

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
1. Septuagesima S.	Gen. 1. Mar. 12	Gen. 2. 2 Cor. 8
2. . . . .	Num. 11	Num. 22
3. . . . .	10	14
4. . . . .	10	17
5. . . . .	20	21
6. . . . .	21	21
7. . . . .	24	25
8. . . . .	24	Gal. 1

a To verse 20. b Begin verse 20.

## Poetry.

### GLORY.

BY THE REV. J. H. CLINCH, OF BOSTON, U. S.

I saw him, like the eagle, spring  
Forward on bold unwearied wing;  
The Alps' rough barriers rose in vain,  
His ruthless progress 'to restrain.  
O'er their eternal snows he soared,  
And on the vine-clad valleys poured  
His legions, victory-flushed and bold,  
Young, but in deeds of daring old.  
I marked him on Arabia's sands,  
And Egypt's fair and fertile lands;—  
The hot soil drank the hotter blood,  
Which round him flowed in ceaseless flood,  
And still unhurt through all he passed,  
The red Simoom,—War's redder breath,  
Breathing genius of the blast,—  
The fiery blast of rage and death.  
Then, in old Winter's strongest hold,  
I saw him brave the piercing cold;  
From the burning city driven  
To face the unsheltered frowns of Heaven  
He marked his legions, rank by rank,  
As the whirling drifts they sank,  
Orately perished 'd heap on heap,  
Where the Cossacks' tempest sweep,  
Yielding from that whelming tide  
Down, as again the world forgot,  
One in the misery he had wrought,  
I read for his broken heart a grave,—  
Not in the blazing battle's shock,—  
Not in the onset of the brave,—  
But on a prison rock!

And is it glory, then, to spread  
Leth's breast with millions of her dead?  
To drive the dagger from his heart,—  
The peasant from his blazing cot,—  
To mow the field with fiery shot,  
And crush the hungry lands with death?  
To fill the cities with dismay,—  
The homes of men with mourning wail,—  
To drive the young,—the fair,—the gay,—  
Ereless and wanderers far away,—  
While "leaden rain and iron hail"  
Sleep all they loved or prized from earth!

So, is it glory? Such the name  
The world's dark desolators claim:  
But glory, truly understood,  
Lies in the actions of the good,—  
Whoes with him, whose ready arm  
Sets to destroy not, but to save,—  
To shield the oppressed and weak from harm,  
To snatch the sufferer from the grave;—  
His the glorious, and the brave;—  
And HOWARD'S deeds shall live in fame,  
When ages of oblivion's dust  
Do brazen monument shall rust,  
That bears NAROLSON'S name.

Island of Newfoundland.

## Religious Miscellany.

### CHINA.

The following extract from the Charge of the Bishop of Victoria, gives his Lordship's views of the Chinese insurrection, and of its bearing upon the religious aspect of that great Empire:—  
"The religious aspect of this native movement is more intimately concerned. And here it is so important to exercise a prudent caution, neither to be too much of a matured Christianity on the one hand, nor identifying Protestant missions with indiscriminately on the other. The rebel leaders are evidently men in earnest. Their unpar-

ing destruction of idols—shocking the minds of the common people generally, and of the female population universally—would be impolitic in men with less lofty aims than those of a reformation of the national religion; and strikingly exhibits their own belief in their divine mission to extirpate image-worship and to propagate the knowledge of the one true God. Their compulsory prohibition of opium-smoking, and their threatened exclusion of this contraband article from the country, preclude the supposition of their being actuated by a selfish and calculating policy: bringing them into danger of eventual collision with foreigners, as well as pledging them to an onslaught on the most cherished sensual habits of their countrymen. They appear to be animated with all the religious fervour which inspired Mahomet in his course of victory; and to be untainted with the austere morality which soured and incensed the Puritans against their absolute adversaries. To expect from men of whom we have as yet no certain knowledge that any of them have been baptized—who have no spiritual teachers—whose knowledge of Christianity is derived more from the Old Testament than the New—whose views of religious zeal and political propagandism appear to be drawn rather from the warlike example of Joshua at the head of the armies of Israel, than from the writings and sufferings of Paul the apostle of Jesus Christ—to expect from such a body of men a perfect exhibition of the gentle, forgiving spirit of the Gospel, and a full harvest of the fruits of the spirit of holiness, is to measure them prematurely by the standard of well-instructed Christians, and to apply to them the rule of long-established Christian communities.

"Amid all the error, the enthusiasm, the fanaticism and the intolerance, which are perceptible among them, they have given forth in their public manifesto to the reading population of China, sentiments and views of moral and religious truth such as have never before sounded in the ears of this people.

"It is a mark of no inconsiderable progress in this people to find the former half of the Book of Genesis, translated by the late Dr. Gratzoff, republished in the Insurgent Host, and bearing the imprimatur of T'haeping-wang as Emperor; the words 'Volume the First' leading to the supposition that other portions of the sacred record have been published, or are in course of publication. It is no slight event in the history of the world to find a Chinese claimant of imperial dignity taking up the work of the British and Foreign Bible Society, and publishing the Holy Scriptures for his followers.

"The 'New Calendar of the T'haeping Dynasty' proclaims to the people of China—hitherto the dupes of necromances, or the slaves of good and evil omens, and of lucky and unlucky days—that prayer for the Divine blessing sanctifies every day as alike fortunate:—

"Whoever truly venerates our heavenly Father, the supreme Lord and great God, is under the protection of Heaven, and can engage in his duties whensoever he thinks proper. Every occasion, therefore, may be considered as prosperous and favourable."

"During the season of drought, we have of late witnessed around this city propitiatory offerings to the 'Dragon-Prince of the Eastern Sea,' sanctioned and commanded by the ruler as a means of obtaining rain. But the 'Imperial declaration of T'haeping-wang,' a document said to be written by the leader of the rebellion himself, thus assails the prevalent superstition:—

"In later ages we have unprincipled men falsely declaring that the Dragon of the Eastern Sea can produce rain; whereas this Dragon of the Eastern Sea is nothing more than a transformation of the King of Hades. This King of Hades is no other than the old serpent, the devil, who transforms himself in a variety of ways to deceive and entrap the souls of men."

"In their published comment on the Ten Commandments, the thoughts and intents of the heart are recognized as among the spiritual requirements of God's law. 'Lustful imaginations'—'amorous glances'—'libidinous songs'—and their common incentive, the 'smoking of foreign tobacco' (opium)—are among the enumerated ways of transgressing the seventh commandment.

"An acknowledgment of the universal prevalence of sin seems to be shadowed forth in the following extract from 'The Book of Religious Precepts of the T'haoping Dynasty:—

"Who has ever lived in the world without offending against the commands of Heaven? But until this time no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man, and from henceforth whosoever repents of his sins in the presence of the great God (Shang-to), and avoids worshipping depraved spirits (Shin), practising perverse things, or transgressing the divine command, may ascend to heaven and enjoy happiness for thousands and myriads of years, in pleasure and delight, with dignity and honour, world without end."

"Then again, of a purely and inadequately as the divinity and atonement of Christ are sometimes alluded to throughout the writings, we may recognize in the following passages a groundwork of essential truth, on which the glorious superstructure of that doctrine, in all its full proportions and completeness, may be built by the foreign missionary instructor. The *Ode for Youth*, intended to be committed to memory by every child in the insurgent camp—and in the event of their triumph, probably by the child of every official throughout the empire—contains the following lines on—

"NEVERNESS TO JESUS.

"Jesus, his first-born Son,  
Was in former times sent by God;  
He willingly gave his life to redeem us from sin.  
Of a truth His merits are pre-eminent.  
His cross was hard to bear;  
The sorrowing clouds obscured the sun;  
The adorable Son, the honoured of heaven,  
Died for you children of men.  
After His resurrection, He ascended into heaven,  
Resplendent in glory, he wields authority supreme.  
In Him we know that we may trust,  
To secure salvation and ascend to heaven."

"Still more wonderful is the clear exhibition of the way of salvation and redemption through Christ in the following—'A Prayer for a Penitent Sinner.' Among the multitude of those who have been familiarized from infancy with the doctrines of Christianity, how large a portion would probably state their view of salvation less clearly:—

"I, thine unworthy son (or daughter), kneeling down upon the ground, with a true heart, repent of my sins, and pray Thee, the Great God (Shang-to), our Heavenly Father, of Thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the Divine commands; earnestly beseeching Thee, of Thy great favour, to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven. May I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (Shin) nor practising perverse things, but obeying Thy divine commands. I also earnestly pray Thee, the Great God, our heavenly Father, constantly to bestow on me Thy Holy Spirit, and change my wicked heart. Never again allow me to be deceived by malignant demons; but perpetually regarding me with favour, for ever deliver me from the evil one. And every day bestowing on me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven, through the merits of our Saviour and heavenly Brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is in heaven, that His will may be done on earth as it is in heaven. That Thou wouldst look down and grant this request is my heart's sincere desire."

"In this extract from 'The Book of Religious Precepts of the T'haoping-wang Dynasty' we have a clear recognition of the guilt of sin, the duty of repentance, the atonement of Jesus Christ, the need of a new heart, and the work of the Holy Spirit in renewing and purifying the soul for heaven."

"The emperors of China have been remarkable for their absurd claim of extravagant titles and relationship to Heaven. The rival emperor declares that Wang (King), and not Shing (Holy), nor 'to (Emperor or Potentate), belongs to him; for the latter term belongs only to the great Supreme Being (Shang To):—