

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Date	MORNING.	EVENING.
Dec. 25	Isaiah 9; Luke 2	Isaiah 9; Tit. 2
26	Isaiah 53; Luke 22	Isaiah 53; Tit. 2
27	Isaiah 53; Luke 22	Isaiah 53; Tit. 2
28	Isaiah 53; Luke 22	Isaiah 53; Tit. 2
29	Isaiah 53; Luke 22	Isaiah 53; Tit. 2
30	Isaiah 53; Luke 22	Isaiah 53; Tit. 2
31	Isaiah 53; Luke 22	Isaiah 53; Tit. 2

To verse 8, d To verse 16. e Begin verso 10, to verso 17.  
 Begin verso 4, to verso 9. g Begin verso 8, and chap. 7, to verso  
 A Begin verso 65, to verso 65. f To verso 18.

## Poetry.

### THE DEAD.

Jeremiah xxii. 10.

O, NOT for those who die  
 In early childhood, weep,  
 For hallowed is their resting place,  
 And beautiful their sleep!  
 Sin ne'er hath dimm'd the spirit's light—  
 Guilt never stain'd the breast—  
 Then weep not—they are far from earth,  
 Forever with the blest!

Weep not for those who fade  
 When life is young and fair,  
 Ere time hath woven in the brow  
 A seam of human care;  
 Ere hope's romantic hues grow pale;  
 Or truth deserts the soul;  
 O weep not that the weary feet  
 Will never reach the goal!

Weep not for those whose hopes  
 Long years have swept away—  
 Whose friends have fallen—whose loved ones gone  
 By slow or swift decay;  
 From out their sky, no, friendly star  
 Beams brightly overhead,  
 And but the last sad wish remains  
 To slumber with the dead.

Weep not for those whose feet,  
 Tread the dim vale of age,  
 On whom the storms of many years  
 Have spent their blistering rage;  
 Their forms with sorrow bowed—  
 Their burden'd spirits shrunken—  
 They long to leave this noisy world,  
 For warmer climes in heaven!

Episcopal Recorder.

## Religious Miscellany.

### CHURCHES IN THE EAST AND THEIR CLAIMS.

Following article will be read with great interest  
 presentment, even by those who cannot sanc-  
 conclusions of the writer:

Liberalism is made just now to obtain sup-  
 Russia on the ground of sympathy for the  
 in the East, are abundantly surprising to ma-  
 but to none, perhaps, so much as to those  
 travelled far enough to see the mosque and  
 church side by side. Some scholars who  
 travelled—men of deep and extensive eru-  
 do not need, it is true, to travel in order to un-  
 that the most religious of Englishmen may  
 prefer the worship of the mosque to that of  
 Church, in the form in which both ap-  
 and Turkey this day. The scholar, tra-  
 travelled; remembers the old feuds between  
 in the twelfth century, when the Greek  
 were taught in their catechism to anathem-  
 of Mahomet because he was 'solid and  
 and therefore no fit object of worship, before  
 covered by Manuel Comnenus that there was  
 in the statement, through a misunder-  
 of an Arabic word, which meant 'eternal'—  
 being only a figurative sense. The same  
 applied to Byzantine orthodoxy then as now,  
 the behaviour of the wise men of the day,  
 ed to remove the anathema, but substituted,  
 of it, Mahomet, for his deity. This sort of  
 very like what the traveller may see now,  
 the aggression, and most of the superstition,  
 on the side of the Greek Church.

One may travel all over Turkey, Syria and Egypt,  
 and find Greek churches by the way-side; but one  
 might go a long way through Russia without meeting  
 with a mosque; and, as for the character of the worship,  
 there is probably not a Christian man in England who  
 would not, on the spot, prefer the Mahometan faith and  
 worship to that of the Greek Church as it appears in  
 Arabia, and at Smyrna, Damascus, and Constantinople.  
 There was a time when it was forbidden by the Patri-  
 arch to paint any representation of the first person of  
 the Trinity—to the Russian Christians' made paint-  
 ings of an old man with white curling hair who was  
 called Christ; but it was not long before this figure  
 was grouped with that of the more usual representation  
 of Christ and of the Holy Ghost; and now the offen-  
 sive spectacle of that kind of picture is seen in almost  
 every Greek church he traveller enters. It is not the  
 only offensive kind of picture that the visitor is com-  
 pelled to see. Paintings of monkish stories—daubs  
 which remind one of Mexican idolatry—are objects of  
 obeisance to kneeling worshippers. Let any one look  
 at the gilding, the shrines, the priests' frippery, the se-  
 ries of gestures of the worshippers, and then say whether  
 there could have been anything in the ritual of old  
 Egypt that could have been more repugnant to all his  
 ideas and feelings.

At Mount Sinai there is the *Burning Bush* shown in  
 two places within the convent walls—under the altar  
 in its own chapel, where the monk reverently removes  
 the silver plate which covers its root; and in one of the  
 convent courts, where the bush itself flourishes, a monk  
 furnishes sprays to every passing traveller, who is per-  
 mitted to see the shrub that has flourished for 3,000  
 years, and will certainly never die. At Bethlehem,  
 there is the Greek department of the Empress Helena's  
 Church, like nothing but a gigantic baby-house, with  
 its dolls and other gauds; and below are the crypts  
 and caves with their offensive and childish legends—  
 legends too offensive and childish to be reproduced in  
 English. At Jerusalem one encounters the feuds be-  
 tween the Greeks and the Latins in the church of the  
 Holy Sepulchre—in that church where the rival priests  
 used to tug at the altar cover, and come to blows for the  
 privilege of removing it; and where the Greek fire  
 used to burst forth in red and green flames from aper-  
 tures on each side the altar, till so many devotees were  
 trampled to death in rushing towards it that the kind-  
 ling now goes on by means of a torch carried round.

The only cure for the feud has been found to be the  
 appointment of a Mahometan Governor of Jerusalem  
 to remove the contested altar-cloth. On festival days  
 Turkish guards are necessary to preserve the peace,  
 and none but the Governor, with his Mahometan im-  
 partiality, can keep the rival Christians from tearing  
 one another's throats. At Damascus the full truth is  
 seen of the inferiority, in every sense, of the Greek  
 Christians to the worshippers of the Prophet. In know-  
 ledge, in intelligence, in temper, in social standing, the  
 Christians are there, quite inevitably, an inferior class.  
 They have a chapel and new church, with a carved and  
 gilded screen; as fine as could be desired; and a grey-  
 headed patriarch, who is borne on the shoulders of  
 his followers when he goes round his diocese, and comes  
 back un molested and inflated with vanity; but he and  
 his flock appear nothing better than idolaters in the  
 presence of the Mahometans, who worship one God in  
 reality and without metaphysical subterfuge; and who  
 are not burdened with a priesthood, like the Russo-  
 Greek priesthood, nor severed from their object of wor-  
 ship by such an intercession. Going forwards towards  
 the Lebanon, one comes upon the traces of the Greek  
 again at Baalbek, where in the most exquisite of the  
 smallest temples the door-posts and the inner walls are  
 daubed with their barbarous and repulsive paintings.—  
 And so on, wherever the mosque and church are found  
 together; and, indeed, where they are no longer found  
 together. At Mount Sinai, the Christians abolished  
 the mosque which once rightfully stood there; whereas  
 there appears to be no attempt of the Mahometans any-  
 where to get rid of the Christian churches.

It will not be supposed that Englishmen have any  
 leaning to Mahometanism; but we doubt whether there  
 is any British traveller or resident who is not conscious  
 of the superiority, architectural, moral and spiritual of

the mosque over the Greek church. No obtrusive priest-  
 hood is there—no mummery—no noise—no obvious su-  
 perstition. The structure is beautiful—the courts  
 are spacious, cool, simple and silent. There is the re-  
 servoir in the midst for ablution; and within there  
 may be some venerated copy of the Koran, some valu-  
 able lamps, and traces of decorations on the walls; but  
 the utmost possible of remoteness from image worship.  
 The houseless poor may sleep on the matting of the  
 mosque—the aged may retire there for quiet—and even  
 children may play in the marble courts. It is the home  
 of the spirit where every one may come to sleep himself  
 in spiritual influences, without hindrance or interven-  
 tion, and where a sweeter income of charity is forever  
 floating round than ever arose from the gold and silver  
 censers of the Greek worship. If it is objected that  
 the worship of the mosques is not Christian, the next  
 question is—what, then, is the worship of the Greek  
 Church? We hear every day at home that the Ro-  
 mish worship is not Christian, and from the very men  
 who want to subordinate the Turkish to the Russian  
 faith. But let it be fairly ascertained what each Church  
 has done to entitle it to honour for its operation on hu-  
 man welfare, and its claim to the highest title we can  
 give. Despite the many errors and sins that have  
 brought about its fall, there can be no question of the  
 bygone services of the Latin Church—of its faith and  
 polity—in enlightening, humanising, and civilizing the  
 most advanced portion of the human race. Western  
 Europe, the vanguard of humanity, owes very much to  
 it, and should remember this the more, the faster the  
 ancient faith decays. Mahometanism is, in its influen-  
 ces, far more like Christianity than home-staying pro-  
 testants could be made to believe. But really, as to the  
 Greek Church, the more nearly it is approached, and  
 the more closely it is studied, the more barbarous and  
 intrinsically idolatrous it is found to be. The Turks  
 are, at all events, no more idolaters than Jews are.—  
 The Greek Christians are as truly idolaters, under  
 every definition of the term, as the old Egyptians or  
 the existing Hindoos. Before Englishmen propose to  
 build them up into an empire, and to erect the Greek  
 Church on the ruins of the mosque, they really ought  
 to go into the East, and see what it is that they propose.  
 Till they have done so, nothing that they say can be  
 worth attending to.—*Daily News.*

### SUPPORT OF THE MINISTRY.

'I am not a Minister, nor the son of a Minister:' it  
 is not from selfish motives then, that I would draw the  
 attention of your readers to the above subject. To my  
 mind, it seems one of the strongest evidences of the  
 low state of religion in the Christian Church, that so  
 many of the faithful servants of God are so inadequately  
 supported. How many a *professing female*, in this  
 city of worldly prosperity, spends in one year, simply to  
 adorn her own person, as much, or more, than the whole  
 salary of many a clergyman in this diocese, having a fam-  
 ily to support. Professing Christians! think of this.  
 Inquire, and you will find it too true. But we will  
 now quote from a man of God, long since gone to his  
 reward, whose large family was supported on a mere  
 pittance—the Rev. Thomas Scott, author of the Com-  
 mentary. He says—'For persons who reap the spiri-  
 tual benefit of the minister's labor, to yield a propor-  
 tion of their temporal goods, as if it were an *alm*, or a  
 great favor conferred on him; for it is at least as much  
 his due as the soldier's or the laborer's wages! How  
 should it be expected that men will give up the pros-  
 pect of lucrative employments, and creditable profes-  
 sions, to engage in this warfare, to labor in the Lord's  
 husbandry, or to feed his flock, if they cannot do it in  
 hope of living by their profession? How can they  
 face the dangers, and endure the hardships of plough-  
 ing up the fallow ground, by preaching to the ignorant,  
 careless and profligate, if pinching want be their only  
 prospect, however diligent and successful they may  
 be? Or how can they minister to the comfort and  
 edification of believers, when they are burdened with  
 debts, destitute of necessaries, surrounded by indigent  
 families, compelled to place their children in unsuitable  
 situations, or driven, themselves, into other employ-  
 ments for bread? How can they but suspect that their