

The Church Times.

"Evangelical Truth—Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, MAY 10, 1856. NO. 10.

Calendar.

CALENDAR WITH LESSONS.

Day/Date	MORNING.	EVENING.
S. May 11. Whit-Sun. 1	Deut. c. 16. Acts d. 10. Isaiah 11. Acts e. 19	11. I. U. A. 14
M. 12. Mon. In V. wk. (Gen. 11. I. Co. 12. Num. g. 11. I. U. A. 14		
T. 13. Tues. In V. wk. (Gen. 11. I. Co. 12. Num. g. 11. I. U. A. 14		
W. 14. Wed. Day. 3 Kings. 9. Matt. 13. 2 Kings. 11. Rom. 13		
Th. 15. Thurs. Day. 3 Kings. 9. Matt. 13. 2 Kings. 11. Rom. 13		
F. 16. Fri. Day. 3 Kings. 9. Matt. 13. 2 Kings. 11. Rom. 13		
S. 17. Sat. Day. 3 Kings. 9. Matt. 13. 2 Kings. 11. Rom. 13		

* Proper Psalms—Morn. 119, 138—Even. 104, 145. The Athanasian Creed to be used. One of the Ember Week Collects to be used on this day and each day in this week.

Poetry.

"THE NIGHT COMETH."

HEARD ye the heavenly voice?
Solemn and deep, its warning soundeth near,
Falling like thunder on the careless ear,
Bidding the heart of humble faith rejoice—
"Arise! and list not idly to my strain,
Fill all your task, while daylight may remain,
For the night cometh on!"

Oh, while the morning hour
Is thine, upon the youthful brow
Be thine the seal of heaven's imprint now!
Oh, when the "Great Reaper" calls the early flower,
But not untimely called, to whom 'tis given
To show how brightly shines the light of heaven
Through the night coming on!

List to the warning tone,
To who still toil in life's meridian ray;
Your sun may set before the close of day,
Your conflict cease ere victory be won,
Arise! the Master's advent may be near!
Let not your heart, your treasure, still be here
When the night cometh on!

Oh, sound of joy to him
Who the "good light" hath fought, and on the field,
So hardly won, may slumber on his shield,
Looking to heaven, while earth around grows dim;
Tracing his Saviour's footsteps to the tomb,
No sees no cause of fear, no shade of gloom
In the night coming on.

May we, too, see the light
Shining beyond the darkness that we fear,
And tread the path, whereon its radiance clear
Shall guide our footsteps, if we walk aright.
Be ours to labor on, in humble trust
To share the blest repose that waits the just,
When the night cometh on!

Religious Miscellany.

ROMANISM ON THE CONTINENT.

We think our readers will be much interested in the following extracts from letters which have been kindly sent to us by the gentleman to whom they were addressed.

If we can do nothing more for our brethren in Roman Catholic countries, we should, at least, pray earnestly for them, that they may be led into the way of truth, and may be strengthened to walk in it, notwithstanding the difficulties which lie in it. But we may well consider whether we cannot do more. We can aid them in finding the truth, by helping the Society, to the Secretary of which these letters were sent, and by circulating its publications. And we should be very glad to see some well-considered scheme for some temporary refuge, in which inquiring Roman Catholic priests might be safe both from starvation and persecution—to both of which trials we fear that they are exposed.

Extracts from Letters addressed to the Secretary of the Association for making known upon the Continent the Principles of the Anglican Church.

I.—FROM AN ITALIAN NOBLEMAN.

"This hymn (the writer is speaking of George Herbert's 'Address to all Saints and Angels') might have been written by the most orthodox Roman; for this is the sense in which the veneration due from the faithful to the Saints and to the Mother of Christ ought to be understood—this principle, at least, which ought to be immovable—the personal interests of the clergy of Italy, and of all the countries that are in obedience to Rome, especially those of the lower clergy, nourish and encourage among the people false and superstitious ideas, entirely confounding adoration and veneration in the popular belief; and the priests in general, if they dare not

preach and impose upon them this impious confusion of two things of a widely different nature, yet tacitly tolerate it, which comes to the same as if they had encouraged it. This is why the change of veneration due to the Saints, into adoration, if it does not exist as an article of faith, yet subsists as a matter of practice in the limited minds of the common people; and, whether it be for one reason or another, there thus arises amongst the lower class of Roman Catholics a Latria, which, if it is not that of the heathen, comes very near it.

The late dogma of the immaculate conception of Mary—a dogma so strongly and so justly opposed by very learned Fathers of the Church—will contribute not a little to increase this kind of Latria; I mean, in the usually obtuse minds of the multitude. As to enlightened persons, they know what to think of it. This is proved by the great opposition which this dogma encountered from learned Italian theologians, and even from Bishops and prelates, and that after its publication.

I do not deny that the unity of which Rome so loudly boasts has its favourable side, as regards the interests and the existence of the Roman Church; but these advantages are obtained only on the basis of the pretended supremacy and infallibility of the Pope—that is, by the constrained sacrifice and the absolute abnegation that all faithful believers must make of all their opinions and convictions to the will of a single man; and he not always the most learned and enlightened of men, unless we admit, in support of his infallibility, a constant Divine inspiration, and a close and uninterrupted communion between the Holy Ghost and the Pope. If this were admitted, it would tend to prove—and this is what Rome aims at—that the Holy Ghost, as by His Divine nature He cannot be incoherent or contradictory to Himself, can inspire only one man, him, namely, who calls himself the Vicar of Christ on earth; so that He must forsake all other Bishops and Patriarchs, whom Rome declares to be rebels or heretics, and in either case excommunicated, whenever they show the smallest shadow of a desire for independence of opinion in face of the never-to-be-appealed-from Papal sentences.

Pius IX. has fallen without perceiving it, like an inexperienced child, into the snare, thrust into it by the ambition and selfishness of the Jesuits. It is they who dragged him on, with their false and interested counsels, to the institution and publication of this dogma, by which he has caused dissatisfaction to millions of cultivated and enlightened men, and disquieted millions of timid and uncertain consciences.

According to the laws of Roman absolutism, this fatal bull will only fill hell with souls once faithful, all at once become unfaithful, and therefore excommunicated, because they have not submitted, or have but done so outwardly, to the new dogma imposed on them by the sacred papal injunction.

His Holiness will one day have reason to repent his easiness in such a matter; and perhaps even now, seeing the great misery of the Roman people, the fruit of the misgovernment of the priests, his heart may tell him, that to a starving people a little bread would be much more valuable than a new and useless dogma."

Jan. 2, 1856.

II.—FROM A FRENCH PRIEST.

"I should be ashamed of not having answered your letter before, were it not that my present troubles are a sufficient excuse. . . . I have provoked the rage of the Ultramontane party, as I expected. The Court of Rome has been alarmed. Attempts have been made to intimidate and discourage me, and for this purpose they have made the Bishop of — condemn me. . . ."

FROM THE SAME.

"The priests who think as I do are many in number, but there are few who dare to express themselves freely. You must not be surprised at this, as we are at present dominated over by an ignorant, fanatical, and intolerant party."

IMPERSONALITY OF THE PRESS.

We take the following from a letter of the Philadelphia correspondent of the N. Y. Churchman. So far as it relates to the importance of impersonality of the Press, it is deserving of careful attention:—

In order that the Press may do real, general service, good that is, it must be impersonal. That which is said must be the great thing taken into account, not who says it; what matters it that the truth is told by one rather than by another, at least to the bulk of those who read the statement of that truth in a public paper? What do nine tenths of the readers know of the one more than they do of the other? True, it has been found to be very agreeable to some little knot of gossiping elderly ladies, wearing breeches, to be able to know all about who write, and whose writing has been refused; to commend this insane paragraph because a learned man was known to have written it, or to condemn that forcible statement because it was understood to have been prepared by some one who had not the character of learned. It is not meant, certainly, that all men are alike competent to write for the public Press, any more than all men are able to write books and give their thoughts to the world through what, for distinction sake, may be called the private Press. When men thus put themselves forward as the instructors of the public or the church, then every thing connected with them must enter into the estimate which the public or the church shall make of their instructions. But it is not so with the writer for the public Press; for the organ which sends forth the instruction is that impersonal being, so to say, that takes upon itself the task of instruction, and who are its aids, its helps, its hands, its eyes, its brains, is, or ought to be of very little consequence to most, provided that that which is the product of the mighty combination of elements which go to the making-up of that powerful agent, a paper, be true. How little do most men know of the complicated framework and filling-up of an ably-conducted and really valuable journal. These of them who think at all about it, and very few do, take their notion from what they know of some village newspaper, of which the boy whom they know as the printer's apprentice has at length become the proprietor, editor, compositor, pressman, and porter. If by any chance Lawyer Bounce or Parson Drawl sends a few lines to put in the wonderful sheet, why, the whole village hears of it before it is printed, expectation is on tiptoe, and the sharpness with which the more knowing of the heels come down on the appearance of the article is very well worth observing. The same thing may be noticed in even larger towns, where the village ways have not yet disappeared. It is curious to notice how long it takes persons to get rid of village ways, even after they have been brought into contact with ways verging towards those of a city. Under such circumstances, the Press, the public Press, cannot be independent. It is tied up by the bands of the little cliques and coteries already referred to. This has especially been the case of what has been called the Church Press.

The papers have far too often been in the worst imaginable hands for their conduct. A committee of a convention, perhaps, or the resident clergy of a town; some amiable laymen, "aided by a committee of clergymen," which committee was either self-appointed, by offering their valuable service, or pressed into the work by the importunity of their acquaintance; what could be expected from such sources as these but that which has been mostly had, failure in almost every thing that makes the public Press valuable, and foremost among these its impersonality and consequent independence.

Hence, one great advantage, among all the rest, of having the Church Press in the hands of laics. They are not liable to be interfered with by some juno of meddling individuals, either lay or clerical; they cannot be threatened with ulterior measures before that most unsatisfactory of all tribunals, a Board of Ecclesiastical Examiners, which boards seldom know much of the matter examined, beyond the fact that it is desired to have a decision on this side or that, and to which they are often prepared to come before the examination begins.

Joy is a laughing moment—the consciousness of having done well—a contented eternity.—From the German.

Grief is lessened by common endurance; joy and hope are sweeter by common enjoyment.