

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day	Date	Lesson	John	Lesson	Heb.
S. Nov. 29	Advent Sund.	Leviticus 16	John 1	Leviticus 21	Heb. 1
M. 30	St. Andrew Ap.	Leviticus 17	John 2	Leviticus 22	Heb. 2
T. Dec. 1		Leviticus 18	John 3	Leviticus 23	Heb. 3
W. 2		Leviticus 19	John 4	Leviticus 24	Heb. 4
Th. 3		Leviticus 20	John 5	Leviticus 25	Heb. 5
F. 4		Leviticus 21	John 6	Leviticus 26	Heb. 6
S. 5		Leviticus 22	John 7	Leviticus 27	Heb. 7

\* The Athanasian Creed to be used.

## Poetry.

### GOD LIVETH EVER.

God liveth ever!  
Wherefore, soul, despair thou never!  
Our God is good, in every place  
His love is known, His help is found.  
His mighty arm and tender grace  
Bring good from ills that hem us round.  
Easier than we think can He  
Turn to joy our agony  
Soul, remember 'mid thy pains,  
God o'er all forever reigns.

God liveth ever!  
Wherefore, soul, despair thou never!  
Say, shall He slumber, shall He sleep,  
Who gave the eye its power to see?  
Shall He not hear His children weep  
Who made the ear so wondrously;  
God is God; He sees and hears  
All their troubles, all their tears,  
Soul, forget not 'mid thy pains,  
God o'er all forever reigns.

God liveth ever!  
Wherefore, soul, despair thou never!  
Those whom the thoughtless world forsakes,  
Who stand bewildered with their woe,  
God gently to His bosom takes,  
And bids them all His fulness know.  
In thy sorrows' swelling flood,  
Own His hand who seeks thy good,  
Soul, forget not in thy pains,  
God o'er all forever reigns.

God liveth ever!  
Wherefore, soul, despair thou never!  
What though thou tread, with bleeding feet,  
A thorny path of grief and gloom,  
Thy God will choose the way most meet  
To lead thee heavenwards, lead thee home.  
For this life's long night of sadness  
He will give thee peace and gladness.  
God o'er all forever reigns.

## Religious Miscellany.

### CHRISTIANITY IN CHINA.

THE burning of the European factories in December last has entailed a loss on literature, by the destruction, of the only set of Mantchoo printing types—the only complete one, it is said, in existence. The same catastrophe has stopped the publication, for the current year, of a very useful little work called the *Hong Kong Almanac*, an invaluable repository of statistical and general information, the possession of which, moreover, used to be regarded as an indispensable appendage to foreign residents in the Celestial Empire. I had myself intended to draw upon this treasure, in order to qualify the results of my own experience with the conclusions arrived at by others on the same subject, and thereby correct any misconceptions that might arise from imperfect information, a fallible judgment, or bias in favor of one's own opinions. As matters stand, however, I have to fall back upon the *Shanghai Almanac*, which has the demerit—to one, at least, not connected with the North—of dealing only in local topics. From the missionary intelligence furnished by the publication I gather that the Church Missionary Society employs two evangelists in this important town, and from other sources I learn that the number of clergymen representing our great Missionary Society in China amounted in 1855 to eight, distributed as follows in the five open ports:—

At Canton	None.
Amoy	None.
Fuchuan	Three.
Ningpo	Three.
Shanghai	Two.

Three excluding two parts and the colony of Hong Kong from the operations of the Society. In Hong Kong, however, the Anglican Church is represen-

ted, though not in her missionary capacity, by the Colonial Chaplain, the Rev. J. J. Irwin, and by the Chaplain to the Forces, the Rev. M. C. Odell. By the evacuation of the factories the foreign residents have been deprived of the valuable services of the Rev. J. H. Gray, Consular Chaplain at Canton. With the advent of peace, however, this gentleman, it is to be hoped, will be able to resume his duties.

At Amoy the Anglican Church is unrepresented. I regret to say; and I trust I shall not be deemed uncharitable if, in stating what I believe to be the truth, I assert that the Church Catholic is misrepresented in that quarter. The list of missionaries at Amoy includes no priests possessing Episcopal ordination save some who rejoice in the rather anomalous title of *Portuguese Roman Catholics*. The London Missionary Society contributes at one blow to the confusion of the Chinese mind and the dissemination of the Dissenting element, by sending out two gentlemen authorised to teach and to preach, so far as that body can confer such a commission.—Lord Shaftesbury is, I believe, a leading member of this Society, and no doubt his leadership can satisfactorily settle with his conscience how he, a member of the Church of England, and, it is to be presumed, a man of education, can bring himself to countenance the establishment in China of a Christian body with which neither Ignatius nor Irenæus, neither Ambrose, Augustine, or Athanasius could co-operate or communicate. I do really think that the principles and doctrines of the Church of England, faithfully and feelingly laid before them, would produce a lasting impression on the Chinese. But, as Christianity is propagated at present among the heathen, it is, humanly speaking, impossible it should create anything but despair and bewilderment in the majority of instances. I have been told—*non meus hic sermo est*—on the very best authority, that some of these (I say it with all respect) uncommissioned missionaries have done more harm than good by charging at once into the thick of Poperly, and thereby endlessly perplexing converts of every hue—from those who are taught to venerate "our Lord the Pope," to those who offer incense at the shrine of Calvin and Beza, and who, because they have strained the extreme tenets of these great men and have wholly eschewed their opinions when tending to moderation, call themselves Calvinists, and under the folds of the mantle of their master, hide "the multitude of sins."

The mischievous consequences that are sure, unless overruled, to result from indiscreet efforts at conversion have been well exemplified in the case of a remarkable man, Tao Ping by name, and by profession Emperor of Nankin and a claimant for the crown of China and Tartary. It is well known that a loud flourish of trumpets, some years since, announced the conversion of this well known personage. The change was attributed to a tract. Indeed, I don't think that any conversion or sincerity in religion could possibly be complete without the intervention of a tract, or some diluted little essay, which, if uttered from the pulpit, would act as a speedy soporific on the hearers. I have not seen the publication in question, and cannot say how far the sentiments it enunciated warranted the "development" of "Christianity made easy," or "every man his own minister," issued by Tao Ping to his fellow converts a short time after his conversion.

In this document he apologetically alluded to the changes that had occurred in Church and State, and modestly announces to his co-religionists his commands, *eloquar an sileam*, his blasphemous rescript, that his own name should be coupled with that of the Supreme Being in the public devotions of a Church organised under Dissenting influences, and I may add, I hope without offence, hallucinations.

But some persons may say that as I scatter my censures so freely, I should suggest some remedy for this disastrous state of things. Strictures on the indiscretions of individuals or public bodies will not propagate the Gospel in Cathay. The objection is a reasonable one enough, and I shall endeavour to answer it satisfactorily.

I don't think that anything short of that effective organisation, suggested by Dean Trench, based upon

the system pursued in the catechetical schools of Alexandria, would make any sufficient headway against the notorious indifference and frivolity of the Chinese in all religious concerns. "Neither gratitude for favors received, nor appreciation of the greater boon sought to be conferred, has yet awakened a responsive chord in the hearts of this apathetic people." Such is the testimony of Dr. Hobson, medical missionary at Canton from the year 1839 to the commencement of the recent disturbances in that quarter.

One of two conclusions, then, is inevitable.—Either the right chord has not yet been struck, or the man who can sweep the strings has yet to come; for no person who believes the Bible will maintain a third theory, that the chord that will respond to religious impressions is wanting in the Chinese bosom. The religious element is there, not dead but dormant, awaiting the touch of the charmer. Send out, as the Canon did in the days of her first love and purity, highly cultivated and well drilled students of the Gospel, men who with a little experience will be competent to cope with the sly and sarcastic natures of the East, and who, with God's blessing on their labor, will be enabled to plant in China a native church which will "strike root downwards, and bear fruit upwards," and against which no "gates of hell shall prevail."

But, pending this to be wished for consummation, "How," to quote the words of England's Duke, "is the Queen's government to be carried on? How are the interests of the Mother Church in the East to be conducted until she is in a position to send out her well trained antagonists to the contest in which the Church militant is, and will be, engaged until she merges into the Church triumphant? I do not know of any course more natural or less liable to objection than to coalesce with those Christian bodies already established in the East, which hold the same views and pursue the same objects that we do. For identity of interests and sentiments is a sure basis of amity and union.

"*Idem velle atque idem nolle ea demum firma amicitia est.*" Now in the Episcopal Church of America we find that ecclesiastical and evangelical purity which we look for in vain in the religious bodies of the Continent, or in that many headed monster thing called, in England, Protestant Dissent. The Protestant Episcopal Church in America, the Church in Scotland, and the Church of Ireland, are essentially one in religion, in language, and race. The Church in America admits, in the preface to her Prayer Book, that "to the Church of England she is indebted, under God, for her first foundation, and a long continuance of nursing care and protection." There exists, then, between us and this noble daughter of the Church of England, not merely the essentials of a durable coalition, but the prospects of being able to combine with mutual advantage the headquarters of the Protestant Episcopal Church in Shanghai; there they have established, under Episcopal control, eight missionaries, including four missionaries and a medical man. Why not, then, place Shanghai under the jurisdiction of Bishop Boone, and supply him, from time to time with men and money, as our means will permit, or his necessities require?—Surely our object cannot be to have two Bishops in Shanghai; one owing allegiance to the Church of England, and the other, in the words of his own Prayer Book asserting that "he does not differ from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require." If the principles of the Church of England are propagated, it matters little whether the missionary is a subject of Queen Victoria, or records his vote for a temporary Sovereign.

There is, I see, another missionary agency in China, representing the Methodist Episcopal Church in America. The name is indicative of more sanity and greater fidelity to the principles of John Wesley than we expect to find in the followers of that great man in England. What the minute points of difference are that keep alive in America two such bodies, I cannot say; I have, however, known a clergyman belonging to that persuasion use, without scruple, the Prayer Book of the Protestant Episco-