

The Church Times.

"Evangelical Unity—Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. July 22	78 act. Tris.	3 Sam. 28 John 10	3 Sam. 24 2 Ths. 1
M. "	" "	Jerem. 23 "	Jerem. 21 "
Tu. "	" "	" 15 "	" 18 "
W. "	St. Jas. Ap.	Eccl. 21 "	Eccl. 23 "
Th. "	" & M.	Jerem. 17 "	Jerem. 24 "
F. "	" "	" 19 "	" 25 "
S. "	" "	" 20 "	22 Psalms 2.

* The Lesson to be used.

Psalm.

THE HOME MISSIONARY, OR WORSHIP IN THE WILDERNESS.

BY MRS. J. L. GRAY.

To our lowly sanctuary,
Reared amid the cooling shade,
Come to-day the missionary
Here to break the living bread.

Seldom drops the dew of Hermon
On the thirsty forest ground,
Seldom doth a song of praise
Through these sylvan arches sound.

Seldom moves the healing waters,
By the living proclaimer stirred:
Seldom is the gospel message,
By these forest children heard.

Spread the tidings, read the tidings,
Tell the story far and wide;
Come from valley, glen and mountains,
Come from hill and dingle side.

Come, though humble be our temple:
Come though rude its shrines may be:
Conitrite hearts are holy altars;
Sweet their incense, Lord, to Thee.

Hunter of the tangled thicket,
Hither with Thy children come:
Lead them to this open fountain:
Wade them to a Heavenly home.

Mother, on thy tender bosom,
Bring the babe that God hath given:
Here present thy cherished blossom,
Sign, and seal its name for Heaven.

Grandsire old, and weak and weary,
Tottering down life's pilgrimage,
Hear once more the life fraught message;
Listen to the sacred page.

Man of God no longer tarry,
Come thy waiting flock to greet:
Feed them with the Heavenly manna:
Lead them to the mercy seat.

Ah! thou comest, weary stranger!
Traveller of a thorny road:
Yet is thine a glorious calling,
Serrant of a faithful God.

What, though toil and want depress thee,
What, though darkened clouds may lower:
This is not thy home my brother,
Traveller of a stormy hour.

Christ, thy master and thy pattern,
Had not where his head to rest:
Roll on him thy care, thy sorrow,
Lean when fainting on his breast.

This is not thy home, my brother!
Soon a welcome voice shall come,
Well done, servant good and faithful,
Leave thy labours, hasten home.

Home, to that bright world above thee,
Home, where saints and martyrs be.
Home, with Christ thy elder brother,
There remains a rest for thee.

Earth receding, Heaven appearing,
Peace and joy, and Eden's bowers:
Oh, to die as doth the righteous!
Be like his my closing hours.

As weary stars, their night-watch ended,
Eeal to sleep in seabeds bright,
So to Heaven the sailor retreats,
Falling, fading, lost to sight.

—Eunice &c.

As the lovely cedar is green throughout the barrenness of winter, so shall the Christian rise flourish amid the winter of death, and bloom in immortal life.

Halifax Miscellany.

THE FREE CHURCH.

Whilst Dr. Chalmers lived all went on well. His master spirit alike guided and controlled the movements of the Free Church. His stirring appeals roused the heart of Scotland to a liberal response to his claims for aid, and not less than three millions sterling had been raised by voluntary contributions, for 700 churches, nearly 500 manses, 400 school-houses, and a college, besides a "Sustentation Fund" for the support of ministers, and a Mission Fund for such missions to the heathen as those which have immortalized the name of Dr. Duff.

But we regret to learn that as death has removed one after another of the noble leaders of the Free Church, and especially since the death of Dr. Chalmers, dissensions have sprung up, which already menace the integrity of the Free Church. A pamphlet has just been published by the Rev. Dr. Begg, which is, in itself, an indication of a state of excitement within the body of which he is a minister, menacing the most disastrous consequences. It is a call for administrative reform, and a protest against the domination of oligarchy. We do not stop to pronounce any opinion as to the wisdom of this publication, nor are we disposed to sympathise with the feeling indicated towards Dr. Candlish, who is amongst the northern Presbyterians in point of talent, position, and influence, *primus inter pares*. Nor do we believe that all of "the administrative reforms" for which Dr. Begg contends, are really so important as he imagines. The feeling which this pamphlet discloses very much resembles that which has divided the Wesleyan body, and brought on Dr. Bunting and the Conference charges of a similar kind.

Still, Dr. Begg's pamphlet deserves attention, and contains some important truths. He tells us that "the Free Church started into being with all the magnitude of a man, and all the inexperience of a child." Hence he argues, that a number of crude ideas were suggested and enthusiastically urged, such as "the tar-roof churches," "the peculiar form of the education scheme, the rapidity of our Church extension." He speaks of a narrow escape from "threatened bankruptcy of our schemes: the despotic plan" for vesting in a few trustees the churches, schools, and teachers' houses, "for combining in one the ministers' and schoolmasters' funds, for throwing all our funds into a common bag.

Dr. Begg proceeds in a tone which suggests the conclusion that, like Noah's dove, he has found no rest for the sole of his foot since he left the "old Kirk;" and in the following passage he speaks in no very doubtful terms of "the glory of the first house."

"As long as Dr. Chalmers and other experienced men were spared to us, all went on tolerably well. From the very first, however, an idea of centralized power, quite foreign to the free genius of a Presbyterian Church, exhibited itself in various influential quarters, and was keenly prosecuted, and at length with such complete success, that probably there is no corporation in Britain so despotically governed at this moment as the Free Church of Scotland. A limited number of men notoriously managed all our affairs in any way they please. The very forms of our constitution are openly trampled upon. The assembly, of which they are always members, has in truth virtually assumed all power, legislative, executive, and judicial. Any one who ventures to oppose this governing party, is immediately assailed, and made to feel what a dear price he must pay for his practical liberty, which, however, he in theory is technically understood to possess in a pre-eminent degree. These plain statements may give offence; but I speak on this subject from ample experience of both Churches. For all practical purposes, it is quite notorious that the great mass of the members of the General Assembly of the Free Church would save money, and do at least as much good by staying at home. This is the canker that is eating out the very heart of confidence in our Church. This is the real root of bitterness which lies and festers beneath all our difficulties, and the true key to the recent convulsions which have startled the country, and alarmed our worthy people; although one cannot help admiring the amazing dexterity with which

other matters have been thrust into and kept in the foreground. The Free Church is as completely managed by an oligarchy, at this moment, as ever the British Government was; and, as necessary consequences, certain Crimsons and Balaklavs are beginning to stir, to and alarm some of the other members of the institution who are capable of thinking, and can dare to think. I use those expressions, because I have lately met with some of our younger ministers who profess not to see the evils which are obvious to all the rest of the world. They may arise partly from their inexperience. They do not know, by any previous experience, what Presbyterian parity and liberty really mean; they did not see the glory of the first house." Besides, a vast number of our ministers are miserably dependent. Out of 750 ministers, only about 190 are self-sustaining. The rest are carried more or less on the shoulders of others. Some with rich congregations carry, of course, a large burden of them, and this is all very well; but it is not very consistent with the rigid maintenance of Presbyterian parity."

This is a melancholy statement of affairs, and however much it may possibly be tinged by the prejudices of personal feeling, it suggests a serious lesson to those who think a disruption and a free Church to be matters very easily arranged.

The Free Church Assembly is just commencing its deliberations. We may recur to the subject again. Meanwhile we give Dr. Begg's concluding paragraph:—

"Our ship has been drifting instead of being steered. Our Church is getting more narrow and sectarian in its position and aims. Instead of standing forth as a leading champion against Rome, as a broad basis on which the sound-hearted Presbyterians of Scotland might meet—foremost in the ranks of Christian patriotism,—bailing with a kind and brotherly spirit all who seem bent on doing good, no matter under what banner they are found, we seem chiefly bent on glorifying our own denomination; and in the same proportion the world is gradually losing sight of us; and the prestige of our primitive glory is departing. Our Church Courts are filled with unprofitable wrangles about money, and our time and tempers are wasted by fruitless and acrimonious debates. It is high time that a conclusive end were put to this, even if it can only be secured by turning all these temporalities out of the doors of our Church Courts, and leaving them to be managed by a Committee largely composed of thorough business men. Far more attention ought to be directed, not only to the great questions of the day, but to the practical training of students and probationers, the prosecution of Home Missionary efforts, the restoration of catechising and family religion, and the leaving of the community generally with sound principles; in short, to all those duties to which our ancestors attended, and which are especially incumbent upon us as a Church of Christ. "They that are of thee shall repair the old waste places; ye shall build up the foundations of many generations, and ye shall be called the repairers of the breach, the restorers of paths to dwell in." If the Free Church does not bravely break her shackles; if she is not restored to liberty, and rescued from mere jarring and discontent, to do, as at the first, her Master's work, "deliverance," I earnestly trust, to Scotland and the world, "will rise from another quarter;" but upon the heads of those who have destroyed, and of those who have allowed them to destroy, one of noblest institutions of modern times, will rest an enormous load of responsibility. None of our assemblies ever needed so much, as that about to meet, the earnest prayers of those whose hearts tremble for the ark of God; but mere good wishes will avail nothing, so long as the spirit of despotism is left in undisturbed possession of the camp.

We do not quite admire the Doctor's denunciation of "the spirit of despotism," in connexion with the call to prayer, for it seems almost to intimate that prayer will be of no avail as long as that alleged despotism remains. But we do feel that in these times there is, both in Scotland and England, strong ground for united prayer, to rebuke that spirit of discord and dissension which seems to pervade every department both of the Church and the State, and to unite all in a more cordial zeal for our Master's work.—*Record*.