

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MOORING.	EVENING.
S.	Feb. 8	Lev. 23	Lev. 23
M.	10	Lev. 24	Lev. 24
T.	11	Lev. 25	Lev. 25
W.	12	Lev. 26	Lev. 26
T.	13	Lev. 27	Lev. 27
F.	14	Lev. 28	Lev. 28

Poetry.

ONENESS OF THE CHURCH.

Oh, would that all the church were one, before the eyes of men,
As here, on earth, it once was, and above must be again;
Oh, what a sight for heaven to see, for angels to behold
And oh, what heavenly truths it then would visibly unfold!

'T would show the church with Christ as one, that Christ
was one with God,—
That Jesus was the sent One, to redeem that church with
blood;
One faith, one hope, one Lord confessed, 't would witness
unto men,
That one, o' en Christ, our Master was, and we were
brethren.

Not then the mark at which the world, could point in
signed amazement—
While wondering which could be the light of all the dif-
ferent ways;
But forming one united band—one happy family—
'T would show our blessed Lord alone, the life, the truth,
the way!

Oh, then the joy of each would be the heartfelt joy of all—
The grief of one would cause the tear from every one to
fall;
One common object, end, and aim, each bosom then
would move,
And make a wondering world exclaim, "See how these
Christians love."

For this our Jesus died, that he might gather all in one,
And oh, sweet thought, his will shall yet in earth or hea-
ven be done;
If saints his blessed voice on earth, shall still refuse to
hear,
In glory 't will be otherwise—there's no division there!

But oh, our eyes would fain e'en now that blessed oneness
see,
Nor wait until the happy time, when we with Christ shall
be;
In contrast to the world, we'd joy to see the church now
one,
That so the will of Christ might here, as in the heavens
be done.

O blessed Jesus, Son of God, behold thy church below,
And bid the healing streams to her in living freshness
flow!
Together bind thy scattered church, and make her truly
one,
Thy purchased bride, espoused to thee—to thee, dear
Lord, alone!

—Episcopal Recorder.

Religious Miscellany.

SUPERNATURALISM, MILLERISM, AND SPIRITUALISM, NOT PROTESTANTISM.

Two cases have recently occurred, one in Ger-
many and one in New Haven, which, from their striking
similarity, as well as from the peculiar religious-
psychological phenomena by which they have been
attended, should receive the thoughtful attention of
all in any wise concerned in the care of souls. In
both instances, the scene was the bosom of a religious
society, whose leaders pretended to have received
special internal revelations from God. In each case,
the "prophets," as those who claimed such revela-
tions, called themselves, asserted the right to sus-
pend human laws and even divine precepts in obe-
dience to the mandates which they maintained were
revealed in the chambers of their own souls. It is
difficult to deny that they were in one sense sincere.
However much the delirium in which these visions
were heard were originally of their own creation, it
had become, as *delirium tremens* is to the man who
at first made himself voluntarily drunk, so wrought
into their system as to be convulsive, if not irreal-
izable. In the New Haven case, the particulars of
which are fresh in our readers' memory, though the
investigation was not conducted by men of the high-
est skill or most mature experience, this opinion was
sanctioned by the verdict of a jury. In the German
case, the most experienced psychological physicians

united in the position that the delusion, whatever
might have been its origin, had finally become in-
voluntary. In the latter case, the parties had joined
a sect called the "Apostolic Baptist Community," which is a sort of composition between the
German Anabaptists and the Irvingites. Their
ministry is divided into apostles, prophets, evangel-
ists, shepherds, and deacons; all distinguished by a
special costume. They pretend to special and mi-
raculous communications of the Divine will, which,
however they may have been originally feigned,
have in many cases assumed the indisputable type
of cataleptic ecstasies. In these the patients speak
with what are called unknown tongues, and proph-
esy. It so happened that at one of their meetings
two of the ministers received, as they declared, a
direct supernatural command to kill one of their as-
sociates, and then to bring him to life again. The
first injunction they executed, but failed in the
second. The question of their responsibility being
submitted to medical examination, Dr. Franz, a
very distinguished psychologist, came to the conclu-
sion that their moral sense had become so utterly
corroded as to make perpetual confinement in a mad-
house the only discipline to which they could pro-
perly be subjected.

Now, to what are these phenomena to be traced?
To Protestantism, as one class of thinkers is but too
ready to say. We apprehend not, for Protestantism
is emphatically a religion with a *written and positive*,
as distinguished from an *emotional and flexible*,
creed. Is it not rather in the departure from Pro-
testantism that we may find the origin of these
melancholy excesses? Let us trace them, for in-
stance, to their source, by those stepping-stones
which so often enable us to follow the progress of an
error from its inception to its close. Take, for
instance, such a case as that of the Rev. David Aus-
ten, whose sad history is so touchingly told by Dr.
Sprague in his late important work. Mr. Austen
began as an orthodox Presbyterian clergyman, and
was marked, not only by his purity of life and his
talents, but by his great efficiency as a pastor and
influence as a preacher. Gradually, however, the
objective side of revelation began to sink in his esti-
mation, and the subjective to become exaggerated.
He had visions which overrode the written word.—
The Lord has been pleased, he said, to deposit in
his breast the secret of His coming. This and other
revelations, Mr. Austen soon began to proclaim with
serene confidence and with startling effect. He
fixed an actual day, in which he said the event was
to take place. Crowds attended, and an excitement
followed, which, if it did not cost others their reason,
at least cost him his. The fact that the sun set
calmly on the predicted day, did not shake his con-
fidence. "The hour on the dial-plate," he said,
"may have been mistaken;" but it was none the
less true that the sun of the Divine Omniscience
poured its infallible light on the disc of his soul,
opening to it those mysteries which the sublime ima-
gery of the Apocalypse conceals. The Jews were
to form an important element in the approaching
catastrophe. They were to collect, he was assured,
at New Haven, preparatory to their migration to the
Holy Land. He proceeded there to buy wharves as
a depot for their embarkation. Being a man of
considerable property, he obtained credit and bought
four times as much land as he could pay for. Then
came a crash, which ended with his arrest and im-
prisonment. When he at last emerged, it was only
as a broken hearted, as well as a deranged man,
whose melancholy office it was to hover, during the
remainder of his sad and long life, as a ghost over
the grave of his dead usefulness.

Now, is it saying too much for us to attribute
these and similar cases of supposed supernatural
inspiration to that introversion of the spiritual and
intellectual powers which makes personal emotions
and experiences the subject first of tender nursing
and then of saturnal idolatry? "Come, let us look
at this sensibility of mine!" cries the enthusiast, as
he lifts it up in the air and ponders over it admiringly.
The consequence is, that his perception of
his emotions, as all introverted perceptions are,
becomes exaggerated and confused. We all have
familiar illustrations of this in the way in which
when we turn the perceptive powers inward on a
lost memory—e. g., the spelling of a lost word—the

more we think about it, the further off we get. The
very fact of introversion seems to paralyze our
powers. Suppose, for instance, the public speaker,
while in the full flow of earnest thought, finds his
consciousness suddenly turned in upon himself. The
moment he thinks of himself, he loses his balance.
This is very forcibly expressed by the Rev. T. C.
Townsend, late of Trinity Hall, Cambridge, in his
very curious work on Mesmerism.

Any admixture of the introspective conscious-
ness, detracts from the perfection of one's acquired
and habitual notions, as much as it spoils the free-
dom and bold expansion of our thoughts. Of this
we may soon convince ourselves. Though generally
insensible of the act of breathing, we may, by atten-
tion, become aware of the process. What follows?
An immediate sense of uneasiness and interruption
of that regular motion which seemed to go on well of
itself. Again, that working of the eye, whereby the
organ is healthily preserved, becomes a torment, if
we think about it. Again, too, every musician must
have felt that when he has learned to play a piece
of music by heart, if he thinks about the direction
of his fingers he plays false. Let him trust to the
simple memorial consciousness of his physical being,
and he does not err.

It is here that the supernaturalist differs from the
orthodox Protestant. The latter subjects the inter-
nal emotion to Scripture; the former subjects Scrip-
ture to the internal emotion. The heart is, at best,
a dangerous prison-house, whose inmates the former
visits to worship, the latter to scourge. The super-
naturalist's religion becomes finally almost one of
introversion. Whatever devotional consciousness he
may have had, he exaggerates so much this morbid
self inspection, that it becomes a fanaticism, of which
as a kind of psychical hiccup, he cannot be cured,
until he loses his self-consciousness. It is not then
in Protestantism, which is the religion of a written
code, that we are to find the origin of such excesses.

There is a practical result in all this which can
hardly be too earnestly urged upon clergymen and
all who have the charge of souls. Let the energies
of the soul be pointed outward, not inward. Except
for the necessary purpose of self examination, let the
work of introspection be rigorously discountenanced.
Let there be no encouragement given to the study
of personal sensations and emotions, nor let the in-
quirer be sent to look into his heart to ponder over
them, if he has them, and to inspect their faces as
the dial-plates on which is written the Divine will.
For even faith itself, like breathing, the moment it
becomes the subject of morbid introspection, becomes
unsteady. But let the Christian be exhorted to
press right upward and right onward in prayer to
his God, and in unselfish labor for his fellow-men.
—Episcopal Recorder.

THE DIVINE KNOWLEDGE.

Knowledge in the Deity is all direct, and is not
mediate like finite knowledge. Knowledge in the
Deity, we say, is all immediate, and therefore per-
fect. The Deity knows all things, not by any finite
media, but by immediate perception. He needs not
the light of the eye, nor the hearing of the ear, nor
hands to handle, nor any elemental or organic
media. All things are naked and open unto Him.
And therefore David said, "O Lord, Thou hast
searched and known me, Thou knowest my down-
sitting and mine uprising, Thou understandest my
thoughts afar off. There is not a word in my tongue,
but lo, O Lord, Thou knowest it altogether. If I
say, Surely the darkness shall cover me, even the
night shall be light about me. Yea, the darkness
hideth not from Thee; but the night shineth as the
day; the darkness and the light are both alike to
Thee." Ps. cxxxix.

God Almighty gave existence to all finite things,
and He gives efficiency to all the faculties of finite
beings; and therefore cannot need their help; all
finite existence must needs have existed eternally
and potentially in Him; and all finite faculties con-
tain a clear adumbration of His own infinite perfec-
tions. "Yet they say, The Lord shall not see,
neither shall the God of Jacob regard it. Under-
stand, ye brutish among the people; and ye fools,
when will ye be wise? He that planted the ear,
shall he not hear; he that formed the eye, shall he
not see? He that teacheth man knowledge, shall