, without being struck with the improvement in this respect, which is manifested by even the most rabid controversialists of the present day. There is a marked difference between the tone of the controversies of the two eras. There is, perhaps, a still greater difference between the tone even of the latter era and that of our own day. All the root of the evil remained and brought forth bitter fruits at no very remote period, and there are occasionally symptoms of its present discoverable even yet. That for which the Church has to be thankful, is the disappearance of, at least, its outward manifestations from our synodal bodies.

This, under the agency of the Holy Spirit, is mainly to be attributed to the growing conviction of the truths of which we have been speaking in the minds of the members of those bodies—a fact the more striking, as it is in marked contrast to the state of things in the political world. One-sidedness, which is undoubtedly a part of man's nature in its fallen state, is more than usually manifest in the Anglo-Saxon race, and is yet more marked in the American branch of that race. It just now breaking out among us with a strength the sight of which is spreading dismay far and wide among reflecting men. We are broken up into cliques, miscalled parties, which are held together by some notion or other, and which denounce a bitterness, not inferior to that of the old *theological*, all who do not accept their false dogma. At the same time, they have no scruple in agreeing to adopt in public and for public action, other's fancies. It is by means of these cliques and their combinations, that the present state of our affairs, decidedly the worst in the history of our country, has been brought about. The root-evil out of which it has all grown, is the want of ability to distinguish between the ideas of right and truth as they exist in themselves, and as they are to us our individual selves.

We repeat that it is a very remarkable fact, that just as the ability to make that distinction is being taken away, as it were, judicially from the political world, it has been granted in increased measure to the Church. The inference seems to be, that it is a call upon the Church, to enter at the diffusion in the world of this spirit of sense. We may, at least, by example, teach men that it is not necessary to denounce each other, or to quarrel on account of differences of opinion. Clery

may be carried on, and truth or falsehood defended, by means of arguments fitted to convince, not of phrases liable to irritate. Unless in the political world some reformation take place in this particular, great calamities are at hand, of which the dissolution of the Union, could it be peaceable, would be the least. But it cannot be peaceable. It will not be the division of one great nation into two friendly nations, but into two hostile nations, with feelings as inflamed against each other, as those which so long prevailed between the English and Scotch. We have been too fond of thinking that the manifest destiny of the Western continent was to be united under the rule of one great model republic. Another destiny seems now rising, and may soon become manifest, that of a division among rival nations all of the Anglo-Saxon race.

H. D. Z  
College of St. James, N. York, June 10, 1855.

**MORALS OF ROMANISM.**

Mr. Hobart Seymour, in his late very interesting volume "Evenings with the Jesuits," gives us the following impressive statistical sketch:

"The yearly average of murders in all Italy—in that land where the Church of Rome is supreme, and without a rival—is one thousand nine hundred and sixty-eight, so that every year there are left murdered in cold blood more men, women, and children than often fall in our most blood-stained battle-fields. And this in the land of convents, and nunneries, and confessionals—in the land where, of all else on the wide surface of God's creation, we might expect the full and happy development of all the restraints which the Church of Rome imposes upon crime—in the land where priests, and monks, and nuns exceed one hundred and twenty thousand! Mr. Whiteside informs us that at Assisi there are twelve convents; at Foligno twelve for monks, and eight for nuns, at Spoleto, twenty-two; at Terni, five; at Anagni, seven for monks, and five for nuns. It appears, too, that at Perugia there are thirty-four, while in Rome there are sixty-four monks, and fifty for nuns! And yet in the very district that the murders amount to one hundred and thirteen to the million of population! while in Naples and Sicily, there are, or rather were, a few years ago, sixteen thousand four hundred and fifty-five monks, and thirteen thousand nuns, the largest number in any country in the world, and there there is also the largest proportion of crime to be found in any one country on the whole surface of God's creation!

"The following are the results in all the several Roman Catholic countries, as contrasted with Protestant England:—

|                        |     |                    |
|------------------------|-----|--------------------|
| Roman Catholic Ireland | - - | 19 to the million, |
| " Belgium              | - - | 18 " "             |
| " France               | - - | 31 " "             |
| " Austria              | - - | 36 " "             |
| " Bavaria              | - - | 68 " "             |
| " Sardinia             | - - | 20 " "             |
| " Lombardy             | - - | 45 " "             |
| " Tuscany              | - - | 56 " "             |
| The Papal States       | - - | 113 " "            |
| Roman Catholic Sicily  | - - | 90 " "             |
| " Naples               | - - | 174 " "            |
| PROTESTANT ENGLAND     | - - | 4 " "              |

"I ask—are not these figures eloquent?"

"One thing at least is certain, as derived from these figures, official and governmental as they are, namely, that convents, and nunneries, and confessionals, and all such institutions of Romanism have failed in those countries where they have been tried under the circumstances most favorable for their development—have failed wretchedly and signally. And the argument, that we ought to introduce into this country the institutions of Romanism even in a modified form, as more efficient in repressing crime than the principles and motives of Protestant Christianity, is not only answered, but annihilated."

To this may be added the following table prepared by competent authority from the *Irish Church Missionary Society*:

In Protestant England, there were prosecuted every year for murder, to each million of the population 4

In Ireland, before the great emigration there were 45

In Ireland, after so many Romanists left the Island, and the proportion to the Romanist population became larger the number fell to 19