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"Ad profectum sacrosanctæ matris ecclesiæ."

MODERN SYSTEMS.

On the subject of the Rev. G. M. Grant's lecture on the Reformers of the Nineteenth Century, which has lately attracted so much attention in Halifax, we have received a well-written letter from a valued correspondent, "Sacerdos," which for want of room we are sorry to be obliged to epitomise.

Our correspondent pronounces the lecture in question to have been a remarkable one—not so much for its originality as for the breadth of view, the charity and the manly courage of the lecturer, considering his position as a Presbyterian minister and the circumstances of the case—especially on the night of its delivery before the Young Men's Christian Association.

A great hue and cry has been raised against the rev. lecturer, not only for his unwelcome charity in crediting Pusey, Newman and Manning with sincerity, but more particularly for what is discovered by his assailants to be heresy. For the lecturer had in substance boldly asserted:—

1st. That forms of faith are more human things.

2ndly. That such systems must be sloughed off and kept—not as shackles on faith, but as suggestive historical documents.

3rdly. That men must seek for spiritual truth themselves afresh, in the Scriptures and in the ever-dawning light of spiritual life.

4thly. That a man may have a robust faith and yet his creed may not square with that of any of the existing Churches.

5thly. That to identify faith with any existing organization is the root of all Pharisaism, persecution and infidelity.

These, it must be confessed, are very startling dogmas to a thorough Churchman, and form the five articles of a *new* creed very difficult of subscription.

But what—after all—is the cause of complaint among the negative-protesting religionists of the day? Answer the lecturer before ye revile him, O ye who constantly and loudly din into our ears that faith only is necessary—the Bible alone is enough—the form is of little consequence—the organization is immaterial—one Church is as good as another, &c., &c. Answer the lecturer from your union-platform stand-point.

If the form is nothing—the creed of no consequence—one church as good as another, then all churches and creeds must needs be of human origin after all. For God cannot deny any creed that is taught by His Word. He is not the Author of confusion. Nothing from Him can be set aside as of no binding authority. Why then do you find fault with a thoughtful and bold man who, in following the negative-protesting system to its inevitable results, has the misfortune to be a few rods ahead of his competitors in the race? Are ye startled, or merely angry?