

# The Church Times.

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**Calendar.**

CALENDAR WITH LESSONS

DATE	MORNING.				EVENING.			
	1	2	3	4	5	6	7	8
1	8. aft. Tris.	2. Mar	4. Tobit	11. 1. Cor.	10			
2			5. Tobit	10. 2. Cor.	1			
3			6. Tobit	11. 1. Cor.	2			
4			7. Tobit	12. 1. Cor.	3			
5			8. Tobit	1. 1. Cor.	4			
6			9. Tobit	2. 1. Cor.	5			
7			10. Tobit	3. 1. Cor.	6			

**Poetry.**

**THE HOUR OF DEATH.**

I OFTEN think upon the hour,  
When friends around my bed  
Shall watch my pulse's falling power,  
And prop my drooping head;  
And whisper, "Life is ebbing fast,  
It will not—no!—it cannot last!"

And what will, in that hour of grief,  
My faltering soul sustain?  
Will riches bring me sure relief?  
Will honors ease my pain?  
Will laurels wipe away the dew,  
Which then my cold damp brow suffuse?

Ah! no. The wealth the world supplies,  
Its titles and its fame,  
Will not, in that dark hour, suffice  
The latest foe to tame.  
A Saviour's love, for ever new,  
For ever strong, alone will do.

His grace the troubled brain will calm,  
Support the sinking heart;  
And drop upon the soul a balm  
Unknown to human art;  
And when both sight and hearing cease,  
Suggest the thoughts and words of peace.

Thus, thus sustain'd, the vale of death  
I'll tread secure from harm;  
And while I, struggling, pant for breath,  
Still lean upon His arm;  
Till life's last gleam shall light my eye,  
And my tongue falter, "Victory!"

## Religious Miscellany.

### THE EPISCOPAL CHURCH THE MAIN-STAY OF EVANGELICAL PROTESTANTISM.

SOME of our Non-Episcopal contemporaries have seized the opportunity of the recent migrations of the episcopal flock from our own Church to that of Rome, to enlarge upon those vicious qualities which they declare will always make us but an enlisting office for that corrupt communion. About as just would it be to charge a ship on which cholera patients have taken passage, with being a nursery for the cholera. That morbid passion for the immense and splendid in religion, which produces most of the converts to Rome at the present age, is generated out of, not in the Episcopal Church. To the congregational communion of New England, in fact, it is to be attributed. In company with most others of the menstrosities with which the theological museum is filled. Thence came Bishop Ives, as well as Mr. Theodore Parker; thence came almost every convert to Rome who has left the Episcopal communion, as well as every convert to seepicism who has left their own. With them was framed the theological character of all the most instalment of Romanizers.—of the Rev. Mr. Dwight Lyman, whose honored Paritan name between at once his origin and his great fall,—of the Rev. Mr. Oliver A. Shaw, who lately carried a small candle before a great one, which was held by Bishop Ives at a Romish festival,—and of the Rev. Mr. Folland, who attempted to dress up the island of Nantucket in trinitarian cowl and gown. All these, and nearly every one of their associates, came from Congregationalism, and only carried for a while to the Episcopal Church on their passage. If the cause, therefore, of Romanizing is to be sought, it must be out of the Episcopal pale. To get at it, we must cross the Church boundary line, just in the way that the visionary who seeks for the source of the rainbow crosses all individual landmarks on his search for it. And, in truth, the analogy holds good in cause as well as in relations. For the Ro-

manizing propensity springs not from local association or influence, but from that morbid quality in the human heart which, though unequally developed in individuals, is nevertheless generally diffused without reference to creed or country.

But the inquiry is not the less important, what system is most calculated to develop a quality which, at all events, may be restrained? And we feel bound to say, that the evidence goes to show that of all systems the neological schools of Germany and New England have the greatest tendency to foster this depraved appetite. We do not mean to say that this is done directly by the same process by which semi-Romanists in our own Church possess Romanists in full blast. But we do say that in the same way that in the physical system a depraved appetite is produced by sluicing a healthy stomach with slops and pulps, so in the religious system, the administering to the patient, a theology stripped of all bone and muscle,—the loading a faith which is primarily vigorous, and requires something solid to digest, with the wash of neological spiritualism,—are likely enough to produce a reaction either to Romanism on the one side, or Supernaturalism on the other. And the statistics of conversion in Germany and in this country show to what extent this truth obtains in religion. It is to the neological, as distinguished from the evangelical districts, that the recent Romish reaction has been chiefly confined.

It is true that there are still some cases of perversion among those who were born and bred in our own communion. This, however, may be readily explained on other principles than those of denominational sympathy. For it is far from us to say that those born within our limits are free from that corrupt nature which in other communion generates the miasmata of infidelity, of Supernaturalism, and of Romanism. And though we do really believe that the subjugation of our soil by our incomparable liturgy and discipline, like the hedging and ditching of a marsh, has reduced these noxious exhalations, yet even with us in some degree they still continue to exist.

But it is not by sporadic defections that the real current of a church is to be tested, any more than the line of flight of the flock of wild-fowl that sweeps across the horizon, is to be determined by that of the stragglers who desert the company on the wing. In what way is the practical tendency of the Episcopal Church, recent events unequivocally show. Twenty-thousand converts from Romanism in Ireland, in the last ten years, test her powers of aggression as well as of resistance; twenty-thousand converts to Romanism, from the non-Episcopal communion, in the same country, a century ago, test their deficiency both in resistance and aggression. While, therefore, we are far from undervaluing the Apostolic zeal and earnest piety of many of our non-Episcopal brethren, we think that they would show much more justice, as well as more perceptive powers, should they hereafter treat the Episcopal Church as the bulwark of Protestantism, rather than as some of them are pleased to call her, the avenue between Protestantism and Rome.—*Episcopal Recorder.*

### OVERWORKING AND SABBATH DESECRATION.

BY THE REV. T. F. STOKES, M.A.

Men have not been formed by their merciful Creator to be used as mere machines, and the attempt which has been made to treat them as such, under the pressure of commercial rivalry, has produced the most disastrous results. The unchristian political conduct of the last generation, which ignored the existence of aught higher and nobler in man than mere physical strength, has left sad traces of its influence in the character of our working masses. Its effects are seen among us still, especially in the poorer neighborhoods, where public opinion has but little weight because local opinion is opposed to it. Few have any due conception of the life which thousands are leading, confined incessantly to the shop or to the desk, tied down week after week to a wearisome routine of mechanical employment. Can we wonder that they, from the very impulse of reaction, turn their only day of release into a day of excitement, and forget entirely the religious claims of Sunday?

Some years ago, a young lad came to me to speak

about confirmation. He was eighteen years of age, full of life and vigor, one who, in a country village, would have been foremost in every athletic exercise. In the course of our conversation, the question of attendance at church was mentioned. He frankly confessed that he had long ceased to frequent a church. "How then," I asked, "do you spend your Sundays?" He was silent a few minutes, and then answered, "Well, sir, I will tell you the honest truth. I have to work in a grocer's shop for fourteen hours on five days of the week, and for sixteen on Saturday. I never get a holiday, and when Sunday comes I must have my 'fling.'" How many thousands are situated like this lad, and if questioned would answer in similar terms? It is easy to condemn such conduct, but must not some share of the blame fall upon that state of society which forces a young man into such an unnatural state of life?

Grant then ye chiefs, with the will and the power,  
More leisure for knowledge of god,—  
The boon of a sensible evening hour  
For mental and heavenly food.

Aye, how many myriads with every day  
Wake only to worry and pain,  
Life's beauty and blessedness shredded away,  
A mockery cruel and vain!

And all because man, tyrannical man,  
Wills not that his brother be blest;  
But fights against nature's Substantial plan  
Of righteous and rational rest.

O God! what a heaven this hard earth might be,  
If men to each other were kind,  
And bountiful industry left a man free  
To nourish his heart and his mind! —*Tupper.*

God doth so give blessings and mercies unto his own people as that he may be most of all seen therein. A promise of a great seed like the stars of heaven, and the sand upon the sea-shore, is given to Abraham; but before it is fulfilled, Abraham's body is dead, and Sarah's womb dead; the sentence of death is put upon the mercy, and the means leading to it. Hereby God is known to be the living God: so long as there is life in the means, God is not known, so well known to be the living God; But when all means are dead, and yet the mercy comes. "O," says a soul, "now I see that God is the living God." Hereby the power of God is made known. He must need be great in power that can say to things that are not, *Be*; and give a resurrection unto dead things. When all means are strengthless and dead, and yet the mercy comes: "O," says a soul, "now I see that God is Almighty God—God all-sufficient." "She that is a widow and desolate," saith the Apostle, "trusteth in God."—We seldom trust in God till a desolation cometh upon the means: a widow that is desolate trusteth in God: when desolation cometh upon the means, then we learn to trust in God. So long as one who is learning how to swim, can touch the bottom, can touch the earth with his feet, he does not commit himself to the stream; but when he can feel no bottom, then he commits himself to the mercy of the waters. Now, so long as a man can stand upon the second cause, and can feel the bottom with his feet, he does not commit himself to the stream of mercy; but when once the second cause is gone, and he cannot feel the bottom, then he submits himself to the stream of mercy.—*Bridge.*

I must take heed what I say, but the apostle saith "God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Such we are in the sight of God the Father, as is the very Son of God himself. Let it be called folly, or frenzy, or fury, whatsoever it is, it is our comfort, and our wisdom. We care for no knowledge in the world but this—that man hath sinned, and God hath suffered; that God hath made himself the Son of man, and that men are made the righteousness of God. Faith is the only hand which putteth a Christ unto justification, and Christ the only garment, which, being so put on, covers all the sins of our defiled nature, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea, to shat us from the kingdom of heaven, where nothing that is not absolute can enter.—*Hooper.*