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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	June 22	Gen. 22	Gen. 22
M.	23	St. John's	St. John's
T.	24	St. John's	St. John's
W.	25	St. John's	St. John's
Th.	26	St. John's	St. John's
F.	27	St. John's	St. John's
S.	28	St. John's	St. John's
S.	29	St. John's	St. John's
S.	30	St. John's	St. John's
S.	1	St. John's	St. John's
S.	2	St. John's	St. John's
S.	3	St. John's	St. John's
S.	4	St. John's	St. John's
S.	5	St. John's	St. John's

The Anniversary of the birth of our Lord Jesus Christ.

Poetry.

PATH OF LIFE.

This way of Christian leads through deserts dreary,
And thorns is their road;
The mountain heights are fearful steep, and weary,
By which they rise to God.

But traveler, falter not!—God's hand extended
Shall guide and strengthen thee;
Look onward!—Where their earthly course is ended,
The crown of glory see!

The prize full well deserves thy utmost striving;
Not worthy to compare
Are trials which, ere to the goal arriving,
The faithful pilgrims bear.

Through life's straits would I still, uncomplaining,
A narrow way pursue—
What joy and thank, when, to its end attaining,
I reach the garland too!

Oh now, while faith before my thoughts is bringing
The victor's happy crown;
My raptur'd soul her flight from earth is winging
Up to the Saviour's throne.

Religious Miscellany.

GEORGIA—A DAY ON THE OCEAN.

Seldom can we tell in this world what God intends for good and what for evil. When the morning after the fearful hurricane of 1854, the devoted missionary to the negroes upon the great Ogeechee, the Rev. William C. Williams, saw his Mission Church levelled with the ground and its fragments literally scattered to the winds, his heart sank within him, and he felt that God had laid his hand heavily upon him.

But the missionary felt that something must be done at once. So soon as the condition of the country would permit, for this disaster occurred in the midst of the fearful pestilence which ravaged Savannah and Charleston in 1854, Mr. Williams determined to make an appeal in behalf of his mission. This was done, and the result of his effort was the consecration of the New Church by Bishop Eliot, on the 10th of February. The news had been circulated far and wide, up and down the beautiful river upon whose banks the building stands.

When we reached the Church, we found it a very neat and well finished edifice, capable of containing about 300 persons fitted up with all the convenience necessary for a comfortable place of worship.

As soon as the candidates for baptism have arrived, the baptismal service was commenced in the church by the missionary reading from the chancel as far as the prayer of consecration. A procession was then formed, the Bishop at the head, and the congregation moved, singing, "Soldiers of Christ, arise," to the place appointed for immersion. It was really a beautiful sight; the ministers of God leading the van; the candidates following clothed in white; the rear brought up by a long train of earnest, happy looking servants shouting out the praises of the Lord as only negroes know how to do it. Arrived at the great font of nature, the Rev. Mr. Williams walked up to his armpits in the water, still very cold from the late bitter weather. The Bishop read the prayer of consecration, and Mr. Williams baptised by immersion the candidates whom he had prepared for the sacrament. Never was I more struck with the argument against immersion as inconvenient than upon this occasion, but so ingrained is immersion into the hearts of these people that it cannot be dispensed with. By the time the baptism was over an immense crowd was collected, and still were they coming from every direction, by land and water, servants and owners, all mingling together in one tribute to the occasion. Had any one

doubted the interest of the planters in the religious instruction of their negroes, they might have been this day satisfied of their mistake. Many of them were present, with beaming, happy faces, rejoicing in the spiritual welfare of their people. The church was very soon crowded to its utmost extent, and with great difficulty was the aisle kept vacant for the movement of the procession. As large a congregation was seated around us within the church, and when the Bishop moved from the vestry, he passed through the dense masses of people, until received at the entrance of the Church by the individuals appointed as officers of the Church by the missionary. The service was read by the Rev. Mr. Williams, as was also the sentence of consecration. The building was consecrated under the name of St. James' Church, Great Ogeechee, and long may it stand a light among these Gentiles, who are now flocking as doves to their windows.

At the close of the morning prayer, the candidates for confirmation were invited forward, when one hundred and forty-eight presented themselves. As they rose, it looked as if all the congregation was about to move forward. It was an affecting sight to see so many dedicating themselves to the Lord, most of them in the prime of life, and thus rewarding the faithful and enduring devotedness of their pastor. After ten years of hard work Mr. Williams is now reaping the fruits of his persevering faith, and henceforward his labors will be cheered by the sympathy and affection of a devoted flock. Confirmation is taking a strong hold upon these people, and they are beginning to recognize it as an institution of the Bible. As one of them said, with a patronizing air, to Mr. Williams, "Parson, when the Bishop first talked to us about confirmation, I did not believe in it much; but afterwards I studied it in my Bible, and parson, it's da, it's da, parson."

With the episcopal blessing was dismissed this throng of truly interested and earnest worshippers, and soon were they seen in happy groups scattering homewards, some by land and some by water. The last object that greeted the eyes of the writer of this article, was a large flat floating down with the current of the Ogeechee, through the sunshine, filled with servants singing at the tops of their voices, "When I can read my title clear," while in the centre sat their mistress in a large arm chair, with a parasol held over her, enjoying it to the full extent of spiritual pleasure.

And has not all this its moral? Truly it has, and it is this, that the religious element ought to be introduced much more than it is in the management of our slave property, for it conduces more than anything else to their contentment and peace. It fills the vacuum of the heart and transfers hope for them to a truer and higher sphere! Besides the duty which the planter owes to the souls of his fellow-creatures, it should be very much to his happiness, as master, to mingle the spiritual element largely with his management.—*Southern Episcopalian.*

PROSPECTS OF CIVILIZATION IN TURKEY.

Passing by the fact that in Turkey, as in every country, there is a strong anti-reformation party, set on retaining the "ancient regime" with all its obstructive and unprogressive adjuncts, easily roused by fanaticism against any propositions emanating from Western Gaiours and "unbelievers," we may observe that there is much in the religious character of the Moslems to hinder them from readily embracing the civilization of our Christianity. With all his superstition and blind fatalism, his love of external ceremonies and "legal" modes of worship, the Osmanli is religious. With him religion is not a weekly but a daily principle—something that absorbs his mind, fills his thoughts, governs his transaction of life, and essentially characterizes even the minutest details of his ordinary habits. A recent writer observes that the absence of all glaring vice, even among the lower orders, save those which they have inherited from their more civilized allies, speaks volumes for the Turkish people. A Turk never gambles, never fights, never blasphemes; is guiltless of murder, innocent of theft, and has yet to learn that poverty is a crime, and that a rich man should shut his door on the poor. Their probity used to be proverbial; and though tolerating polygamy, they were notorious

for their condemnation of orgies and dissipation. They are restrained by their very religion from intoxicating drinks—the bane of European society, and the first fruits of their "civilization" which Europeans contrive to introduce into every country with which they hold intercourse. What, then, have they to gain (in their own ideas) by exchanging those moral and religious characteristics for a civilization which will naturally offend their prejudices by displacing the Koran; by presenting to them the worship of three Gods (their view of the Trinity); which will bring in its train religious laxity, and individual debauchery in its professors; which will rudely assail their deeply-seated contempt for all learning which is not contained in, or founded on, the Koran; which will force upon them, as one of the chief elements in their "progress," views of natural science which they will only be too ready to pervert into dead materialism; and which will attempt to humanize them by a love for those decorative and constructive arts which contribute so greatly to the development of a people's imagination and taste, and which will deal a blow at the very foundation of their religion in its special condemnation of prohibitions against all painting and sculpture, representing either the human form, or any natural substance whatever.

What has Western Christianity to give them in the place of that unostentatious piety, general moral tone, and domestic character, which belongs to the Osmanli? Is the religious conduct of those who will fair in a Moslem society, in the future intercourse of Western Europe with Turkey, likely to impart very ennobling and elevating views of "Christian civilization?" Or is it not rather to be feared that the prospect of converting the Turks to the faith of Christ will be hopelessly obstructed, and our own religion scandalized by the general conduct of our people? The conduct both of our troops and of the civil servants of this Empire in India, has long been one of the greatest difficulties in the way of turning the natives of that country from Hindooism and Mohammedanism to Christianity. The project just set on foot for building an English Church in Constantinople may indeed, by God's grace, become the means of presenting Christianity in a more favorable light than that in which it has hitherto appeared to the Moslems. But it must be a much more deeply-seated religion than that of the Greeks (whom the Osmanli have learned thoroughly to despise), and much more pure, holy, and unadorned, as well as more absorbing, than that misrepresentation of it which Englishmen, when removed from the moral restraints of English society, and from the high tone of their Church, have been in the habit of exhibiting to the unbelievers of the East.

Whether direct Proselytism is the best mode of inducing the stubborn and fatalist Osmanli to see the beauty and accept the blessings of our Christianity, is another question altogether. But we believe this to be an indisputable truth, that so long as the Koran continues to be believed as a Divine revelation, and admitted as the source of their religion, so long will Christianity be powerless against the followers of Islam. No treating with Mohammedanism as "a sect of Christianity," will ever succeed in detaching the Turks from their own views, while such a concession would be a grievous error, and an insult to the Christian faith.

Until the Koran is shown to be an imposture—until a general belief that it is a mere human compilation from the Old Testament, and from apocryphal Gospels and histories of the New, is imparted to the Turkish mind, neither true civilization nor pure Christianity, can hope to effect an entrance into the hearts of the nation. Until the influence of that Eastern book of Mormon is supplanted, those civil, religious and political institutions which are founded upon it, those public morals, habits of life, laws of domestic society, and general modes of thought which flow from it, can never be effectually modified; much less can they be swept away to make room for the admission of another or a better system, which shall at once reform and civilize, elevate and sanctify, Christianize and bless, all ranks and orders of the Turkish nation.

How often are associations in the mind so rapid as to escape our own consciousness!