

# The Church Times.

"Evangelical Truth--Apostolic Order."

XI

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.		EVENING.	
		1st	2nd	1st	2nd
Jan.	10	Isaiah	66	1st	8
	11	Genesis	18	2nd	9
	12		22	1st	10
	13		23	2nd	11
	14		24	1st	12
	15		25	2nd	13
	16		26	1st	14
	17		27	2nd	15
	18		28	1st	16
	19		29	2nd	17
	20		30	1st	18
	21		1st	2nd	19
	22		2nd	1st	20
	23		3rd	2nd	21
	24		4th	1st	22
	25		5th	2nd	23
	26		6th	1st	24
	27		7th	2nd	25
	28		8th	1st	26
	29		9th	2nd	27
	30		10th	1st	28
	31		11th	2nd	29

## Poetry.

### COMPENSATIONS.

A LAY FOR THE TIMES.

LET us be cheerful,  
Whate'er be our burden;  
Life is not all travail,  
There's a sunny side,  
Vernal zephyrs blanch  
Winter's frosts afar;  
Midnight's spectres vanish  
With the morning star.

Every deep depression,  
With its chills and blights,  
Has a compensation,  
In the neighboring heights,  
Birds of plumage plainest  
Lift the sweetest song;  
Pangs that rack the keenest  
Seldom tarry long.

Of the richest uses  
Come from humblest things,  
As the marsh produces  
Tribes of brilliant wings,  
Larks at heaven's gate singing,  
Bustle in the corn;  
Mountains proudly springing,  
Were in valleys born.

Churn'd in one churning sea,  
The providence of God,  
Threw upon the shore  
So rich a booty;  
Yields us fruits of good,  
Wisdom, self-denial,  
Strength and solitude.

Haven's once did cater  
To Elijah's need;  
And gave for Peter  
Tribute-money paid.  
There's a charming story,  
How the widow's cruse,  
Blest by proper holy,  
Poured an overplus.

Thorniest afflictions  
Sharpest have been;  
Healing has been  
Mitigating pain.  
See the Angel's light,  
With the shining sword;  
Ever at hand,  
To the Name of God!

'Tis a sign of beauty,  
Which no one can see,  
Brawny as a giant,  
Thoughtful and smart,  
Courage, firm and patience,  
Philosophy,  
In the most vexations,  
Like the Rainbow shine.

—N. Y. Observer.

### Religious Miscellany.

#### NEW ECCLESIASTICAL TERMINOLOGY.

The inroads of modern pedantry upon the sacred language of devotion and theology are rapidly becoming so serious that it is quite true that the attention of divines of learning and influence were directed to their suppression. Should the developments and philological novelties of which we speak continue much longer, nearly all the books of our older divines will become unintelligible and out of date. Hooker, Andrewes, Pearson, Bramhall, and Boveridge would be amazed out of all reason, could they glance over some recent books and newspapers, and find clergymen and writers of the English Church adopting literally the phrasology of Rome, or sliding familiarly into the cant of Puritanism; and this in spite of our having in the authentic documents of the Church a nomenclature thoroughly expressive, unexceptionable, and all sufficient. Few persons will deny that the language of the Prayer book ought to indicate the tone, and supply the principal terms, to be used in writing or speaking on theological or ecclesiastical matters. Of

course, the wider the range of theological enquiry, the less will be the sufficiency of the language so afforded, but it is undeniably good so far as it goes. And it is unwise, undutiful, pedantic, and mischievous to attempt to unsettle it, to weaken its significance to the people by the introduction of fresh terms, and the substitution of a language wholly unknown to the Church since the reformation. This adoption of Roman theology has become at length the sign of a particular party in the Church who are endeavouring to pave the way for union with Rome by weeding out the distinctive terms of the Anglican Church, and familiarising the English ear with the language of the Roman books of theology and devotion. Take, for instance, at random, some of the later numbers of the *Union*. We find both in the articles, for which the conductors are, and in the correspondence, for which they are not, responsible, the use of language quite unknown to the documents of the Church, and inharmonious with her tone and teaching. Some terms are entirely derisive, and are intended as mockeries of some of our services, or parts of them. Thus the portion of the Communion office usually read when there is no celebration, was profaned some time ago by the epithet of "Table Prayers;" and in an article in a recent number this part of the service is stated as being "known" as "Table Prayers." Now, except by the undutiful writers and a few of their admirers, the objectionable expression has certainly not been adopted, and we trust the reverent spirit of our fellow-Churchmen that it will never become general. But the impropriety of attempting to bring it into use remains the same. Then what are we to say to the substitution of the term "Mass" for the Holy Communion? Yes, this is now the acknowledged terminology of our *Union*, and we read of "High Mass," "Low Mass," and "Missa Sicca," as if they were thoroughly well known in the Anglican Church as a proper part of her service. Then some writers who contend that it is proper and desirable that, on certain occasions, some of the congregation should remain during the celebration of the Holy Communion without receiving, express themselves by the thoroughly Roman term "hearing Mass." Now, too, we begin to hear of "Servers at the Altar," and town and country clergy keep up an animated correspondence discussing whether such "Server" should or should not be a communicant. And one goes so far as to say that it does not signify whether the "Server" be a communicant or a non-communicant, man or boy, so that he be not a woman! Another recommends the compilation of a book to be called "Rules for Serving," and the *Union*, in an editorial note, promises with exemplary alacrity that one shall be "put in hand" immediately. As if our own Prayer book had not already provided all that was necessary in her own rubrical directions! In connection with this we may cite other expressions, which, though they may be found in some patristic writers, and writers of a later date who have imitated their model, are certainly out of place and date in the English Church at the present time. The "Sacrament of the Altar;" "the Adorable Sacrifice;" "the Holy Sacrifice," and the like, are good and proper expressions in their proper place; they are equivalents for the technicalities approved by the Church, but ought not to be used in lieu of them; and the attempt to oust the terminology of the Anglican Prayer book by the introduction of that of the Missal needs only to be pointed out to meet with the severe censure of all loyal Churchmen. Observe, we are not denying the propriety of using those expressions in certain cases, but we maintain that it is wrong to use them in the way in which they are used by the writers to whom we have alluded. Then where do we find in our Prayer book the authority for "the Ordinance of Penance," which is said in the last number of the *Union* to be essential to any successful exertions for the recovery of sinners. We might proceed to amplify instances, but these may suffice to indicate a growing evil, against which the clergy should be on their guard.—*Literary Churchman.*

That life that shall never end must begin here; it is the new spiritual life, of which the Word of God is the immortal seed.—*Leighton.*

#### INDIAN MISSIONS.

"A polished Brahmin or a polished Mahometan is not a savage still," as we have heard; any more than were the educated hearers of the holy Apostle on the Areopagus. I well remember standing on the banks of the sacred stream with an old pandit, a gentle and most learned Brahmin. It was the festival of the goddess Doorga, images of which were being carried in boats, and then cast into the river. I pointed to them, and said to my teacher, "Dwiya! behold your gods!" "My gods!" replied the venerable Brahmin; "no! these are not my gods. Those are for the ignorant multitude, but my god is not that." And he then quoted those beautiful lines of Manu, on the Creation (*Sanhita*, i 5-7):—

Asididam tamobhutam, etc.  
This world was as yet in darkness, imperceptible, undiscoverable by reason, indiscernible, as if it were altogether asleep;

Then He who exists by Himself, the Most High, who is Himself imperceptible, made the world, composed of great elements, perceptible. He the Almighty showed Himself, and dispelled the gloom.

He, whose nature is beyond our reach; whose essence escapes our senses; who is indiscernible, but eternal: He, the All-pervading Spirit, whom the mind even cannot grasp, even He shone forth Himself.

"That is my God," said the Brahmin. And surely such a man, in advance of Epicureans or Stoics, is not a savage. Nay, he is not far from God, after whom he feels, if happily he may find Him. It is then for us to give him a hand, in friendship and in love, and to bring him by gentle dealing to the light of truth.

And as to Buddhists, what Christian missionary could hear an Arhat or a Tat'bagata quote from his sacred texts such words as these (*Dhammapadam*, *Loka*, 168, &c.):—

Uttithe, na ppamajeyya, dhammam suchatitam chare  
Dhammachari sukham seti asmin loko parafalhi cha.  
And habhuto ayam lokko, tanuk'etha vipassag;  
Sakunto jalamutto va appo saggaya gacch'hati.

"Let a man arouse and exert himself, and lead a virtuous life; for the virtuous man secures for himself happiness in this world and in the next."

"For 'This world is enveloped in blindness. Few, few there are in it who rise to heaven as a bird escaped from a net.'"

without longing to give the sound principle of the fear of God and faith in Christ to that man, who only requires them to be one with ourselves? Surely such men are not "savages;" far from it. They are not far from the kingdom of Heaven; and they are to be brought to it as St. Paul did. Missionaries, then, like the holy Apostle, are also to be learned in the "poets" and writings of the people they address; and meeting them, as the Apostle did, on their own ground, they are to bring them over to their side, to the worship of the true God; first from their own books and then from the Word of God. They are, in short, to look first for points of agreement, and not of disagreement, with those to whom they preach Christ. The lines above quoted are a drop only from the ocean of such lore enshrined in Indian writings; those must be sought and studied, and used in time and place with tact and judgment, as St. Paul did at Athens. He has set an example for all missionaries to follow.

But, as regards Mahometans, I fear little can be done among them, until their day, like that of the Jews, is come. Their case differs from that of Brahmins or Buddhists, who, owing to the nature of their creed, are more easily converted than Mussulmans. These have articles of creed in common with Christians, and thus causes their implacable enmity towards them. They are more fanatics than religionists; but the days of their imposture are numbered; and then it will disappear like a morning mist in the brightness of eternal truth.

One word more about caste, and I have done. As long as there is a scrap of Sanscrit literature, or one Brahmin left in India, to hand down the tradition—so long, also, will Hindoo society be divided into four principal castes, of which the Brahmin is first. This division into caste forms part and parcel of the nation, and no law, no coercive measure, will eradicate it. On the contrary, the more opposition is made to it, the more will Hindoos cherish it. Nothing but Christian principle will teach a Brahmin that he and a Sufra are brethren; and to that wholesome influence alone must that result be