

The Church Times.

J. C. Cochran---Editor.

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Calendar.

CALENDAR WITH LESSONS.

DATE	MORNING.	EVENING.
May 21	1st Ep. East. Deut. 8; Matt. 12; Deut. 9.	1st Cor. 4
22	2nd Ep. East. Deut. 10; Matt. 13; Deut. 10.	2nd Cor. 12
23	3rd Ep. East. Deut. 11; Matt. 14; Deut. 11.	3rd Cor. 1
24	4th Ep. East. Deut. 12; Matt. 15; Deut. 12.	4th Cor. 13
25	5th Ep. East. Deut. 13; Matt. 16; Deut. 13.	5th Cor. 14
26	6th Ep. East. Deut. 14; Matt. 17; Deut. 14.	6th Cor. 15
27	7th Ep. East. Deut. 15; Matt. 18; Deut. 15.	7th Cor. 16
28	8th Ep. East. Deut. 16; Matt. 19; Deut. 16.	8th Cor. 17
29	9th Ep. East. Deut. 17; Matt. 20; Deut. 17.	9th Cor. 18
30	10th Ep. East. Deut. 18; Matt. 21; Deut. 18.	10th Cor. 19
31	11th Ep. East. Deut. 19; Matt. 22; Deut. 19.	11th Cor. 20

Prayer Tables--From 7, 12, 21--From 24, 27, 198. The Athanasian Creed the usual. a to verse 41 b to verse 17

Poetry.

"THE THREE CALLS."

THIRD HOUR.

Oh slumberer! arouse thee! Despise not the truth;
Give, give thy Creator the days of thy youth;
Why standest there idle! The day breaketh--see!
The Lord of the vineyard is waiting for thee!
"Sweetest spirit by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy, and earthly love;
Scarcely yet has dawned the day,
Sweetest Spirit, wait, I pray."

SIXTH AND NINTH HOURS.

Oh slumberer, speed thee! The morn' wears apace;
The squander no longer thy remnant of grace,
But haste while there's time! with thy Master agree;
The Lord of the vineyard is waiting for thee!
"Gentle Spirit, prithee stay,
Brightly beams the early day,
Let me linger in these bowers;
God shall have my noontide hours;
Chide me not for my delay,
Gentle Spirit, wait I pray!"

ELEVENTH HOUR.

Oh slumberer, arouse thee! Thy morning has pass'd;
Already the shadows are lengthening fast;
Escape for thy life! from the dark mountains flee;
The Lord of the vineyard is waiting for thee!
"Spirit, cease thy mournful lay;
Leave me to myself, I pray!
Earth has flung her spell around me,
Pleasure's siren chain hath bound me,
When the sun his path hath trod,
Spirit, then I'll turn to God!"

Back! borne on the wind is the bell's solemn toll;
The mournfully pealing the knell of a soul--
Oh woe that despised the kind teachings of truth;
And gave to the world the best hours of its youth;
The Spirit's sweet pleadings and strivings are o'er;
The Lord of the vineyard stands waiting no more!

Religious Miscellany.

THE DAY OF HUMILIATION.

There are few more familiar lines in the works of a religious poet than those which commence with the words, "The truth, however, is, that a man and a woman need something more than a triple defence of a righteous cause whereby to ensure success. There must be added a dependance upon the support of God, without which the warriors' arms, though they reckon by millions, may be paralyzed, and they count for nothing more mighty than chaff before the breath of the wind. History abounds with examples which show us that the most terrible over-throw have been endured by the most numerous of armies; and multitudinous hosts have perished under the weapons of a few brave and righteous battalions who acknowledged that their courage was nothing unless heaven aided them. This sentiment was reiterated, no doubt, from many a pulpit on the day of humiliation and prayer, when churches and chapels and squares were crowded by the loyal and the pious; and the mansions alone displayed a traitorous contrast by the silence of their pulpits and the non-attendance of the day.

It is, not uncommon, exception, the bearing of a solemn fast on Wednesday was one of striking solemnity. Every man felt that even a righteous war was a

calamity, and therefore a judgment. It must not be supposed that, because we are authorized to draw the sword, heaven has therefore no controversy with us. The sum of individual offences constitutes national sin; and too much of this is upon our conscience to allow us to hope that we are necessarily exempt from judgments. The pages of the prophets are eloquent with denunciations against crimes which call down the wrath of God upon an entire people. Of these crimes we have been guilty; and, though the cause be just in which our armies and fleets go forth to battle, and as we hope, to triumph, yet even victory is not to be purchased but by a world of calamity and disaster. Chastisement must come before reconciliation: ultimate glory can only be reached by a shedding of much blood: tears and suffering will therefore follow in many a home; and, albeit at the expense of much wealth that will extinguish the fires at many a hearth, and at the cost of many lives whose violent ends will bring worse than death to many desolate mourners at home, although at a vast outlay like this, we may purchase a modicum of glory and future securities of peace, yet the victors will return home with their blades covered with crape; and if they come with laurels on their brow, they will be greeted by thousands whose significant emblem will be the cypress.

But whether victory or defeat crown for us the coming gigantic struggle, the observance of Wednesday was imperative as it was universal; for we will do the Roman Catholics justice by recording that, although some of their ecclesiastical superiors were too malignant to aid in the spectacle of an entire nation humbling itself before the throne of God, yet the Romanist tradesmen kept their places of business closed; and the Popish warehouses had more than the ordinary daily attendance of persons employed in private devotion.--London Church & State Gazette.

£1,500 REWARD.

- £1,500 will be given in the following sums:--
- £100 Reward will be given to any person who can produce the whole of the Roman Catholic Rule of Faith.
- £100 To any person who can produce the Traditions of the Church of Rome, and prove them to be genuine, authentic, and divine.
- £100 To any person who can produce the Unanimous Consent of the Fathers in the Interpretation of Scripture.
- £100 To any priest who can produce an Infallible Interpretation of the Holy Scriptures.
- £100 To any person who can tell where the Infallibility of the Church of Rome is to be found.
- £100 For the best method of discovering the True Church without the exercise of Private Judgment.
- £100 For any command of Christ or his Apostles forbidding the people to read the Scriptures.
- £100 For any command of Christ or his Apostles to adore the Host, or bow down to Pictures or Images.
- £100 For any command of Christ or his Apostles to ask the Intercession of the Virgin Mary.
- £100 For any command of Christ or his Apostles to ask the Intercession of Saints or Angels.
- £100 For any command of Christ or his Apostles to take away the Cup from the Laity in the Sacrament of the Lord's Supper.
- £100 For any command of Christ or his Apostles forbidding the Clergy to marry.
- £100 For any Passage of Scripture requiring us to believe the doctrine of Purgatory.
- £100 For any command of Christ or his Apostles to say prayers in a language not understood by the people.
- £100 For any passage of the New Testament where any minister of the Church of Christ on earth, as such, is called officially a *hieruus*, or sacrificing priest.
- £100 To any Roman Catholic, Pope, Bishop or Priest, who can prove infallibly that he and all his predecessors up to the Apostles were duly ordained, or have ever rightly administered any true Sacrament, supposing the Roman doctrine of Intention be true.

The above sums are offered in a spirit of kindness and respect to the members of the Roman Catholic Church, and will be most thankfully paid to any one who can produce the things required, on application to the Rev. S. B. ARDSON, Rector of Barric.

MR. LAYARD.--At a meeting in which he was presented with the freedom of the city of London, Mr. Layard said, in regard to his Assyrian researches:--
"Doubtless if I had undertaken these excavations and researches with no other end than that of gratify-

ing an idle curiosity, or any ordinary spirit of enterprise, I should be utterly unworthy of the honour you have shown me. I trust they were embarked in for a higher motive. Archaeology, if pursued in a truly liberal spirit, becomes of the utmost importance, as illustrating the history of mankind. I confess that, sanguine as I was as to the results of my researches amongst the ruins on the Tigris and Euphrates, I could not, nor, indeed, probably could any human being, have anticipated the results which they produced. I do not say this in self-praise--I consider myself but as an humble agent, whose good fortune it has been to labour successfully in bringing about those results. I could not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of prophecy, and to illustrate the meaning of Scripture. But who could have believed that records themselves should have been found, which, as to the minuteness of their details and the wonderful accuracy of their statements, should confirm almost word for word the very text of Scripture? And remember that these were no fabrications of a later date, in monuments centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them."

THE DUELLIST AND THE MISSIONARY.

We are indebted to the *Presbyterian* for the following admirable passage:--

The willingness to shoot or be shot at seems to be the acknowledged standard of courage with what are styled "men of honour." If they are not ready to go to this extreme, they must, at least, make such demonstrations as imply a meeting at the pistol's mouth. Such courage, we cannot help thinking, is of a very questionable kind, even if the sending or accepting a challenge was always the forerunner of actual hostilities, the antagonistic parties being often driven to these measures through terror of what they regard as public sentiment, or whilst smarting under supposed injuries, or in the heat of passion, and the affair hurried to a termination before time has been allowed for coolly looking danger in the face. A duelist therefore, is by no means of necessity a man of courage.

True heroism is often shown in a far higher degree by men who know nothing of the falsely called code of honor. We witnessed a ceremony, within a few days, which illustrates this fact. At a meeting of one of our Presbyteries a young theological student was licensed to preach the gospel, preliminary to his embarkation to labour as a missionary in Africa. His talents and adaptation for occupying an important position at home--the endearments of kindred and friends, the comforts of civilized and Christian society, and indeed every motive which relates to this world, might lead him to shrink from his proposed undertaking; whilst his contemplated field presents no earthly attractions. He must there meet barbarism in its darkest forms; he must enter upon the arduous and thankless work of teaching to the most degraded savages a religion which they do not understand, and to which they would be hostile if they did; he must breathe an atmosphere tainted with pestilence, and fix his abode in a soil which, with but few exceptions, has been the grave of every white man who has set his foot upon it. This enterprise, too, is the result of no hasty intention formed under a temporary excitement, or whilst in ignorance of what must be braved. The young missionary has long known the worst. In full view of what awaits him, his resolution has been formed. In his coolest moments it has been once and again reconsidered and reviewed; and now calmly, but firmly, he comes forward and voluntarily offers himself as a missionary to carry the gospel to that dark land, ready to meet all the dangers, and with an early death a most staring him in the face. This is heroism indeed.

Again, but a few years since, almost the whole Christian world was startled with the appalling intelligence that a young American missionary to China, son of a former United States Senator, and an eminent servant of the Presbyterian church, had been murdered by Chinese pirates under the most affecting circum-