

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MOORNING.	EVENING.
S. Jan'y 20	Septuages. Su. Gen. 1. Mat. 18	Gen. 2. 1 Cor. 2
M. 21	40 --- 19	41 --- 3
T. 22	42 --- 20	43 --- 4
W. 23	44 --- 21	45 --- 5
T. 24	46 --- 22	47 --- 6
F. 25	Conv. St. Paul. Wisdom 6. Acta 23	Wisdom 6. Acta 23
S. 26	Gen. 43. Matt. 23	Gen. 43. Cor. 7

Poetry.

WAYSIDE HOMES.

As I rode on my errand long,
I came where a prim little spire
Climbed out to the landscape a long,
And glowed in the sunset like fire.

Its cross beamed a beckoning ray,
And the hosts of my Mother I knew;
So I pressed to its portal to pray,
And my book from my bosom I drew.

How sweet was the service within,
And the plain rustic chant how sincere!
How welcome the pardon of sin,
And the kind parting blessing how dear!

And the person—I knew not his name,
And the brethren—each face was unknown;
But the Church and the prayers were the same,
And my heart claimed them all for its own.

For I knew—in my own little nook,
That eve, the same Preacher was said,
And Lessons, the same from the Book,
By my far-away darlings were read.

So I prayed, and went on in my way,
Blessing God for the Church he had given—
My steed on his journey was gay;
So was I—on my journey to Heaven.

—From *Christ's Ballads*, by J. C. Cox, M. A.

Religious Miscellany.

(From the *London Guardian*, Dec. 19.)

REV. P. JOWETT.

In consequence of the charge made against the Rev. P. Jowett, Regius Professor of Greek, by Dr. Macbride and Mr. Golightly, he was on Thursday required by the Vice-Chancellor to renew his signature to the Thirty-nine Articles, as well as to the three articles in the 36th canon—a requirement with which he immediately complied. The following is the formal statement of the appeal which led to the proceeding:—"Mr. Vice-Chancellor—in reference to Tit. XVII, section 3, §2. of the University Statutes, 'de Jure et Officio Vice-Cancellarii,' we venture to call your attention to a work recently published by a member of this University, entitled 'The Epistles of St. Paul to the Thessalonians, Galatians, Romans, with critical notes and dissertations, by Benjamin Jowett, M. A., Fellow and Tutor of Balliol College.'

"This work contains statements respecting the doctrine of the Atonement which appear to us to be open to grave exception.

"After maintaining (vol. 2, pp. 460) that 'satisfaction is inconsistent with the divine attributes,' he asks—

"In what did the satisfaction of Christ consist? Was it that God was angry, and needed to be propitiated like some heathen deity of old? Such a thought refuses itself by the very indignation which it calls up in the human bosom, or that, as 'He looked upon the face of His Christ,' pity gradually took the place of wrath, and like some conqueror, He was willing to include in the reversal of the sentence not only the hero, but all those who were named after his name? Human feelings again revolt at the idea of attributing to the God in whom we live and move and have our being the momentary element of a tyrant. Or was it that there was a debt due to Him that must be paid ere the consequences could be done away? But even 'a man's' debt may be freely forgiven, nor could the after payment change our sense of the offender's wrong; we are arguing about what is moral and spiritual from what is legal, or, more strictly, from a shadow and signment of law. Or that there were 'some impossibilities in the nature of things' which prevented God from doing other than he did? Thus we introduce a moral principle superior to God, just as in the

Grecian mythology fate and necessity are superior to Jupiter. But we have not so learnt the Divine nature, believing that God, if He transcend our ideas of morality, can yet never be in a degree contrary to them.' (Vol. 2, page 472.)

"Again, he maintains that—
"Not the sacrifice, not the satisfaction, not the ransom, but the greatest moral act ever done in this world—the act, too, of one in our likeness—is the assurance to us that God in Christ is reconciled to the world.' (Vol. 2, page 481.)

"These extracts are from a separate Dissertation on the Atonement. In a commentary to the Epistle to the Romans, he asserts that—

"We are reconciled to God,' or (2 Cor. v. 18) 'God reconciling us to Himself through Jesus Christ,' or, 'God in Christ reconciling the world unto Himself,' are the modes of expression in Scripture used to describe the work of redemption. God is unchangeable; it is we who are reconciled to him, not he to us.' (Vol. 2, page 152.)

"These passages appear to us to contain doctrines plainly contrary to that of the Church of England, as set forth in her Articles of Religion and Book of Common Prayer.

"The second of the Thirty-nine Articles asserts that our Saviour was 'crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for all actual sins of men;' and the 31st Article, that 'the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sins but that alone'

"In the Book of Common Prayer our Church maintains that our Saviour, 'by His one oblation of Himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.'

"We request, therefore, that, in accordance with the aforesaid statute, you will ascertain from the author whether he is prepared to renew his subscription to the Articles of religion, and to the three articles of the 36th canon of the Book of Constitutions and Canons Ecclesiastical of the Synod of London of A. D. 1603.—We are, Mr. Vice-Chancellor, your obedient servants,

"J. D. MACBRIDE, D. C. L.,
Principal of Magdalen Hall.
"C. P. GOLIGHTLY, M. A.,
Oriel College."

The following is the address presented to his Majesty the King of Sardinia at Buckingham Palace, on his recent visit to England, from "the Religious Societies of Great Britain":—

"Sire—We, whose names are undersigned, officially connected with various religious societies, representing almost all bodies of British Christians, desire to express to your Majesty the satisfaction which we feel, in common with all our friends, at the cordial alliance which exists between your Majesty and our gracious Sovereign, of which your Majesty's visit to this country is a gratifying proof.

"Observing, as we have done with sincere pleasure, the enlightened policy of your Majesty's Government, we beg, with profound respect, to offer to your Majesty our grateful acknowledgements for the liberty which has been granted to our fellow-Christians in Sardinia, your Majesty's faithful and loyal subjects, who do not belong to the Roman Catholic Church.

"We venture to assure your Majesty that the deference which has thus been shown to the supreme authority of Him 'by whom kings, reign and princes decree justice,' and who claims it as His divine prerogative to be the only Lord and Sovereign of the human conscience, has been, and will be, to the people of this country the occasion of many and devout thanksgivings, and of their earnest prayers, that it may please Almighty God long to preserve your Majesty at the head of a free people and a constitutional Government, and by His blessing to make your reign increasingly prosperous and happy.

"We are assured that there is no greater security for the throne of monarchs on the one hand and for the prosperity of their subjects on the other, than the maintenance of the principle that it is the right of all men to worship God and profess their faith accord-

ing to their own conviction of Christian truth and duty, in every way which is not contrary to morals and good order, or to that obedience to Government which the word of God enjoins. And we, therefore, humbly express to your Majesty the expression of our earnest hope that the religious liberty which is now enjoyed in Sardinia by your Majesty's gracious favor, may be secured to all classes of your Majesty's subjects by bringing the laws of the country into harmony with this great truth.

"Should your Majesty, under the blessing of God accomplish this most desirable and important object, it would not only be the greatest benefit which your Majesty could confer upon Sardinia, but it will attract to your Majesty the admiration and the sympathies of all free and enlightened nations, and history will record your Majesty's honoured name among the most renowned princes of Italy and her most illustrious benefactors."

The Reply of his Majesty, was read by the Sardinian Ambassador, to the deputation, and transmitted to the Earl of Shaftesbury, "Chairman of the Committee for Promoting Religious Liberty. The following is a translation:—

"Gentlemen—I return you my thanks for the expression of sympathy which you have this day given me.

"The reforms which have hitherto marked my reign are the most certain index by which to judge of the principles that guide me. These reforms, in order to be lasting, must advance with the spirit of the age, and depend upon the laws of prudence. I rejoice to believe we are all agreed upon this point.

"It is very gratifying to me to see the efforts which I have made to ensure liberty of conscience in my states worthily appreciated by the principal representatives of religious opinion in England. My subjects have equally comprehended my sentiments in that respect, and have shown themselves in every way worthy of the emancipation which has been conceded to them in this important matter.

"It is a satisfaction to me, gentlemen, to see in the similarity of these tendencies an additional bond of union between our two countries."

CHRISTMAS IN PHILADELPHIA has, for several years, been more and more observed as a Festival. Whether it ought to be called a Holy Festival, in much of its keeping, it is not so easy to say; Church people keep it very generally as such, but those outside the Church who keep the day, do so as a matter of custom, as observing a mere holiday. The influence of the Church's ways is very distinctly seen, at such a time, wearing out, as they really are, the cold, formal ways of Quakerism. For two or three weeks preceding Christmas Day an unusual display may be observed in the shops of the dealers in "varieties," in those of the booksellers, and, indeed, in all those where articles suitable for presents, or gifts of affection, are to be had. In due time the streets are alive with first, the lookers on, then the buyers of these things. The buyers are by no means confined to those who really keep Christmas. Among them may be seen, of course, Church-folks, every sort of Sectarians, Friends, and Jews; such is the force of a Christmas custom, that it brings under its sway even those who are but showing their entire want of consistent adherence to their own rites, in the noticing of it even in this way. The observance of the season, in the way of gifts, judging from the display made and the reports of the sellers, must have gone somewhat beyond some previous years. There is a point in this connection worthy of notice; it is this: the inclination to be extravagant in this matter, the proneness to vie with each other in the expensiveness of what is given, rather than in the kindly, Christian feeling which prompts the giving. Much of this latter doubtless there is, and by it many a heart and hearth are made glad, and because of it many an earnest prayer is offered for those who give, and to many a one comes the double blessing which falls to the lot of him who gives.—N. Y. Churchman.

SELF-JUDGMENT.—If we would understand our own characters, and the influence we exercise on others, we must test ourselves in the light in which they regard us. We may often learn more from the opinion of our enemies than from those by whom we are esteemed.