

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Date	MORNING.	EVENING.
11	Trin. Sunday (Gen. 1)	Matt. 3, Gen. 18, John 5
12	St. Barn. A. & Job. 16	Mark 12, Job 17, 18, Cor. 9
13	St. Barn. A. & Job. 19	Mark 13, Job 20, Cor. 10
14	St. Barn. A. & Job. 21	Mark 14, Job 21, Cor. 11
15	St. Barn. A. & Job. 22	Mark 15, Job 22, Cor. 12
16	St. Barn. A. & Job. 23	Mark 16, Job 23, Cor. 13
17	St. Barn. A. & Job. 24	Mark 17, Job 24, Cor. 14
18	St. Barn. A. & Job. 25	Mark 18, Job 25, Cor. 15
19	St. Barn. A. & Job. 26	Mark 19, Job 26, Cor. 16
20	St. Barn. A. & Job. 27	Mark 20, Job 27, Cor. 17
21	St. Barn. A. & Job. 28	Mark 21, Job 28, Cor. 18
22	St. Barn. A. & Job. 29	Mark 22, Job 29, Cor. 19
23	St. Barn. A. & Job. 30	Mark 23, Job 30, Cor. 20
24	St. Barn. A. & Job. 31	Mark 24, Job 31, Cor. 21
25	St. Barn. A. & Job. 32	Mark 25, Job 32, Cor. 22
26	St. Barn. A. & Job. 33	Mark 26, Job 33, Cor. 23
27	St. Barn. A. & Job. 34	Mark 27, Job 34, Cor. 24
28	St. Barn. A. & Job. 35	Mark 28, Job 35, Cor. 25
29	St. Barn. A. & Job. 36	Mark 29, Job 36, Cor. 26
30	St. Barn. A. & Job. 37	Mark 30, Job 37, Cor. 27
31	St. Barn. A. & Job. 38	Mark 31, Job 38, Cor. 28

The Athanasian Creed to be used. Lessons for St. Barnabas, John, Eccles. 10, Acts 14, Eccles. 12, Acts 15 to verso 37.

Poetry.

PAPAL ROME.

Three hundred years of beatific life
 Booked, Luther's living soul hath breathed,
 Ere the last thunder-bolt of truth he hurl'd
 In hand, how fearless! at the heart of Rome.
 Ere, in that world where ransoms'd minds repose,
 Ere priests, and prophets, and the kings of faith
 Gather'd into glory, and await
 Calling life blast which shall rouse the dead,
 Monk of Wittenberg his Master sees
 Worships, waiting for his destined crown.
 Hath the world from sacerdotal chains
 Suffer'd? Is our faith the free
 Fire, and prompted by the Spirit's love
 Guidance, soul and spring of saving truth.
 Of all churches, and the Bible's Lord?
 We slumber; and a carnal rest
 Around us lets the chain of Rome
 Its dark coil, with most consummate ease
 Enshroud. Bled with our self-esteem,
 Envelop'd with intellectual might,
 In Zion see we: while a Foe
 Redoubtless, dragon-eyed, and unappeas'd,
 As ever, watches for the prey,
 His weakness for her sang prepares.

Want a Luther, with a dreadless voice
 To set our modern antichrist, and face
 Of Rome, with all its veil'd array
 To shalt' doctrines of of muster'd lies.
 We bare the heart of blushing Rome,
 We brave England's execrating voice
 To set the priesthood to her dens recoil'd:
 Pope, and popery, with a paley smit,
 By scripture, would for ever shrink
 And gloom to convents, and to cells,
 By nature, and by freemen hurl'd
 From virtue's and from reason's throne.

At our protest were as brave and pure,
 At and martyrs sent, in olden time,
 Their deep hearts against the Man of Sin.
 At is light from flames where Willey died,
 Never suffer'd his immortal death,
 Much of England would her hist'ry read,
 Under as she read, with eye of prayer:
 That light her lethargy awake
 Like, like a giant from his sleep
 Bed, back the Romish chain would fall
 From her limbs of glory dash'd
 We! Then, again that trumpet-cry,
 Like-voice magnanimously bold,
 Of a nation's truthful mind
 Then excited, would once more be heard
 And thunder round the seven-hill'd Seat
 Christ, in peals of dauntless power,
 With Rome, till Rome make peace with God.
 Rev. R. Montgomery.

Religious Miscellany.

RELIGION OF THE CHINESE.

Chinese are, and always have been, as a nation, polytheists. To them there are gods many. In their national capacity, there does not appear ever to have been any recognition of the one only true God, on the contrary, both rulers and people have been idolatrous in us steel, at various times and in various forms, almost all those false gods, or others, which have been and are worshipped by the Chinese. The multiplicity of deified objects has given rise, to the Chinese, to a great variety of religious ceremonies, and has led to the establishment of many diverse sects and creeds. To enumerate all these,—gods, rites, ceremonies, and creeds,—would require many volumes; but a tolerably full sketch, would occupy

many pages, and could hardly fail of being uninteresting to the general reader.

If anybody has leisure and inclination to pursue this subject, in all its dark and misty details, let such take up the mythologies of Egypt, Greece, Rome, and other ancient pagan nations, and only fancy them to be Chinese, and he will have something very like what has been, or is now extant, among the millions of the Middle Kingdom.

The perfect harmony and the perfect unity which run through all the books of both the Old and New Testaments,—the productions of many writers of many ages,—have been noticed often as strong evidence of their high and common origin. No such harmony and no such unity pervade the theological writings of pagan nations. In these writings, however, you have points of resemblance, proving clearly enough that they have all come, not by holy inspiration, but by a corrupt spirit, from the heart of man.

Some of the early Jesuit missionaries are said to have been sorely grieved, on observing the temple service of the Chinese Buddhists, because in it they saw their own ceremonies most accurately exhibited by these bigoted idolaters. There is truly a very close resemblance to Romanism in the Buddhism of China; and well might the Jesuit observe this and be grieved thereat. To say nothing of internal feelings and secret conduct, this resemblance is observable in many things external and public; to wit, in their priests, nuns, temples, altars, lighted candles, dress, processions and images.

There are other Chinese sects besides the Buddhists, which have also their representatives in Christendom. There are, among the multitudes of the Middle Kingdom, atheists, pantheists, and such like, who no doubt could be received in good standing and fellowship, in religious matters, by various classes of free-thinkers in the Western world.

China has not been, and is not now, without her Stoics, and Cynics, her Pharisees and Sadducees, her Skeptics, and Mystics, Materialists and Spiritualists, and I know not how many others. Idealism and Ecticism, or their twin sisters, are well known by Chinese literati. Hegel, Bayle, and Emerson, and men of like genius, if thoroughly read in Chinese lore, could find their equals among the latitudinarians in this Empire.

The orthodox schools, now generally recognized by the Chinese, are three; the Confucian, the Rational, and the Buddhist. In the Confucian school, almost all the literati are found. They are the men of China; and, in matters of religion, are proud, self-conceited, and indifferent. In the school of the Rationalists, are found those who, though making less pretensions to learning than the Confucianists, are equally self-sufficient, and in religion quite as unconcerned and as fully satisfied with their native goodness. The Buddhist school includes within its pale, together with a few who are learned, the great masses of the illiterate. They are the religionists of the land, and are distinguished on account of their devotion to religious form and ceremonies.

While multitudes are close and exclusive adherents to each of these three sects, there are yet not a few who, in profession, seem to stand aloof from them all; and yet others there are, and in considerable numbers, who go to the other extreme, and are at once Confucianists, Rationalists, and Buddhists. The consequence of this is, as we might naturally suppose, that the religion of the Chinese, is a medley, or a congeries, in which are to be found all sorts of things most dissimilar and heterogeneous.

Here, in passing, I would have the reader carefully note these three facts: the Chinese are not without religion, though they are, in matters of religion, without knowledge; and especially are they without any knowledge of their Creator.

Like the Hebrews, the Chinese have in their language no term that exactly corresponds to our word religion. The three sects, the Confucianists, the Rationalists, and the Buddhists, which, we have already noticed, are called *san kiau*, literally the 'Three Teachings' *San* is the common numeral 'three,' and *kiau* means to 'teach,' or 'the things that are taught,' namely, religious doctrines and dogmas, or any system of faith and practice recognized and maintained by the people.

Romanism they call *Tien c. u kiau*, the 'Heavenly

Lord's Religion.' Heavenly Lord is the phrase the Romanists use to translate our word God. Christianity as taught by Protestants, the Chinese call *Ye-su kiau*, i. e. the Religion of Jesus.

Now, such as it is, the Chinese are not without religion. The land is full of it. It has great power, and is very costly; making for its support large demands on the time and resources of both the Government and the people. Besides the three great orthodox schools,—the *San kiau*,—they have many heterodox sects, of which more in the sequel.

But, to proceed to the second of the three facts, there is an essential difference between taking things simply on trust, as the Chinese do in all their religious matters, and receiving them on evidence as intelligent Christians do in all that pertains to their system of faith and practice. I say it with all reverence and deep grief, the Chinese know not what they worship. Nor is this all, or even the worst feature in their religious character; for they not only know not what they worship, but they know not what they believe.

It has been truly remarked of a great logician, that knowledge implies these three things: the firm belief, on sufficient grounds, of what is true. This is a lesson which the Chinese have yet to learn, in regard to many essentials; and especially in regard to the great essential truth, the existence of an Eternal Creator.

Being thus without knowledge in regard to religious truth, their religious phraseology is low. It wants strength, precision, elevation. Their entire ignorance of Jehovah is a great gulf,—a broad and deep abyss, that separates the people of China far from the nations of Christendom. Theirs is the very quintessence of ignorance, binding them down to their low estate, and laying deep the foundation of all sorts of skepticism and false creeds.

Truth and falsehood, virtue and vice, sin and holiness, heaven and hell, gods and demons,—nay, even life and death, and many other familiar terms,—when used by such a pagan people, who have no knowledge in religious matters, convey a sense very different from, and vastly inferior to what they do when employed by the Christian philosopher. All those terms, and many others in the mouth of the pagan, have no such strong and clear meaning as they have in the Christian's vocabulary.

Those who have been early and most carefully educated in the Holy Scriptures, and whose minds have been most deeply impressed with the great facts of revealed truth, best know how far—how infinitely far—short of the reality must be their highest conceptions of the Godhead. For who, by searching, can find out the Almighty.

If thus it is with you, kind reader, with the volume of inspiration in your hands, what must be the notions of deity and divine things entertained by the pagan mind?

It is scarcely possible—to me it seems utterly impossible—for those who from their infancy have been nurtured under the benign influences of our holy religion, to conceive of the deadening effects of paganism on the moral sense of those born and educated under its baleful power. In order adequately to comprehend these effects, one must for a long time have opportunity to observe the constant workings of idolatry, and to mark all its downward tendencies, darkening the understanding, blighting the intellect, and leading away the whole man into abject servitude, worse than Egyptian bondage.

Talk to a pagan Chinese of sin, of sin against God, and he stares at you, and is ready to exclaim, and to ask, "What do you mean? I am not a murderer! I am not an incendiary! I have robbed no man! Where is there any sin in me? And, as for God, where is the God that I have offended?"

The Emperors, in their state prayers, offered in seasons of extraordinary distress, when famine and inundation are abroad, sometimes speak of errors and sins committed in the management of the State; but to sin against a Holy and Divine Being is an idea foreign to all their thoughts.

Now the truth is simply this: The pagan Chinese does not know what sin is, in any proper sense of the term. He knows a distinction between right and wrong, between good and evil, and what it is to sin against the State. But if you speak to him of sin against Jehovah, or against any holy and divine be-