

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. April 26	Sund. of East. Sun. 221	Acts 23; Num. 25; 1 Jno. 2
M. 27	2 Sam 21	1 Kings 1
T. 28	1 Kings 2	25
W. 29	4	20
T. 30	6	27
S. May 1	St. Phil. & N. Ecclus 7; John 4; Ecclus 9; Jude 1	1 Kings 8; Acts 28; 1 Kings 9; Rom. 2

a Begin ver. 43.

Poetry.

SABBATH HYMN.

"Come to the house of God,"

Come in the morning hour,
The shades of night are gone,
The sun shines on the flowers,
And the weekly toil is done.
'Tis the blessed Sabbath morn,
'Tis the day of sacred rest,
Sweet hour! come, return,
With rest for weary breasts.
Come, come, come,
Come to the house of God,
The spirit sweetly calls,
To rest in his abode.

The birds more sweetly sing,
Cattle more gently low,
And every living thing,
Should Sabbath blessings know.
But man, ungrateful man,
To whom the rest is given,
With vain and wicked hands,
Squanders the day of heaven.
Come, come, come, &c.

Sillness is on the air,
And hushed the busy hum
Of labour—come to prayer,
Come, children, softly come.
Quiet is in the sky,
And naught but softest breeze
To hear sweet sounds to tell
Of rest and peace to all.
Come, come, come, &c.

Rest for the weary sons
Of earthly toil and care,
Rest for the snoring ones,
Who heavy burdens bear.
Rest breathe on all around,
Even the ripple on the wave,
Seems softer still to sound,
When the Lord it gently laves.
Come, come, come, &c.

The soul on soaring wing,
Enjoys the blessed day,
But alas! for earthly things,
They vanish soon away.
But we'll not close our long eyes,
To rest and peace in heaven,
Where the Sabbath sun ne'er dies,
And the gathering shades of even.
Come, come, come, &c.

Where earthly chimerae no more
Strike on the spirit's ear,
Where strains unearthly pour,
Along the heavenly sphere.
No quick returning cares,
No fleeting Sabbath joys,
But rest unmarked by years,
And peace without alloy.
Come, come, come, &c.
—Episcopal Recorder.

Religious Miscellany.

THE FOUNDATION ASSAILED.

We took occasion to speak, a few weeks ago, of the value to the Church public of such books as Leo on Inspiration. Macnaught on the same subject, a book thoroughly infidel in its tone, though written, we are sorry to say, by a Clergyman of the Church of England, is an apt illustration of the necessity and timeliness of sound works of the kind. We have noted for many years back, symptoms of a grand land-slide, as it were, in the faith of a large and influential section of the mother Church. Coleridge, who thought on all subjects, and in all directions, began the undermining process. He was followed by Arnold, Maurice, Kingsley, Stanley, Hampden, Jewett, and a multitude of less distinguished leaders of what is vaguely called the Broad Church School. The Archbishop of Dublin has laboured long, and written much, in the same direction. The Choralist Hansen—who, being an amiable man, a layman,

and a German, has in the eyes of many people a sort of *carte blanche* for skeptical vagaries of all sorts,—has been more influential, perhaps, in certain quarters, than any of the others. In the theological world, as in the social, exotics are much prized. What would be hoed up as a weed, if indigenous to the soil, is, as coming from "a far country," sought after and admired,—made the queen, perhaps, of the greenhouse, or the garden.

Every one is familiar with the progress by which Church authority is questioned, set at naught, or retained, it may be, as the shadow of a name, according to the convenience of each particular impugner. The process for the most part is a very simple one. A skeptic merely asks the question, "Is the Church infallible?" If we answer absolutely "Yes," the answer, of course, is exploded in an outburst of inextinguishable laughter. If we answer, as many Churchmen do, "Yes, with a qualification"; if we say, in other words, that the Church is a true witness, but her testimony to be infallible must harmonize with that of the inspired Word of God in Holy Scripture; this answer also is rejected as unsatisfactory. It is too complex for some minds. It is too vague for others. The Romanizing skeptic wants an absolute infallibility, and looks for it in the Church. The Bible-Christian skeptic wants an absolute infallibility and looks for it in the Bible. The one eliminates practically the witness of Holy Writ; the other eliminates the witness of the Church. The one, if he has his way, forbids the Bible to be read. The other, in like manner, forbids the Church to be heard. The one is suspicious of the witness of the eye; the other lacks faith in the evidence of the ear. Both contend nominally for the simplicity of the Gospel. The Romanizer thinks it more simple to take the Gospel as it comes from the mouth of a priest. The Bible-Christian would have each man take it from his own reading of the Scriptures. Both are in the duty, or necessity, of exercising necessities—of searching, comparing, and patiently deducing—of taking heed, in one word, both *how* and *what* we hear.

Now, the section of enquirers, commonly known as Broad Church, are recoiling most decidedly from both of these extremes. They are not at all Churchmen. They begin to show very plainly, that they are not Bible men. Familiar with the arguments which have been so long used, and in many quarters with such ruinous effect, against the witness of the Church, they are proceeding now to apply those arguments, and with an ability and seeming religious earnestness not to be despised, against the common view of the authority of Holy Scripture. Are the Scriptures inspired? If so, in what sense, to what degree, are they inspired? Are the Scriptures infallible? If so, to whom are they infallible,—on what rule of interpretation,—on what subjects,—on what conditions? Or, if they are both inspired, and infallible, which of the Books, so called, are inspired Scriptures? How do we know, which to receive as such, and which not? On what ground, in short, do we quote them in proof of doctrine, or regard them as incontrovertible authority in questions of social or political morality?

Such questions, to be sure, are not at all now in the religious world. They have been asked by infidels, and answered by believers in all ages of the Church. Christian men, moreover,—the Quakers, for example, and the rationalistic schools, whose name is legion,—have not scrupled from time to time to question the sacred volume, as boldly as decrees of Councils, or the time-honored witness of the early fathers. Skepticism is as old as the Faith itself. The old serpent, however, has the faculty, as every body knows, of emerging from each period of temporary torpor in an entirely new skin. Nihilism has always a gloss of novelty about it. At the present day, from the very fact, perhaps, that the infidel spirit, so active and so virulent towards the close of the last century, has passed through a generation or so of comparative slumber, we may naturally expect an unusual display of freshness, or of what is called *originality*, in its re-appearance. Macnaught on Inspiration is in reality Tom Paine's Age of Reason. But it is not precisely the old wicked, scoffing, sarcastic Age of Reason. It is black-coated, white-cravated, sober, decent,

respectable, and even religious in its appearance. It is full of solicitude for the spiritual welfare of "Francis Nowman, Froude, Theodore Parker, and others of a like school." Its object is merely "to be destructive of prevailing errors, to be constructive of a true doctrine of inspiration; to uphold the highest reasonable authority for Holy Writ; and to give ease and security, in Christian faith, to all pious and honestly disposed minds." Such religious ends seem to put the author in a different category from the old school of skeptics. If we look, however, at the means he employs to compass these ends, and the arguments he uses, we find that it is all nothing but the Age of Reason revamped. "To give ease and security to pious minds," he endeavours to prove that the Bible is an "inspired," but a very fallible book—fallible in facts, in morals, in religious doctrine; and is consequently to be received, and venerated—as any other ancient and well-written book.

If such a work as this stood alone, we might be content to let it slide into the place its American republishers have instinctively assigned it, leaving it to figure on the same shelf with "Compte, Feuerbach, Strauss, Greg, Mary Wallstonecraft, Volney, Paine, the Devil's Pulpit, and the Library of Love." So it stands in the Publisher's catalogue, and so it justly stands. We fear, however, that this slide of a Church of England clergyman is but a premonitory symptom of many similar slides to follow. To the danger in this direction the Church is hardly half awake. The cry against popery drowns all other cries. But what is done against men, who are striking at the root of all religion? If Protestantism is in danger, no stone is left unturned, to bring the offending parties to trial. If the Bible is imperilled, if the very foundation of whatever faith remains among us is assailed, we hardly hear a voice of warning or condemnation.

Such a drift of what are called Broad Church opinions, the more convinced we are, that perilous times are coming, for which Churchmen of every shade ought to be prepared. It is not Church authority merely. The attack is against authority of every sort. It is against infallibility of every kind. It is against every sort of assurance in the Faith of our Lord Jesus Christ. For a warfare of this kind, a warfare the more dangerous that the leaders in it are for the most part amiable, and so far as we know devout and earnest-minded men, let the Churchman equip himself with "the sword" of God's inspired word, let the Bible Christian arm himself with a "shield of faith" in the guidance of the Church. The Truth, and the Pillar and ground of Truth, ought not to be dismantled. Both are assailed by the same weapons. Both must stand together. Let the true believers in the authority of the one, or the other, look well to the ground on which they severally stand; let them see that it is, in reality, common ground; let them maintain it manfully, with one heart, and with one mouth, knowing that it is not high-churchmanship, or low, but the common foundation of our common faith, that is really in danger. —N. York Church Journal.

MIND OF JESUS—UNSELFISHNESS.

"For even Christ pleased not Himself."—Rom. xv. 3.
Too legibly are the characters written on the fallen heart and on a fallen world—"All seek their own!" Selfishness is the great law of our degenerate nature. When the love of God was dethroned from the soul, self vaulted into the vacant seat, and there, in some one of its Proteus shapes, continues to reign.

Jesus stands out for our imitation a grand solitary exception in a midst of a world of selfishness. His entire life was one abnegation of self; a beautiful living embodiment of that charity which "seeketh not her own." He who for others turned water into wine, and provided a miraculous supply for the fainting thousands in the wilderness, exerted no such miraculous power for his own necessities. During His forty days' temptation, no table did He spread for Himself, no booth did He rear for His unpillowed head. Twice do we read of Him shedding tears—on neither occasion were they for Himself. The approach of his cross and passion, instead of absorbing Him in His own approaching sufferings seemed