

# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 26, 1858. NO. 60.

## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. Dec. 10	8 B Advent	Isaiah 23	Acts 10
M. "	"	47	17
T. "	"	49	19
W. "	19 Emb. Day.	61	19
T. "	"	63	20
F. "	21 St. Thos. Em. D.	65	21
S. "	22 Ember Day.	66	22

\* One of the Ember Week Collects to be used on this day and each day in this week.

## Poetry.

### ST. AUGUSTINE'S VISION.

Loos'd St. Augustine o'er the sacred page,  
And doubt and darkness overspread his mind;  
On God's mysterious being thought the sage,  
The triple person in one Godhead joined;  
The more he thought, the harder did he find  
To solve the various doubts which fast arose,  
And as a ship can by impetuous wind  
Tossed where chance's darts his body throws,  
So tossed his troubled soul, and nowhere found repose.

Heated and feverish then he closed his tome  
And went to wander by the ocean side,  
Where the cool breeze at evening loved to come  
Murm'ring responsive to the murmur'ing tide.  
And as Augustine o'er its margin wide,  
Strayed, deeply pondering on the puzzling theme,  
A little child before him he espied;  
In earnest labour did the urethra seem,  
Working with heartine close by the soundly stream.

He looked and saw the child a hole had scooped,  
Shallow and narrow in the shining sand,  
O'er which at work the laboring infant stoop'd,  
Still pouring water in with busy hand.  
The Saint addressed the child in accents bland:  
"Fair boy," quoth he, "I pray what art thou?  
Let me its end and purpose understand."  
The boy replied—"An easy task 'tis,  
To scoop the water out of the ocean's breast."

"Oh foolish boy," the Saint exclaimed, "to hope  
That the broad ocean in that hole should lie."  
"O foolish Saint," exclaimed the boy, they scope  
Is still more hopeless than the hole I ply,  
Who thinks to comprehend God's nature high,  
In the small compass of that human wit.  
Sooner, Augustine, sooner far shall I  
Continue the ocean in this basin slight,  
Than finite minds conceive God's nature infinite.

—Episcopal Recorder.

## Religious Miscellany.

### THE DOOM OF ISLAMISM.

It is a well known fact that the followers of the false prophet have always had the gloomy apprehension that their religion sooner or later would come to an end. Indeed, they seem never to have relied upon its own vital power for its continued existence, so much as upon the bad understanding, the quarrels, and destructive wars of Christian nations among themselves. This state of things, so unnatural and so unchristian, and yet so long continued, however disastrous, led the Moslems to believe that there was a bad angel among Christians, the enemy of peace and prosperity, whom they called the *Strange and powerful Spirit*, who, kindling the fires of revenge and ambition in the hearts of great men, draws from their hearts what is good in their belief in order to involve them in perpetual discord and war. While this state of things continued, the Turks promised themselves security to their empire and religion, and the mufti and priests, when they prayed in their mosques on Friday, asked the Prophet to continue the enmities and quarrels among Christian friends, since they were of such manifest advantage to the Moslem.

Still their own prophecies, whatever their nature, and origin, do not promise them perpetual empire or an imperishable religion. Farther back than the strange sights which are reported to have occurred in Medina in the year 1620, I find the following prediction, which is preserved in their own books:

"Our Emperor shall come; he shall possess the realm of an infidel prince; he shall take the Red Apple, and make it subject to his power. If at the seventh year of his command, the Christian's sword doth not advance, he shall rule unto the twelfth year: he shall build houses, plant vines, compass in gardens and hedges, and beget children. But after the twelfth year that he hath held the Red Apple, the

Christian's sword shall appear, and put the Turk to flight."

The following is the interpretation of the oracle given by the Moslems themselves ages since: By the "infidel prince," they understood a Christian prince; and by the "red apple" an imperial town, strongly fortified and important, in which and elsewhere the Turks should "build houses," that is, convert Christian temples to the use of the Moslem worship. "Planting vines" signified the extension of the Turkish empire, and the planting of colonies. "Compassing in gardens" meant that they should fortify the towns which they had taken from their enemies, and "begetting children" signified the propagation of the Mahometan religion far and wide in Christian countries. "But after the twelfth year," &c., meant that within a certain time best known to God, his Divine Majesty opening the eyes of his clemency upon Christians, will harmonize and unite the will of their princes, and kindle their affections with holy zeal, and blessing their arms, make them victorious over the Turks, whom he will drive out of the East, and chase back into *Scythia* from whence they came to be a scourge to Christendom; and then will the Turkish Empire and the Moslem religion fall together.

Such were the strange predictions of the Moslems nearly two hundred and fifty years ago, when their fulfillment seemed to be among the things the most improbable, and preserved in books of that date now come forward with a voice like that of God, and these predictions have an echo in every Moslem's breast, whether he is intelligent or ignorant, who from observation of passing events or from a certain mysterious presentiment of his blind nature, sees the day of Islamism coming, and is not slow, if sad to confess it.

DIPOSA.—The earthquakes which have reduced the city of Aleppo to a heap of ruins, and which I have before informed you, were repeated on the last day of the month of June, destroying to a considerable extent the new habitations the unhappy inhabitants had again erected. Several shocks were also experienced in the month of July. Thus this frightful and desolating phenomenon had been continued from February 17 to the last day of August, a period of above 6 months, and the end may not be yet. As a matter of science, the fact is worth relating. Though earthquakes have never been destructive on Mount Lebanon, while they have been followed by desolation at its base in various directions, an old Druse, who resides in a village 3,000 feet above the plain, informs me that he well remembers that once as he was walking on his terrace, some thirty years ago, a shock was so violent that he thought his house was about to fall.—*Corresp. of N. Y. Journal of Commerce.*

### SCOTLAND.

The condition of the Episcopal Church of Scotland, and recent transactions therein, are worthy of notice in our columns. Much has been doing of late; and her ministers and adherents are encouraged by the existing aspect of affairs. In the diocese of Edinburgh and Glasgow, Bishop Trower has succeeded in re-organising, with every prospect of success, a mission in the thriving town of Castle Douglas, and various contributions have been received for the erection of a church, a site for which is expected to be given by a landed proprietor in the neighbourhood. The endeavour is noticeable as being the first step taken towards the revival of the ancient diocese of Galloway. At Galashiels, the Bishop also preached on occasion of the first anniversary of the erection of the church, and a large number of the influential gentry of the neighbourhood were present on the interesting occasion, which was followed by an entertainment given to the visitors, the clergy, and the school children, at Galahouse. Kelso, Melrose, Hawick, and Jedburg, Kilmarnock, and Selkirk, and Lanark have also been scenes of Bishop Trower's labours this season; and his triennial visitation was held in St. Mary's Church, Glasgow, on Wednesday, the 29th of August, at which twenty-six clergy of the Diocese were present. The charge was chiefly devoted to a review of the internal affairs of the diocese, and a consideration of the means whereby the labours of the clergy may be rendered more effective. In 1837 this diocese was separated from that of Edin-

burgh, the first Bishop being the late highly esteemed Dr. Russel, author of a number of able and popular works, and himself a fine specimen of Scottish ecclesiastic. During Bishop Russel's episcopate ten congregations had been added to the number of those previously existing, and ten others have since that time been formed; while within the last seven years fourteen clergymen have been added to the number of those who formerly officiated within the bounds.

The Annual Synod of the diocese of Moray and Ross was held at Inverness on the same day, when the Bishop delivered an interesting address, giving an account of the proceedings during the past year. One additional mission had been commenced, and the number of candidates for confirmation, many of whom had joined the Church in mature years, considerably exceed that of previous years. A conference of the laity in the diocese has also been held, whom the Bishop addressed in forcible terms on the subject of the very scanty allowance on which most of the clergy of this diocese were compelled to exist, and also directing the special attention of the conference to the importance of taking into early consideration the best means for raising parsonage-houses for those charges where none at present exist; suggesting likewise, as a matter seriously calling for early consideration, the desirableness of restoring the ancient system of maintaining the clergy before the existence of endowment, viz. the establishment of a Diocesan Fund, from which the clergy might be paid, and thus placed in a position of greater independence as regards their flocks. An important principle, our readers will at once see, is involved in this proposal.—*Toronto Church.*

### EVANGELICAL PREACHING.

THAT dry, doctrinal preaching, of which we have heard much in our day, that talks about the glacial Saviour's worth, and power, and attributes, with all the nice discrimination of a medical professor, but never offers Him fully and simply to the sinner's soul, as his Divine remedy, with the affectionate interest and skill of a "beloved physician"—which describes man's sorrows and guilt, and condemns him for them, in hard terms of sentence, and even seems sometimes to glory in the skill and power with which it can be done, but never takes him gently by the hand to bring him to Christ, or, in the administration of the loving Spirit, to wipe away the tear of grief, or smooth the furrow of deep conviction—ab, all this is not evangelical preaching. We have heard a deal of this deal, unsympathizing preaching, and sometimes have felt as we should, perhaps, at witnessing the professional dissection of a child or a father—our very affection for the subject making us into the more the dead and heartless skill with which the demonstrative manipulations were displayed. We can bear downright legal preaching, moral preaching, formal preaching, with more patience than we can a dry, dead, evangelical, doctrinal preaching. The one has the apology of manifest ignorance. The other has the condemnation of light without love; intellect, without heart; a scripture without a spirit; a mere voluntary conversion of the life-giving message of salvation into the dry and hard club of Moses, which could knock the man down, and leave him for dead, but could do no more. We once heard one of these formal evangelicals, who dealt damnation round the land with as much apparent delight as some of the sermons of Jonathan Edwards, express his great desire to be "a faithful, pungent, Gospel preacher." A pungent Gospel preacher! Sharp honey! Bitter water! Acrid emollient! It was a singular combination indeed. He attained the violence which he called pungency. But, we fear he never knew the Gospel which "binds up the broken heart, and gives the oil of joy for mourning." We knew another one of this stamp, who travelled our land with a terrific sermon upon Judas. He preached it once for a good old earnest lover of the Saviour in our ministry. After church, a poor old woman came up in great excitement to her pastor, and said, "I will never hear that man again." "Why," said her venerable pastor, "because he said Judas has gone to hell, and I'm glad of it." This was her practical digestion of his hard and un pitying spirit, in dealing with the wretched and the lost.—*P. Churchman.*