

take to ascertain, whenever an accusation of restraint or compulsion by fear or force is brought, the true state of the case, and then only with the intension of securing the most unexceptionable freedom of choice."

## The Church Times.

HALIFAX, SATURDAY, OCT. 31, 1857.

The following from a Charge lately delivered by Archdeacon Sinclair, to the Clergy at the Visitation of the Archdeaconry of Middlesex, contains topics worthy of being carefully considered:—

### ROMANIST UNITY AND ZEAL.

"Before concluding I am desirous briefly to inculcate some important lessons which we may derive with advantage from our brethren of the Church of Rome. As a communion they discover in the management of their affairs far more than 'we do of the wisdom of the serpent;' and our blessed Lord himself has forewarned us 'that the children of this world are in their generation wiser than the children of light.' It was, therefore, to be expected that, although upon the whole they would be a warning to us, they would, in some respects, be examples to us of sound judgment, deserving our imitation. And

"First, they are examples to us of unity. Although they have many serious differences among themselves they will on no account break off communion with one another. A large proportion of the questions most vehemently agitated amongst Protestants, such as those respecting grace, election, and predestination, are also warmly agitated among them; but those disputes cause no dissent, no schism. 'Their kingdom is not divided against itself.' They present a bold, compact, unyielding front to all opponents.

"Here, then, my reverend brethren, we have, as I said before, a lesson of unity—an example of mutual forbearance. It is, no doubt, a lesson which belongs especially to our lay brethren. We, the clergy, are not in danger of seceding to any of the sects around us. But among our lay brethren a call to unity is greatly needed. Too many of them are very far from appreciating its benefits.—They read and admire their Saviour's pathetic exhortations to peace and concord, and His earnest prayer that all His followers may be one, even as He and the Father are one. And yet they seldom think of unity as a blessing or a duty. On any slight occasion of offence they at once withdraw from the Church of their fathers and form a separate communion. This new communion again divides, and division follows after division until the Romanist is able to contrast with triumph the Catholicity of his own Church with the broken, disjointed, and fragmentary condition of what he terms 'the great Protestant schism.'

"At the same time we cannot but observe with satisfaction a growing disposition among Protestants of all denominations, both at home and abroad, to reverence the Church of England; to appreciate our firm adherence to primitive truth and order; the solemnity of our forms of worship, free alike from superstition and enthusiasm: the stability of our system amidst the manifold changes around us, and the well-adjusted comprehensiveness of our articles and formularies, neither latitudinarian nor exclusive, but most happily adapted to be a common rallying point for all believers, who, while they protest against the errors and idolatries of Popery, adhere to the ancient creeds of Christendom.

"God forbid, my reverend brethren, that any want of judgment, energy, or moderation on our part—any want of mutual forbearance—any tendency, real or suspected, to Romanism or Rationalism—should retard the progress of this well founded, most salutary, and most auspicious impression in our favor.

"2. Another characteristic of our Romish brethren worthy of our imitation is their zeal. They love their Church. They make any sacrifice to promote its interests. They compass sea and land to make one proselyte. They never allow pecuniary resources to be wanting when the Papal cause is to be advanced. They provide not only for what is needful, but for ornament; not only for home, but for foreign objects at the extremities of the earth. The treasury of the Propaganda, however largely drawn upon, is never exhausted. We behold in our own country every day fresh results of Papal zeal in new seminaries, new chapels, new colleges and cathedrals rising in all directions for the diffusion of an unscriptural Christianity.

"Would to God that the same energy could be infused into the laity of our own communion. No

doubt there are individuals as zealous in advancing the cause of truth as our Romish brethren in propagating error. But this earnestness is far from general. There are not a few, professing to belong to us, whose negligence and lukewarmness present a melancholy contrast to Papal industry and liberality. Far from compassing 'sea and land to make one proselyte'—far from liberally supporting missionary enterprises abroad—they will not even make a sacrifice for home objects, and will calmly allow the body of the people from want of Christian education and the means of grace to fall away.

"As regards ourselves, the clergy of this archdeaconry, I rejoice to think, not only that we are zealous, but that our zeal is increasing. The great evil is that it is not always a zeal 'according to knowledge.' It is too narrow, too exclusive, too sectional, too much alloyed with partisanship.—Many of us are more anxious to promote the interest of some party in the Church than of the Church itself. Who can tell how grievously the cause of national education, and of Church extension, on which, under God, depends the very existence of our Church as a national establishment, have suffered from our unhappy narrow-mindedness? This ought not so to be. We believe our Church to be especially in accordance with the will of Christ. We consider its doctrines and forms of worship pre-eminently adapted to renew mankind in 'the spirit of their mind,' and to prepare them for immortality. Professedly the chief object of our lives is to defend, to strengthen, and render more effective this great instrument in the hand of God for saving souls. O, let us, then, be consistent; let us be prepared, for the sake of our beloved Church, to sacrifice all party prejudice, all sectional animosity, all self-conceit and love of singularity, all that can prevent us from uniting for the advancement of Christianity in its purest form.

"But the characteristic of our Romish brethren which, in conclusion, I would especially recommend at this time to your imitation is their steadfastness. They maintain inviolate all the articles of faith which they believe to be included in the Christian system. While they change their politics from time to time, according to their notions of expediency, they will not alter their religion. They will concede nothing to any party, however numerous and powerful, which threatens to desert them if the concession be withheld. They uphold every tenet, however mysterious, which, as they conceive, was established by the authority of their infallible Church. They take their stand upon a principle not to be denied, that they are not entitled to abandon or explain away any one Divine institution or revelation. This, my Rev. brethren, is to us a lesson of consistency, a caution against a pliant, vacillating, compromising temper—against the disposition to explain away the mysteries of the Bible, and wrest the Scriptures into conformity with the alleged dictates of reason. Such a tendency, as I conceive, is more dangerous than avowed infidelity. Our stronghold may triumphantly repel an open attack, but by a series of concessions may be stealthily undermined and made untenable.

### RATIONALISM.

"The Rationalist, in his desire to remove all mysteries from religion, begins perhaps by rejecting demoniacal agency; then calls in question the doctrine of the Trinity; explains away sacrifice, atonement and mediation; denies the efficacy of prayer; tampers with the inspiration of Holy Scripture; reduces first one miracle and then another to the level of natural events; and finally, upon the convenient and never failing hypothesis of 'accommodation' (that is, upon the assumption that our Lord and His Apostles accommodated their teaching to the prejudices and expectations of their hearers) is enabled, without renouncing the name of Christian, to deny all miraculous agency whatever. Hence it is that learned doctors and professors, in their so-called 'Institutes of Dogmatic Christian Theology,' have not scrupled to overturn the very corner stone of Christianity, by representing the resurrection of our Lord, not as an actual miracle, but merely as an accommodation to the received opinions of the Jewish people; '*mythus poeticus*' to be understood '*sensu aliquo morali, sive allegorico.*' And hence it is affirmed with much consistency by Wegschneider, Ehrhart, and others, that the doctrine of a general resurrection is so far from being reconcilable with right reason, that '*plurimis gravissimisque impediatur difficultatibus.*'

"In this land of common sense and truthfulness we might have hoped to escape altogether the contagion of such glaring inconsistency and dishonesty; and certainly no Anglican divine has yet exhibited such proficiency in rationalism as Semler, Panlus, Ehrhart, or Wegschneider. We may also hope that many, many years will elapse before the extreme

heresies I have quoted are promulgated among us. But we must resist the beginning of evil. We must not suffer it through our negligence to increase unto more ungodliness. We have already to lament that even in our seats of learning men of talent and erudition, devoted to German studies and inventions have endeavoured to render plausible doctrinal statements altogether inconsistent with our Church of England views of Scripture truth.

"Let us, therefore, I repeat, take warning betimes; let us withhold at the outset all approach to latitudinarian compromise. Let us bear in mind, that if once we give up the question 'What saith the Lord?' and begin to substitute the inquiry, 'What would it be reasonable for the Lord to say?' we have entered on a downward course, which if persisted in must lead to deism and infidelity. And be it well remembered that rationalism never could have acquired ascendancy among the Swiss and German Protestants had not the clergy been allowed an almost unlimited license in subscribing the appointed creeds and articles of faith. What extremes of mischief might not be apprehended, when the candidate for ordination or institution pledged himself to believe, to teach, and to preach Christianity as it is to be found in the Augsburg, or in the Heidelberg, Confession, and then publicly repudiated the very doctrines which those confessions were especially intended to declare? It is clear that he could only have subscribed them with the sweeping reservation, so far as they are agreeable to right reason—a reservation which would have equally enabled him to subscribe the Vedas, the Shaster, or Koran.

"I repeat, then, let us be resolute and decided. Let our signatures continue to imply, as heretofore, our unfeigned assent and consent to the truths contained in the documents to which we affix our names. Let us 'not give place by subjection,' no, 'not for an hour,' to rationalism or infidelity, 'that the truth of God may remain among us.'"

### THE FAST DAY.

His Excellency the Lieutenant Governor having appointed Friday (yesterday,) to be observed as a day of Fast and Humiliation before Almighty God, on account of the distresses in India, the Proclamation was obeyed by all except the Roman Catholics, whose ecclesiastics appointed this day (Saturday,) to be observed, instead. All business was suspended, the public offices, stores and shops closed, and the City wore the stillness of the Sabbath. The Churches and Meeting houses were opened for Divine Service. An air of devout and impressive seriousness prevailed, which showed that in the afflictions of the nation the community recognised a God of justice and mercy. May the prayers offered in sincerity and contrition of heart upon the occasion, meet with acceptance at the Throne of Grace.

### D. C. S.

The Sub-committee appointed to consider the general question of a "Finance to Parishes of long standing which may be impoverished by the unavoidable withdrawal of foreign aid, beg to report, that, while looking to the employment of additional missionaries in new settlements as the first objects of the Society, they entertain the opinion that it is expedient, and greatly to be desired, that the D. C. S. should, as far as possible supply all the deficiencies in the old, especially during the first stages of such a reverse; but that with the present limited income of the Society, such a thing is altogether impracticable.

The Sub-committee would urge it as a new motive for the more strenuous exertions and the larger liberality of Churchmen, that, in the future, we may be in the position to meet such emergencies.

The Sub-committee are aware that it is unnecessary to recommend, that, when it shall please God to put it into the hearts of Churchmen to place larger funds at the disposal of the D. C. S., the work of partial endowment should commence with the most destitute settlements and ill-provided parishes; but, they may be permitted to express the hope that in the City, and in Towns with larger means and a more enlightened population, a generous spirit of independence and a Christian spirit of love to others, will render the action of the Society altogether unnecessary in their behalf.

At present there are some Missions in this Diocese where the incumbents have a smaller stipend than the Assistant Missionaries of the D. C. S., and where the deep poverty of the people preclude the hope of much increase for many years to come; and should it be found that the income of the Society is in excess of its expenditure, there is no doubt with the Sub-committee that they should be the first objects of consideration.