

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS		MORNING.		EVENING.	
Day	Date	Scripture	Lesson	Scripture	Lesson
1	Aug. 13	1 Kings 19	10 Ezek 31	21	11
2	14	1 Kings 19	11	22	12
3	15	1 Kings 19	12	23	13
4	16	1 Kings 19	13	24	14
5	17	1 Kings 19	14	25	15
6	18	1 Kings 19	15	26	16
7	19	1 Kings 19	16	27	17
8	20	1 Kings 19	17	28	18
9	21	1 Kings 19	18	29	19
10	22	1 Kings 19	19	30	20
11	23	1 Kings 19	20	31	21
12	24	1 Kings 19	21		22
13	25	1 Kings 19	22		23
14	26	1 Kings 19	23		24
15	27	1 Kings 19	24		25
16	28	1 Kings 19	25		26
17	29	1 Kings 19	26		27
18	30	1 Kings 19	27		28
19	31	1 Kings 19	28		29

Poetry.

THE AGED PASTOR.

He stands in the desk, that grave old man,
With an eye still bright, though his cheek is wan,
And his long white locks are backward rolled
From his noble brow of classic mould,
And his form, though cut by weight of years,
Somewhat of its prime austerity bears.

He opens the page of the Sacred Word—
Not a whisper, not low nor loud, is heard—
Even folly assumes a serious look,
As he reads the words of the Holy Book
And the thoughtless and gay grow reverent there,
As he opens his lips in fervent prayer.

He stands as the grave old prophet stood
Proclaiming the Truth and the Living God—
Pouring reproof on the ears of men
Whose hearts are at ease in their folly and sin—
With a challenge of guilt still unforgiven,
To the soul unstudied, neglect for Heaven.

Oh, who can but honor that good old man,
As he nears his threescore years and ten—
Who hath made it the work of his life to bless
Our world in its woe and wickedness;
Still guiding the few who were wont to stray
In paths of sin, to the narrow way.

With a kindly heart, through tapering years,
He hath shared your joys, he hath wiped your tears—
He hath bound the wreath on the brow of the bride;
He hath stood by the couch when loved ones died;
Pointing the soul to a glorious Heaven,
As the ties which bound it to earth were riven.

Metinks ye'll weep another day,
When the good old man has passed away;
When the last of his ebbing sands have run—
When his labor is o'er and his work is done—
Who'll care for the flock and keep the fold,
When his pulse is still and his heart is cold?

We'll miss him then every look and tone,
So familiar now, forever gone,
Will thrill the heart with inward pain,
And you'll long and listen for them in vain;
When a stranger form and stranger face
Shall stand in your honored pastor's place.

Religious Miscellany.

THE MEN WE WANT.

If I thought Christianity an unmanly thing I would have nothing to do with it, I would advise you to have nothing to do with it. We want men, men who can think, speak, reason, and act for themselves; men who can look difficulties in the face; men of stout hearts, and noble courage.—They are wanted everywhere. They are wanted in business, and in office of authority and influence. They are wanted at home and abroad, to use the hammer, the spade, and the sickle, axe, and for some time, I fear, the sword and the rifle. (And many young men soon become old, and many to slay, before these instruments of destruction are laid aside.)

Now, if Christianity were interloper with the supply of men, good and true, for the various duties of life, if it would make us a race of pigmies and simpletons, who would succumb to anything, and never aspire to the noble and the patriotic, I would say, Away with such a thing from the earth. But Christianity exerts no such enfeebling influence. It is no weak superstition, beneath which a people leans to stoop and sneak and creep, that clips the wings, and freezes the blood, and dries up the marrow and sinews. No, you will find such superstition baptized with the name of Christianity, but do not judge of the noble heart-born thing by the unworthy representations and shams of which you will meet with on the earth.

Would to God you could be made to feel that you were born to higher things than reading novels, or smoking cigars, or lounging on sofas, or sauntering in the streets, or knitting time in other equally fruitless aims. Look, my friends, at the frightful evils which blight this poor world. Millions of your fellow creatures are lost under the darkest, blackest idolatry, and superstitions, from which there is no deliverance but by the Gospel of Jesus Christ, which must be carried to them by using earnest men.—Behold what slaveries, despotisms, oppressions, grindings, all over the earth. Look at home. What reforms are needed in business—what need of shortening the hours of labour—what need of sweeping away the rottenness of deceit and dishonesty—the cruel sweating and driving. In other connections what ignorance, what filth, what intemperance, what sensuality, what hypocrisy, what superstition, what misery and crime. Will you be so cruel, so weak, so unmanly, as to stand the idle spectators of these dire evils, when you could do as much to remove them? How you would condemn the men who could stand unmoved watching a terrible conflagration, without lending a helping hand to pull out from the flames the poor children. How you would shout "shame," "disgraceful," and every conceivable bad name, were you doing all you could to rescue a shipwrecked crew, and young men stood idly on the beach with their hands in their pockets, refusing to help you when you called on them. Thou that judgest another dost the same things thyself. There are every day fires to put out, and men to save, and yet you can whistle on in indifference. Aye, you will feast upon the scene in a novel, which pictures those things; and kill your time in reading how poor men suffer and die, and how poor women are seduced and ruined; and sleep as soundly after it as if you had been reading the twenty-third Psalm, or the fourteenth chapter of St. John. Is this manly? It is not godly. It is not Christ-like.

Do not overawed by the onerity of the evil, the multitude of the enemy. Do your part. Fight the foe nearest to you and die. Kill two, three, or more, as God gives you strength: the number will be less. Reap your acre or two, before your sun goes down. Make a circle of light and happiness around you before you burn to the socket. Remember how those mighty coral islands, now covered with a rich vegetation and a numerous population, are the accumulations of the smallest insect. Remember how the mighty fortresses of Sebastopol were constructed by one spadeful of earth after another, one stone above another. Carry your stone, your spadeful. Let it be known when you die, that you have lived, and that you have lived to some purpose.

Have you done nothing, will you do nothing, to make you regretted when you die, and to leave a savour of your name behind you? Shall it be said of you, "He sold sugar for forty years, and died." "He hammered in iron or in brass all his life-time, and died." "He kept accounts for thirty years, and died." "He was a good, harmless, creature, and died."—From "The Strength of Young Men, and the Claims of Christianity upon it: a Sermon by the Rev. R. Bruce.

THE LUTHERAN PARTY IN PRUSSIA.—It may perhaps be interesting to know the views put forth in the present day by the high Lutheran party in Prussia concerning the Church. Chev Bunsen accuses them of principles which savour of popery, but the mouth of a bitter enemy is not always the most faithful exponent of the principles of his antagonist. We think, therefore, that the following theses proposed by Dr. Kahnis to the Leipzig Conference last year may be of considerable interest at the present moment. They were intended to answer the enquiry whether the Lutheran Church is the Church, or only a Church, but that Church the most pure when compared with the rest. The following are the propositions which Dr Kahnis embodied in his theses:—

1. The Church is the communion of Christians in the Holy Spirit under Christ the Head. All baptized Christians belong to this outwardly, but it consists essentially (*dem Wesen nach*) only of the faithful.
2. Under this idea we must distinguish between

the invisible Church, which is the communion of saints, and the visible, which is an organism comprising both the faithful and the unfaithful.

3. The object of this organism is first to create and educate Christians, and secondly to bind them into this communion. This object it attains by means of the formulae of confessions, by its constitution and its worship. As the centrepoint of these lies in the Word of God and Sacraments, pure doctrine and a valid (*richtige*) administration of the Sacraments are justly regarded as signs of the Church.

4. The Church is One, Holy, Apostolic, and Catholic, and this in such a manner that the two first epithets relate chiefly to the invisible Church, the two latter more especially to the visible.

5. No particular Church can ascribe to itself the attributes of the Church exclusively, and consequently the Lutheran church cannot do this.

6. But it may justly call itself the pillar and foundation of the truth, because it is the Church of the Scriptural confession of faith.

Such were in the theses in which Dr. Kahnis, the leader certainly of one of the highest sections of the Lutheran party, represented the doctrines relating to the Church, by which he was willing to stand. In the debates which occurred in regard to the theses, some intemperate language was used, but the only authentic statement of the views of this party is to be found in these propositions.—*Lit. Churchman.*

SIMONIAICAL RESIGNATIONS.—The Bishops' Retirement Act has become law, after debates enlivened towards their close by an unusually smart passage of arms between the Solicitor General and Mr. Gladstone. If we might be allowed to embody things intellectual in images physical, we should say that Sir R. Bethell made a plunge across the house at Mr. Gladstone's nose, but being caught by the collar, underwent for some ten or fifteen minutes a course of uninterrupted whipping, administered with that conscientious ardor which is one of Mr. Gladstone's most striking characteristics, and before an audience who, knowing the Solicitor General, could hardly be unmoved by his sufferings.

The main objection to the pensions granted to the retiring Bishops (for we pass over the question of amount) was the alleged simoniacal character which attached to the preliminary negotiations. Now, it appears to us that this objection may take several shapes. It may be said that this transaction is simony by Act of Parliament—or that it is simony by the law of the church—or that it is simony morally, in its intention and character—or, lastly, that though innocent in itself, it is of such a character as to cover simony in other cases.

The first of these is easily disposed of. What is simony because prohibited by Act of Parliament ceases to be simony when it is allowed by Act of Parliament. It is the legitimate function of the supreme power to dispense in particular cases with its own laws, taking care, of course, that the exception is unobjectionable in its own circumstances, and not unsafe as a precedent.

The second objection, as far as we perceive, is on the present occasion resolvable into the first or third. The law of the church, as far as it was quoted in the House of Commons, appears to be not the formal decision of the Bishops and clergy of the church, having authority over our consciences as those who are set over us in that church, but either the law of Parliament which, on sufficient cases, may be overridden by Parliament, or deductions from the Bible and our moral sense, of the value of which we are at liberty to judge for ourselves. It is a difficult question, remembering the position which the Bishops held in the House of Lords, and the disorganized state of the English Church, how far, and under what circumstances, the authority of Parliament may be tacitly acquiesced in by the existing Church as relieving or authorising an exception from a strictly ecclesiastical law. But this question did not arise on the present occasion. We do not perceive that the present transaction was alleged to be contrary to any ecclesiastical canon, as distinct from moral fitness on the one side, and statute law on the other.

The question, then, is narrowed to these two points:—Whether the transaction was morally indefensible, and whether it was unsafe as a precedent.