

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS

Day/Date	MORNING.	EVENING.
S. June 24	1 Sam 8 Matt 9	1 Sam 8 1 Ths 4 16
M. 25	2 Sam 11 Luke 11	2 Sam 11 2 Eps 2
T. 26	3 Sam 13 10	3 Sam 13 3 Eps 3
W. 27	4 Sam 14 11	4 Sam 14 4 Eps 4
T. 28	5 Sam 15 12	5 Sam 15 5 Eps 5
S. 29	6 Sam 16 13	6 Sam 16 6 Eps 6
S. 30	7 Sam 17 14	7 Sam 17 7 Eps 7

Proper Lessons for St. John the Baptist, Mon. Malachi 3 -
 Tues. Malachi 4 The Athanasian Creed to be used.
 c To verse 12.

Proverb.

"Whosoever thy hand findeth to do, do it with thy might." - King Solomon.

BY MRS. E. H. SIGOURNEY

Do what thou hast to do,
 While thou hast eyes to see,
 While yet thine ears can hear the word
 That wisdom speaks to thee,
 While thou hast power to walk
 While thou hast voice to pray,
 While thou hast Season's guiding lamp
 To understand thy way.

Do what thou hast to do,
 And not to others leave;
 They may thy wishes overrule,
 Thy motives misconceive,
 Thy purposes contest,
 Thy plans with coldness view,
 Now, while the life-tide warms thy breast,
 Do what thou hast to do.

Do what thou hast to do,
 Before the night of gloom,
 That swiftly wrap the souls of men
 In darkness and the tomb;
 For though thy feet may tread
 On blossoms bright with dew,
 Behold! the grave is for thee spread,
 Do what thou hast to do.

Religious Miscellany.

DEVELOPMENT OF THE CHURCH.

We desire to see the masses brought into connection with the Church. Until they are so brought, we deeply feel that the Church is not doing her duty, and is not in her rightful position. We feel, too, that the masses are not in their right place, are not in the way of either learning or doing their duty. But we mean by the Church a definite society, having a definite doctrine and a definite external system, which is, to a certain extent, divine, and, therefore, immutable. We are willing and desirous that a portion of this system, which is human, and, therefore, mutable, should be so developed as to contribute better to the introduction of the masses into her pale. But we are not willing, that the entire system shall be developed away; so that the Church shall no longer exist as a definite reality.

We are very willing, and very desirous, that the merely extended system of the Church shall be developed into new forms; for we believe it to be essentially defective, and its defects to be the true cause that the Church has lost her hold on the masses. But it is necessary to explain what we mean by the external system of the Church. There are, as it were, four layers in the Church system. The inner one is doctrine; in that we desire no change, or rather we deprecate all change. In this feeling, we believe that the Practical Sobolod heartily joins. But we go further, we deprecate every step which will lead to the exposing of this doctrine to the doctrine to the danger of change. We suppose that the Memorials also participate in this feeling. But they are practical men, and may be tempted to run a little more risk for what they consider practical advantages than we would be willing to encounter.

The next layer, so to speak, is worship. We are far from believing, that the system of worship contained in the Prayer Book is capable of being improved. But we think the experiment a very hazardous one. We would, on no account, agree to any omissions. We should look at additions with great suspicion. For we believe, that the Prayer Book is the depository of Church doctrine. To

take any thing from it, would involve very great danger of taking away some of her present doctrine; with no portion of which ought any Churchman to be willing to part. To add to it, would be to run the risk of introducing new doctrine, which it would be very unsafe to do. The new doctrine might possibly be true, but it would hardly command the universal assent of the Church. If it did not, it would be an unfortunate abridgement of the liberty of Churchmen, which might lead to disastrous consequences. Our opinion is, that the Prayer Book already contains all the doctrine which is essential to salvation, or which is likely to promote salvation.

The third layer is discipline, including government. Portions of this, we freely confess, we regard as divine and unalterable. Others regard as being all that can be desired, of human institutions. A third class we consider defective, and should be glad to see them improved. A development in this part of the Church's system, conducted upon proper principles, is desirable. Moreover, we believe that it is going on. We do not object so much, as some of our brethren and fathers do, to Church legislation, or to changes in the canons. We do not believe our present system to be perfect, and, therefore, we hope for its improvement. We believe, that our existing Church law is, to a great extent, experimental, and must be changed in accordance with the lights which we derive from the experiment.

The external layer, to carry on our metaphor, is neither doctrine, discipline, nor worship. It consists of a bundle of usages, not resting on law, not adopted by the Church, except by connivance. It is this external system which is the great mischief of the Church, and cuts her off from the masses. It has been hastily developed, and the greatest good which could occur to the Church would be the development of something else in its place. But that is rendered difficult by the fact that this very defective system occupies the ground. It is in accordance with the desires of the existing generation of Churchmen; but it shuts out the Church, and her real needs, from their view. Her great need is to get rid of it; and the first step toward removing that need, is to show it, in its true colour, to her members. - True Catholic for May.

RELIGION AND MELANCHOLY.

A writer in the last number of the Eclectic Review thus remarks on this subject:

First, Religion is not necessarily connected with a more than ordinary degree of gloom. There have been and are Christians habitually cheerful, that is, many persons inclined originally to look at the bright side of things, have become Christians, and their piety has not lessened but increased their pleasures; for, although it may have given them new sorrows, it has also multiplied and intensified their joys. But secondly, there are many whose temperament, naturally bilious or nervous, when pervaded by Christian ideas, seems to become a shade darker; the thoughts of God's holiness, of the strictness of his law, of their own unworthiness, of the state of the world, and of the doom of sinners in a future state, press on them with awful force, and render them all their lifetime subject to bondage. Thirdly, not a few Christians are exceedingly fluctuating in their emotions; their life is a balance, now sinking to the depths, and now soaring to the sun; and this is in them partly the result of temperament, and partly of their oscillations of religious feeling. Fourthly, if a Christian, as too many Christians do, neglect the natural conditions of cheerfulness, seclude himself from society, pay no attention to his health, and deny himself those innocent gratifications which fill agreeably up the intervals of duty, it is not his Christianity that will save him from inequality of spirits, or from fits of deep depression. Fifthly, it cannot be denied that a Christian has struggles, trials, temptations, and sources of spiritual sadness, peculiar to himself. His life is compared to a birth, to a warfare, to an agony. He is the special mark of many obloquies from men, and many secret assaults by invisible enemies; and has often to be contented with no other reward than is implied in the consciousness of integrity and of brave struggles, and in the hope of eternal life. He is promised

"not happiness, but only blessedness." Finally, he has often, like his fellows, to contend with afflictive providences, with poverty, and with the infirmities of his own temper or body. Nay, he may be more pressed by these than other men, and may thus seem more miserable than they, notwithstanding the secret solace swelling up within, and the glimpses of a glorious destiny soon hovering above him. We have at present two private Christians in view as illustrating the principles we have thus stated. Both belong to the excellent of the earth, and find the religion of Jesus dearer to them than their necessary food. But the one has been blessed with a benignant temper, an undisturbed serenity, but visited by few trials, and enjoyed an equable flow of health all his life. Hence he has been as happy, as this state of being will permit, has been troubled with no doubts or misgivings, and hardly had his temper ruffled for a moment. The other has had a tone of health less firm, a nervous system more excitable, to a temper more imperfect, an education more neglected, and a career more checkered; and has therefore been, on the whole, unhappy, morbid; and while his exaltation is admitted by all who know him, he is evidently far from the possession of that blessed peace and calm which are possessed by the other, and seems never likely to reach them till recast in another mould, and admitted to a sorer region.

THE SURPLICE.

Mr. Jones is an elder in the Presbyterian congregation. He had a visitor from abroad, and to accommodate him, Mr. Jones attended the Episcopal worship on Sunday morning. He was especially aggrieved with the garment, "clean and white," in which the clergyman read the morning service. And he was quite confident that it was "a rag of Popery," and ought not to be allowed in any "Protestant" Church. It was not the form of the vestment that displeased him; for it was not unlike in form, the black silk gown which Mr. Jones thinks is anti-Papal. It is not the colour per se, as his beloved pastor flaunts a new hankerchief of the same colour on the Sabbath before all eyes, and no one falls dead from horror. It cannot be the material of which it is made, as the aforesaid minister wears a dicky, or collar, and a decided one too, made out of the same material--linen--and is quite careful to have it "clean and white."

And Mr. Jones's minister has as really a clerical dress as any other clergyman. But Mr. Jones does not know that his minister has a suit for his pulpit; that he is expected to appear in it each Sunday; that he, in common with all the congregation, would be shocked to see his pastor display in his pulpit a red bandana handkerchief, or rise up to pray with a scarlet neckcloth about his neck, or go out to preach in a suit such as John the Baptist wore in Judea when he called sinners to repentance. And his minister would lose caste just as soon in his Church, if he violated the "proprieties of the place," as would an Episcopal clergyman if he should attempt to say prayers without the Surplice. Will Mr. Jones give us any guarantee that if we change, to please him, the dress we put on will not resemble some one else, and so the old charge remain? Shall we put on the vestments of the Quakers or the Baptists? the Methodists or the Presbyterian, the Congregational or the Covenanters garb? Will Mr. Jones explain?

Mr. Jones is a type of a large class among us. As of old, they "speak evil of the things that they understand not." They know not that the Episcopal dress, which they so flippantly style a "rag of Popery," is as old as Christianity itself; that it was worn and approved 600 years before a Roman Bishop lived, that in it the praises of God were chanted, and the service read in the Church, when the sacrificial fires in the Pantheon gilded the Italian sky, and human sacrifices were offered to idols on the altars of Rome. Suppose it be true, that in after times the Roman Church adopted his garb or that, does it follow that the Church shall be false to herself, abandon the customs of the Apostles and the Fathers, and leave the old paths, because she chooses to walk therein, and to add to the Pilgrim's burden that God has not imposed. If Satan transforms himself into an angel of light, shall the angels