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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. April 18	San. of Eas.	Deut. 4, Acts 10, Dent. 5, James 2
M. 19	1 Sam. 31	11's Eas. 2
T. 20	3 Sam. 2	12' 3
W. 21	4	13' 4
T. 22	5	14' 5
F. 23	6	15' 6
S. 24	7	16' 7
	8	17' 8
	9	18' 9
	10	19' 10
	11	20' 11
	12	21' 12

Poetry.

PRAYER.

Ere the morning's busy ray
Calls you to your work away;
Ere the silent evening close
Your wearied eyes in sweet repose,
To lift your heart and voice in prayer
Be your first and latest care.

He, to whom the pray'rs are
From Heaven His throne
Angels sent by him shall
Your daily labour to defend,
And their nightly vigils keep,
To guard you in the hour of sleep.

When through the peaceful part
The music of the Sabboth bells,
Only tread the sacred road
Which leads you to the house of God;
The blessing of the Lamb is there,
And "God is in the midst of her."

Is the holy altar spread?
True to Him, for you who bleed,
Cleanse from your heart each foul offence,
And wash your hands in innocence,
And draw near the mystic board,
In remembrance of your Lord.

On the appointed sacrifice
He shall look with favouring eyes:
With holy strength your breast inform,
And with holy rapture warm,
And whisper to your wounded soul,
"I will heal thee; be thou whole!"

About your path are comforts shed?
Does peace repose upon your bed?
Lift up your soul in praise to heaven,
Whence every precious gift is given:
And thankful for the mercy show
Love to your fellow men below.

Do woes afflict? Lift up your soul
To Him who bids the thunder roll;
And fearless brave the stormy hour,
Secure in His protecting power,
Who ends distress your faith to try,
And your heart to purify.

And oh! where'er your days be past;
And oh! how'er your lot be cast,
Still think on him whose eye surveys,
Whose hand is over all your ways.

Abrond, at home, in weal in woe,
That service, which to Heaven you owe,
That bounden service duly pay,
And God shall be your strength alway.

He only to the heart can give
Peace and true pleasure while you live;
He only, when you yield your breath,
Can guide you through the vale of death.

He can, He will, from out the dust
Raise the blest spirits of the just;
Heal every wound, hush every fear;
From every eye wipe every tear;
And place them where distress is o'er,
And pleasures dwell for evermore.

Dr. MANS.

Religious Miscellany.

THE THREE-FOLD SAN-TSZE-KING; or, the Trilateral Classic of China, as issued, 1. by Wang-po-keou; 2. by Protestant Missionaries in that country; and 3. by the Rebel-chief Tao-ping-wang. Put into English, with Notes, by the Rev. S. G. Malan, M.A., of Balliol College, Oxford, and Vicar of Broadwindsor, Dorset. (London: Nutt. 78 pp.)

WHAT can this mean? What is the "Trilateral Classic" of China? One could no more guess than one can divine the meaning of San-Tsze-Kiang. It is ignotum per ignotius indeed, and we fear Mr. Malan, or his publisher, must take the consequences, and find few purchasers for a book, the very name of which conveys no idea whatever, except to the in-

stituted. However, we will attempt the office of interpreters.

The "San-Tsze-King," or, the "Trilateral Classic," is the Chinese Primer,—the easy little school-book, corresponding to our lessons in words of one syllable,—a kind of primer, as Mr. Malan describes it, in lines of three letters, (words, notes, or syllables,) which is put into the hands of every child in China on his first going to school. But it is not merely a book for learning to read, but intended, like any of our catechisms, to be learnt by heart, and to convey the most necessary elementary instruction.

Mr. Malan has sent out three of these primers in a literal English translation:—1. That of Wang-po-keou, which is the regular Chinese Primer, being in use in the schools of their own national establishments. 2. That used by the Protestant missionaries in China; the Christian primer, as Christianity is taught by the Protestants in China. 3. Tao-ping-wang, the rebel-chief, whose extraordinary adoption of some facts and doctrines of Christianity has awakened so great attention.

Mr. Malan's object is to enable us to judge of the nature of this extraordinary system from its own authorized documents: and to form an estimate how far it is likely to help, or to hinder, the progress of the kingdom of Christ in China.

It is certainly gratifying to have in one's hand even the first child's book, out of which the millions of the Celestial Empire are taught; so as to compare it with the Protestant missionary teaching, and to see for ourselves what use the new chief makes of our religion.

The authorized Chinese book is a simple instructor in morality and in "common things." The Almighty is neither named or alluded to in it; neither is life after death, nor prayer, nor any religious duty; it is merely "moral."

Here is the beginning,—of man in his natural estate:

"Men at their beginning
are by nature originally good.
By nature they are mutually alike,
but by practice they mutually differ.
If a child be not taught
his nature becomes deteriorated;
but in the way of education
the principal-thing is undivided attention."

Here is the end,—the object for which man should live:—

"When young you learn,
and in manhood also act;
above you, you will have access to the prince,
below you, you will confer blessings on poor people;
moreover your name will be renowned,
your father and mother will be illustrious;
you will shed lustre on your predecessors,
and raise-in-honour your posterity.
Some men leave to their children
gold and abundant wealth;
but I teach children
and leave them one book.
Diligence has merit,
but there is no profit in play.
I warn you of it then:
By-all-means make-every-effort in your power."

2. The Protestant Missionary's "Trilateral Classic," printed by the Religious Tract Society, is a simple statement of God, of the fall, and the corruption of our nature, of life and retribution after death; of Christ, His work and promises; of faith, and the sacraments. We cite the conclusion:—

"You, little children,
ought to pray to Spirit (Shin),
SPIRIT (Shin) is good
and always gives more grace.

Every day early
you ought to pray;
also every evening
you ought not to cease doing so.
First praise Spirit (Shin)
then confess your sins;
pray for pity and mercy,
and then give thanks for favours received.
Have an upright heart,
have a sincere will:
be earnest in your worship,
then your request will be fulfilled.
Let the words in your mouth
agree with your heart's desire;
if those two be opposed,
what will be the use of it?
Have a constant heart:
always fear Spirit (Shin)
and your death; and ye shall have
happiness that ceases not."

In extracting these passages, we ought to say that Mr. Malan wished to preserve as much as possible

the Chinese style, by rendering the text verbally, at the expense of the English idiom. Accordingly he says in his preface,—

"The order and the number of Chinese words in every line have for the most part, been retained, with the addition only of such words as were necessary only to make sense, and which are printed in italics. The following, therefore, is not so much a translation—by which is understood a faithful rendering of one idiom into another—as a rough version open to much criticism, but yet, I would hope, such as to convey a tolerably correct notion of the remarkable language in which the original is written."

In this translation, and the notes attached to it, the writer shows the great evils that result from the adoption of an improper name (Shin) for God, which ought to be Shang-te.*

3. We have the primer or catechism of the rebel-chief, which exhibits his theory in the simplest form. It is simply superadding the assertion of his own divine mission to the historical facts believed by Christians. His catechism begins with our Scripture narrative of the creation, in six days: of the Israelites in Egypt; their Exodus, and the giving of the law: of the coming down of Christ; His life, death, resurrection, and ascension:—

"Then Sovereign SHANG-TE
pitying man-kind,
sent his first-born son,
who came down into the round-world.
He is called YAY-SOO, (Jesus,)
the Saviour-Lord of men.
For to make atonement for their sins
He suffered extreme misery.
Upon the cross-beam
they nailed His body;
and there He shed His precious blood,
to save all men.
After long dead three days,
He again returned to life;
and for forty days
He discoursed on heavenly things.
Then ascending towards heaven,
He commanded His disciples
to make known the blessed news (Gospel),
and to proclaim His written will.
Those who believe shall obtain salvation,
and shall ascend to heaven,
Those who do not believe
shall be punished for their sins first."

But the superadded teaching of the new Prophet is, indeed, destructive of the foundation, for he himself is a second Son of God, who had been sent down to earth, then taken up to heaven, then authorized to deliver and teach the world:—

"But Sovereign SHANG-TE's pity
is like the bottom of the sea in extent.
The devil having injured man,
in an infinite degree;
SHANG-TE was angry,
and sending his-own son,
commanded him to come down to this globe,
after he had first read history.
In the TING-YEW year (1837)
he was received up-into heaven,
where the things and business of heaven
were clearly set before him.
Sovereign SHANG-TE
himself taught and directed him;
he gave him odes and documents,
and imparted to him the true-doctrine.
Te gave him a seal,
and also gave him a sword,
connected with authority and power,
and majesty difficult to oppose.
He commanded him together with his elder brother,
who is YAY-SOO;
to expel impish devils,
assisted by spiritual messengers (angels)."

That his knowledge of Christianity is not derived exclusively from Protestants appears from the words,—

"Then Sovereign SHANG-TE
gave him great authority;
the heavenly mother was kind,
most gracious and loving,
beautiful and noble in the extreme;
that cannot be compared."

But further:—

"Sovereign SHANG-TE
Then came forward
bringing YAY-SOO
with him into this lower globe,
to instruct his son,
to hear and sustain the conflict.
Te has set-up his son
to exist for ever more;
to dispel corrupt counsels,
and to manifest majesty and authority;
so judge and to seal the doom of mankind,
by dividing the good from the bad,
and awarding to them the custody of (earth-prison) hell,

* See Literary Churchman, No. VIII., p. 177.