

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
Oct. 25	St. Simon & St. Jude	Gen. 22; Job 1, 21, 22	Gen. 22; Job 1, 21, 22
26	All Saints Day	1 Thim. 2; Rev. 7	1 Thim. 2; Rev. 7
27	St. Andrew	1 Pet. 1; 1 Pet. 2	1 Pet. 1; 1 Pet. 2
28	St. John the Evangelist	1 John 1, 2, 3, 4, 5	1 John 1, 2, 3, 4, 5
29	St. Paul	1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31	1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
30	St. Andrew	1 Pet. 1; 1 Pet. 2	1 Pet. 1; 1 Pet. 2
31	All Saints Day	1 Thim. 2; Rev. 7	1 Thim. 2; Rev. 7

Poetry.

OUT IN THE COLD.

The air is cold, the way is dark and dreary,
The night has come;
I see thee wander, footsore, faint and weary,
Afar from home.

The stars revere, the clouded skies are weeping
Their chilling tears,
Through the thick mists and shadows weirdly creeping,
No dawn appears.

Beset with forms of evil thronging round thee,
O stranger soul,
How canst thou break the spell that now hath bound thee,
In its control?

No light--no hope--Oh hear that soft voice calling
Its tones of love,
Sweeter than sound of silver streamlet falling,
In shady grove.

A Saviour's ear has heard thy mournful story,
It thrilled his heart,
He calls thee--rise, thou new made heir of glory,
Bid doubt depart.

Thou hast a friend, no loneliness and lonely,
Condemned to grief,
That pleading voice is one of mercy only,
Thou hear and live.

Look upward--see, the banquet hall is lighted,
It shines for thee;
The feast is spread--the white-robed guests invited--
All--all for thee!

A happy child, there shalt thou dwell forever
In perfect peace,
Thou rich fruition crown's each bright endeavor
And struggles cease.

Lulled by the music low of life's pure river,
Lie down at last;
Out in the cold--Ah, no, at home forever,
Thy lot is cast.

Religious Intelligence.

(From the Colonial Church Chronicle.)

THE DIFFERENCES AND AGREEMENTS BETWEEN GREEK ROME, AND ENGLAND.

III.—Points on which the Oriental Church agrees with the Church of Rome in opposition to the Church of England.

1. The Church of Greece teaches and practises the Invocation and Adoration of Saints, and especially of St. Mary, though not in the extreme degree to which Rome teaches and practises the same.
2. The Church of Greece, like Rome, teaches and practises the Adoration of Icons or Pictures.
3. The Church of Greece, like Rome, requires her members to confess their sins to a Priest once in the year.
4. The word Transubstantiation is, as we have said, admitted to the Greek Church; but by it she does not understand the Latin doctrine of Transubstantiation, which is only held by some individuals, if held at all. The word has been adopted from the West, but not the doctrine.

IV.—Points on which the Church of Greece stands opposed both to the Church of Rome and the Church of England.

1. The Single Procession. We believe that Greece's doctrine here is wrong. But yet she is more sinned against, even here, than sinning. What Greece originally protested against was not the doctrine of the Double Procession, but the interpolation of the Creed without the authority of a General Council. The case is fairly put in Bishop Pearson's memorable words:—"Thus did the Oriental Church

(* Concluded from last week.)

accuses the Occidental for adding *Filioque* to the Creed contrary to a General Council, which had prohibited all additions, and that without the least pretence of the authority of another Council; and so the schism between the Latin and the Greek Church began, and was continued, never to be ended until those words, *Qui ex Patre Filioque*, or *Filioque*, are taken out of the Creed,—the one relying on the truth of the doctrine contained in those words, and the authority of the Pope to alter anything, the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient Councils. This, therefore, is much to be lamented, that the Greeks should not acknowledge the truth which was acknowledged by their ancestors, in the substance of it; and that the Latins should force the Greeks to make an addition to the Creed without a great authority as hath prohibited it, and to use that language in the expression of this doctrine which never was used by any of the Greek Fathers."

2. The Greek Church administers Confirmation by the hands of the Priest, instead of the Bishop, and does not wait till the child to be confirmed is grown to years of discretion.

3. As to the form of Consecration in the Liturgy, and consequent Oblation, the uses of the Greek and Scottish Churches for the most part agree, while those of Rome and England are in accordance with each other.

4. The Greek doctrine of the Extreme Unction is totally different from that of Rome. Its object, in the Greek view, is bodily cure, and the means thereto, united Prayer of the Priests of the Church, together with anointing; while the Roman practice is to call in but one Priest, and to make the ceremony a Sacrament preparatory for death. The Greek Church cannot, however, be said to agree in the letter on this subject with the English Church, because the latter has, with the omission of miraculous cures given up the ceremony of anointing, which the former characteristically retains.

From the above sketch, compressed as it is in its dimensions, it is easy to see that the points of distinction between Greece and England are as nothing when compared either with the points of difference between Rome and England, or Greece and Rome. Not only are the points of agreement between England and Greece, as opposed to Rome, more in number than the points of agreement between Rome and Greece, as opposed to England, or between Rome and England, as opposed to Greece. But they are also much more important. Nevertheless, the sneer of the Romanists is true, that Greece and England are not in communion with each other; and we must not smooth away the differences which exist between us,—for there are differences, and they are very real.

The English Churchman who goes into a Greek Church cannot feel at home in it. The bowings, the crossings, the icon-worshipping, the nasal drawing out of the prayers, do not make an atmosphere in which he can breathe freely. There is a deadness, a crampedness, a formalism, which heeps ashes on his warm feelings of sympathy. And the *Panaghia* holds a place which he cannot help condemning. Indeed, the ordinary Protestant traveller, who judges solely by what he sees, will come away with no higher respect for the religion of the Oriental Church than for that of Rome,—so painfully do icon-worship, saint worship, bowing crossing, and external formalism impress themselves upon the notice. Further, there is much and deep rooted prejudice in the Eastern mind. So far as they know anything of us they regard us as Lutherans and Calvinists, and Lutherans and Calvinists they look upon as heretics. We must not, therefore, be too sanguine in our expectation of the results which we trust may follow from our being brought into contact with the Patriarchate of Constantinople. The Eastern Church does, it is not to be denied, need a reformation; and until that reformation has taken place, we cannot be altogether at one with her.

But here is the great difference between her and Rome. Rome, as Rome, cannot reform herself.—She has bound herself in iron fetters, and she must stand or fall—and she knows it well—with the false doctrine which she has systematized, and the corruptions which she has authorized. But there is nothing in the principles of the Eastern Church to pre-

vent her reforming herself; on the contrary, her appeal to Scripture and Antiquity would necessarily lead her to lop off all doctrines and practices which, on examination, she found not to be accordant with Scripture and Antiquity. She, therefore, only needs enlightenment, which enlightenment would be at once attained, were the heavy yoke of Mahomedanism withdrawn from her neck; and we should then be justified in entertaining sanguine hopes of an internal reformation of her doctrine and discipline.

Hence we may see our duty at the present time. It is not to attempt to dismember the Greek Church. Whoever does so, sins not only against the unity of the Church, but acts in the most impolitic manner that is possible for the cause of true reform. Rather our duty is to cultivate the most friendly relations with her that we can, without compromising our own principles—to stretch out the hands of brotherhood to her,—to hold up the light of our example to her,—to avoid unnecessarily shocking her prejudices,—to show that there is a bond of union which ought to unite us together, absolutely as two branches of the one church, defensively as opposed to Rome.

We learn, both from the daily and weekly journals, that the political result of the late movement in the East, is an enormous increase of the influence of France. In the minds of the Orientals, the star of England has paled before that of our French neighbors. French nuns are pouring into Constantinople.—Pera and Galata are becoming French,—the power of the English ambassador, who has so long been the ruler of the Sultan, is now sinking below that of the representative of France,—and the leading political journal tells us that we are fairly beaten, and must leave the East to be inspired and revived by French influences, while we confine ourselves to India, Australia, and British America. If this is the case, and unfortunately it is not to be denied, we cannot congratulate English statesmen on such a result of the war in the East. But with the political aspect of the affair we have nothing to do. English Churchmen, however, must not forget the ecclesiastical significance of the events, which are unsatisfactory enough when regarded only politically. French influence in the East, we must ever recollect, while in things temporal it means the spread of the power of Louis Napoleon, in things spiritual is nothing else than the spread of the power of the Pope. The French consuls very likely, very probably, are infidels, or sceptics; nevertheless these same French consuls are as active agents of Pius IX. as the most zealous disciples of the Propaganda—not that they care two straws about dogmas, but religious parties are, above all in the East, political parties; and the Emperor of the French is, both by tradition and interest, the Head and Protector of the "Catholics" of the East, not a whit less than the Emperor of Russia is the Head and Protector of the "Orthodox."

French influence in the East, therefore, translated

* The following letter from Constantinople has just appeared in the *Gazette de Madrid*. We need scarcely say that the Archbishops and Bishops mentioned are schismatical Latin Prelates, and that the Armenians referred to are those who have submitted to the Pope for the sake of obtaining French protection.

"In the capital of Islam, at 1,000 leagues from Versailles, such a picture is more striking than elsewhere, and we cannot but thank Providence for the advantages procured to civilization and to Christianity by the 'Society for the Propagation of the Faith.' It is this Society which alone has supported for the last sixteen years the three Schools at Constantinople, which now reckon 760 pupils, and might be readily doubled, if suitable accommodation could be procured. The books given in price to the pupils were due to the French Ambassador and Monsignor Muscati, Archbishop of Smyrna. The distribution took place on the 23d, in the garden of the Embassy. The ceremony was presided over by the Archbishop of Smyrna, Monsignor Hassoun, Armeno-Catholic Bishop; Troche, Archbishop of Babylon, Slavum, Bishop of Erzeroum; Hertlay, Bishop of Portland, and the Armeno-Catholic Patriarch. There were also present Count de Séger, first Secretary of the French Embassy, General Farnes, and a number of priests of the parishes and Catholic Chapels at Constantinople. A French military band was in attendance. The different works of the pupils, copy-books, drawings, &c., were suspended to the trees; and some of the children recited interesting dialogues with much grace and facility. The majestic appearance of the pontiffs, with their long white beards, the variety of costumes, the light expressed by the pupils, and the enchanting airs of the music, altogether made the scene a most attractive one."