

The Church Times.

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Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
March 17. Sunday in Lent.	Exod. 8. Luke 24.	Exod. 5. 1. Thes. 4.
" 18. "	Joel 2. John 1.	Joel 2. 2. Thes. 1.
" 19. "	" 19. "	" 19. "
" 20. "	" 20. "	" 20. "
" 21. "	" 21. "	" 21. "
" 22. "	Judges 4.	" 4. 1. Tim. 1.
" 23. "	" 6.	" 6. 2. Tim. 3.

Poetry.

THE BEAUTY OF LIFE.

Life is beautiful; its duties
Cluster round each passing day,
While their sweet and solemn voices
Warn to work-to watch-to pray,
They alone such blessing forfeit,
Who through sloth their spirits cheat,
Or, in selfish stupor sitting,
See the rust their armour eat.

Life is beautiful; affections
Thrill with joy its golden string,
In its opening blossoms nestle,
Birdlike 'mid its branches sing,
Smiling rock its cradle slumbers,
Guard with pride its youthful bloom,
Fondly kiss its snow-white temples,
Dew the turf that decks its tomb.

Life is beautiful, with promise
Of a crown that cannot fade:
Life is fearful; with the threatening
Of an everlasting shade.
May no thoughtless worldling scorn it,
Wandering wide in folly's maze;
Duty, love and hope adorn it,
Let its latest breath be praise.

Religious Miscellany.

UNFULFILLED PROPHECY.

In approaching the "Time of the End," we have the Deluge, and the destruction of Sodom and Gomorrah set before us as types of the final judgement—"we say final (says the writer), because it is clear from St. Paul's epistle to the Hebrews, that there is one more shaking to be looked for; and this final judgement will resemble the deluge in the universality of its purifying effect, and will resemble that of Sodom in its destroying that portion of the earth which has been the especial scene of wickedness, and where God had been the most openly rejected, blasphemed, and defied—namely, Rome and the Papal States."

With regard to the period of this last manifestation, no very great difference, in point of time, seems to exist among the various interpreters of prophecy. If you adopt the chronology of Clinton, it will occur A. D. 1863; at the same time, after due consideration, we are inclined to recommend the demonstration of the Rev. G. Stanley Faber, in his "Sacred Calendar of Prophecy," which may briefly be summed up thus—that the prophetic period of 1260 years commenced in the year 604, or probably 606; because the grant of Phœnix—(of the supremacy to the Pope conceded by Justinian in 533)—in the latter year, may be viewed as the official sealing on the part of the head of the Roman empire. In this interpretation, the period in question would of course expire A. D. 1864-1866—strictly, however in 1864. "Meanwhile (says Mr. Faber, in a letter to the editor of the *Church of England Quarterly Review*), the two years thus obtained will be identical with the 'Time of the End,' and will be occupied by the expedition of the wilful Roman King at that precise declared time, as foretold in Daniel xi. 40-45; and will be synchronically occupied with what St. John calls the 'War of Armageddon.'" The "Sacred Calendar" was first published in 1827, and a second edition in 1844; and Mr. Faber affirms that, between both periods, nor till this day, has he had reason to alter any of the opinions he had first expressed. In a recent publication, dedicated to Sir Henry Martin, and with reference to his "Calendar," the octogenarian interpreter says—"You, at your age may well live to see the fearful events, which, if I mistake not, are now coming rapidly upon us. I on the contrary in my

eightieth year, shall most probably be taken away from the evil to come. That evil is coming I have no doubt; but it is introductory to great good." The reverend author then adds that some good men have imagined that, by the gradual increase of knowledge and religion we shall glide, as it were, imperceptibly into the promised purity and felicity of the thousand years. But prophecy speaks a very different language. "Our Augustan stable must be essentially cleansed before the world can be fit for the reception of a pure universal Church, and the appointed instrument of cleansing is widely spread tribulation."

At the same time, the author of the "Retrospect"—a work most impressively written, and evidently deserving deep attention—gives a stream or chart of Daniel's prophecy of 1,260, 1,290, and 1,335 years; dating from the edicts of Justinian (whereby the Church was subjected to the civil power of the Papacy) in 532-3, and ending A. D. 1807. He sets forth that during the space of the twenty years from 1847 to 1867, the various acts preliminary to the coming of the Lord shall take place; that Antichrist shall arise and afflict those who shall be still faithful upon the earth; and that the period shall terminate in his destruction and the settlement of the tribes of Israel in their own land, and finally shall introduce that period called "blessed," when Christ shall cause all wars to cease, and establish His reign of righteousness over the whole earth. During the progress of the "Retrospect," which was published in numbers commencing in 1845, it created a considerable sensation, and objections were raised against the boldness, breadth, and peculiarity of style, and the author's manner of treating his subject; but it may now be safely concluded that his defensive observations at the time were perfectly correct—namely that the object of the work was not an attempt to put forth novel interpretations, but rather an arrangement of those already furnished, and generally admitted to be sound by the majority of the students of prophecy. We will only add with respect to the author of this valuable work, that so long ago as 1846 (while Louis Philippe was the popular King of the French) he foretold the speedy resurrection of the Napoleon dynasty, for which he was assailed on every side. Nevertheless, although the Napoleon himself has not arisen from the side of the pit as was predicted, all the world knows that his heir and representative appeared on the stage at the appointed time, and is at this moment treading the footsteps of his illfated predecessor, and, most probably, hastening the accomplishment of the events attendant on the "Time of the End."

With respect to these events, Mr. Faber says that there is considerable reason to believe (from Daniel vii. 9, 10; Zachariah xiv. 1-5; and Revelation xix. 11, 12), that the final destruction of the irreclaimable Anti-Christian confederacy will be effected by volcanic agency; and he interprets the event as about to take place in Palestine in the vicinity of Jerusalem, the Mount of Olives, and the Dead Sea; and, moreover he adds that, from the last chapter of Zechariah, no person can be blamed for expecting a *literal*, though only a *temporary*, manifestation of the Lord on the summit of the Mount of Olives; while another hypothesis has been thrown out by other interpreters—viz., that Rome itself may become literally the lake of fire (Rev. xix. 20); since all travellers agree in representing the whole district as one vast accumulation of sulphur and volcanic materials, which only wait the divine fiat to become Etna, Vesuvius, and Lipari, combined into one vast conflagration.

In conclusion, we may now point to the fact alluded to in the "Retrospect" that the whole of Europe is at this moment one vast theatre of conflicting spirits—of absolute rulers—pretended liberals, and furious fanatics. Men's hearts seem conscious of an impending change—some mighty crisis at hand—which shall alter the features of society, and develop some momentous era in the history of the world. Whether this change is to be effected through volcanic agency, or by the baleful perfection to which the military art of destruction has now been carried, we dare not refuse to admit the solemn declaration that just previous to the "Time of the End," there shall be a time of trouble, such as never

was since there was a nation.—Correspondent Church and State Gazette.

PREACH PLAINLY.

How comes it to pass that some men are successful in reaching the hearts and understanding of the poor? Let us ask and endeavor to answer this question, so as to lead ourselves, as much as possible, into the same happy art. First of all, may it not be that they have deeply studied the apostolic rule, "to condescend to men of low estate," not indeed by putting on for the occasion a sort of proud humility, which at once defeats and disappoints its wearer; but through drinking largely of the Spirit of our Divine Master, who made himself of no reputation, who took upon himself the form of a servant, who became poor, that through his poverty we might be rich. "The rich man is wise in his own conceit, but the poor that hath understanding searcheth him out." May not another reason be, that the sort of men of whom we are speaking, are more free and sociable than others with those poor, whose souls they seek to save? They enter more habitually into their homes,—they take a deep interest in their welfare,—they converse more freely of their affairs, both temporal and spiritual,—they gradually and naturally fall into the use of such language, and words of expression and illustration, as most readily reach the understanding of the men with whom they have to do. Thus their eloquence becomes of a higher order, for instead of preaching to the level of the understandings of only one class of hearers, and those the most sophisticated, they preach and teach what can be understood and appreciated by all.

Such was the eloquence of prophets and apostles, and such, pre-eminently, the eloquence of Him "who spake as never man spake." He himself described the excellency of his eloquence, when he summed up the evidence for John the Baptist with these words—"The poor have the Gospel preached to them." Yet his preaching was, at the same time, adapted for princes and governors, for Scribes and Pharisees, for Pilate and for Nicodemus. What cause for thankfulness have we, that when it pleased God to give us our authorized version of his Holy Scriptures, he should have raised up men so learned and so wise, that following in their Master's footsteps they clothed their translation in that simple and majestic language which comes home at once to the heart of our Queen VICTORIA, and her most unlearned subject! What comfort also do we all receive from being able to join in common, in the use of the plain and unassuming language of that which is truly called our book of Common Prayer!

In the recently-published memoir of the Rev. W. A. B. JOHNSON, missionary of the Church Missionary Society at Sierra Leone, the following testimony to the manner in which our book of Common Prayer affects, not only a plain and godly minister, but the spiritual though unlettered worshippers, is thus recorded:—Lord's-day, July 30, 1820.—Divine service at half-past ten. I read the prayers as usual, and DAVID NOAH responded with the whole congregation: I must confess when I read some of those beautiful and spiritual prayers, I could have wept. There appeared a holy awe throughout the congregation. I saw one woman, while she repeated the prayers, especially that part—'Lord, have mercy upon us! Christ, have mercy upon us!' weeping bitterly. After the prayers were read, I preached on Rev. iii. 19.—'As many as I love, I rebuke and chasten: be zealous, therefore, and repent.' In the afternoon I expounded, and asked questions, on 1 John iii. 3-10.

What are the causes of the universal popularity of JOHN BONYAN'S *Pilgrim's Progress*? One cause is its plain and intelligible language; the purity of its English, where every word is a word in common use, yet clothing wholesome teaching, lofty thoughts, and spiritual-mindedness: contrasting with many a tract, sermon, or book, now handed to the unlearned, filled with words of modern coinage or foreign importation, often put together in sentences beyond the grasp of ordinary comprehension.

We teach both young and old to read the Bible, and to commit texts or chapters to memory, and thus make