

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Aug 1	1 Kings 17:1-24	1 Kings 17:25-42
M.	2	Jerem. 1:1-10	Jerem. 1:11-19
T.	3	1 Kings 18:1-40	1 Kings 18:41-46
W.	4	1 Kings 19:1-15	1 Kings 19:16-24
T.	5	1 Kings 20:1-17	1 Kings 20:18-34
F.	6	1 Kings 21:1-29	1 Kings 21:30-35
S.	7	1 Kings 22:1-37	1 Kings 22:38-43
S.	8	1 Kings 23:1-29	1 Kings 23:30-35
S.	9	1 Kings 24:1-18	1 Kings 24:19-26

## Poetry.

FOR THE CHURCH TIMES.

### JERUSALEM.

"Jerusalem shall be trodden down until the time of the Gentiles be fulfilled," LUKE 21st C. 24 verse.

**JERUSALEM, Jerusalem,**  
Thy name alone is foun I,  
Charles took thy diadem,  
Rome laid thee with the ground.

And this is not Jerusalem,  
Once truth's beloved abode,  
The Mosque and Minaret,  
No City of our God.

Oh I sad to see Jerusalem  
To murderers a prey:  
Her Crown bereft of every gem,  
And basely cast away.

And sad to think of Abraham's seed,  
Oppressed, insulted here,  
Imprisoned, tortured, doomed to bleed,  
To live, to die, in fear.

Yet Israel loves his watch to keep,  
Where he his hope hath sown,  
The promise he yet shall reap:  
A harvest all his own.

On God let Israel rise and call,  
He shall not call in vain,  
The Mosque and Minaret shall fall,  
And Zion rise again.

"Jerusalem shall be inhabited again in her own place, even in Jerusalem." ZECHARIAH 12th, 6th verse.

## Religious Miscellany.

We learn from the *Nottingham Journal* that, after a lapse of fifteen years, public meetings have been held in Nottingham during the past week on behalf of the ancient Society for the Propagation of the Gospel in Foreign Parts. They took place on Monday the 14th inst. in the Exchange-hall, that in the morning being presided over by the Lord Bishop of Lincoln. Being Monday the attendance was not so numerous, but there was a very influential assembly, and an unusually large number of clergymen. The deputation were the Revd. J. P. Gell and the Revd. H. H. Wyatt, travelling secretary to the society. The Bishop concluding his opening address with the following pertinent observations: "I cannot but be ignorant, partly from what I have seen from time to time in the newspapers, and partly from what I have heard myself, that there is in many minds a certain distrust of the society for the Propagation of the Gospel. It has been said that she is not careful in the selection of the clergy which she employs. It has been said that there is a tendency to Romanism in her operations. In many minds there is also a sort of vague suspicion that there is also a rivalry between this society and the Church Missionary Society. They are too much regarded as rival instead of as sister institutions.—That I do not share in these sentiments, you will see by my standing here to advocate the claims of this society. I do not believe such statements to be true. I believe them to be misapprehension in some cases, grounded upon misstatements. Of course I say nothing as to my capabilities of forming a sound judgment upon this point. But it so happens I have had some opportunity of judging of the character of the Society for the Propagation of the Gospel. It is now about twenty years since I became connected with the Society. For 10 years I held office as local secretary in the parish of Islington. For seven years, being incumbent, and residing in a parish in London, in which the society's office is situate, I was enabled to be a constant at-

stant at the meetings of the society, and for some years had the honor of being one of the clerical examiners. I am, therefore, enabled to say with great confidence that the society does exercise great care in the selection of its missionaries. I have no less hesitation in saying that there is no tendency whatever to Romish principles in those that they send out. Of the missionaries connected with this society some are sent out from England. Every missionary before being sent out has to be tested by a board of five clerical examiners, who are appointed by the two Archbishops and the Bishop of London. A most searching examination is made as to the character of the candidates, and this is conducted by confidential correspondence, and they are also examined singly by each of the examiners, as well as collectively by the whole; in fact, they are tested much in the same way as candidates are examined by the Bishop for orders. Men are selected who have requisite ability and knowledge; men who are sound and faithful ministers of the gospel, and well grounded in the discipline of the Church of England. It happens, of course, that the great majority of the applicants are rejected. I remember one of my colleagues, also an examiner of the Church Missionary Society, telling me he knew of no difference in the principles on which the clergy were selected in the two associations, for they equally sought for earnest, faithful, and Gospel-loving men. Of course we cannot speak with quite the same degree of confidence of the ministers who are ordained by bishops abroad. The society, however, has acted upon the principle of placing their missionaries under the care of the Bishops of the dioceses, and though it may be open to some disadvantages that we have not the power to recall, it has been found to work exceedingly well in general. In the great majority of cases, to take the wide range of the society's missions, you will find men as devoted, as able, and as earnest in their work, and as faithful to the principles of the gospel, as you will find employed by any society or church in the world. I have had the opportunity of seeing most of the colonial bishops, and many returned missionaries, and it has been often a great refreshment of spirit, ay, and a great incentive to throw more zeal and heart into our work at home, to see the earnestness and self-denying devotion with which those men have worked their parishes abroad. Still the feeling exists, and you will ask how it is? I believe—and I speak knowing the invidious charges which such an avowal may bring upon me—that the main reason of this distrust is the appearance of the unfounded statements which have appeared in the so-called religious press. It is one of the saddest features of the times that so many publications, devoted, as they consider, to the interests of religion, should indulge in an acrimonious spirit, contrary to the gospel, and allow themselves to publish statements which are adopted without the slightest examination. And, what is still more to be lamented, when the falsehood of certain statements are shown, they refuse to insert the refutation. There is one more topic which I will touch upon. The Society for the Propagation of the Gospel and the Church Missionary Society are regarded and represented as rival societies, and thus is cherished a feeling which, happily, is not felt at head quarters. And I may say, likewise, that the feeling is in nowise cherished between the missionaries themselves in those parts where their spheres of labor coincide. The Bishop of Calcutta told me, with his characteristic warmth, that the missionaries of the Propagation Society—good angels he once called them—were working along with the clergymen of the Church Missionary Society with the most perfect harmony. In fact, our Church would not be fulfilling her mission if either of these two societies were to be given up. To a certain extent, they have dissimilar fields of labor, although there are parts in which they overlap each other. The field of the Society for the Propagation of the Gospel is the colonies and dependencies of the British empire, their European settlers and heathen natives; while that of the Church Missionary Society is more particularly among heathen in other parts of the world, and is of a more strictly missionary character. As Peter was the apostle of the circumcision, and St. Paul of the uncircumcision, so these two societies have each its special object, both gloriously united to the Church of Christ. I trust that

we shall henceforth consider them as sisters, as the two great arms of the Church, now spreading to the right and to the left the Gospel of Christ, and now joining together in one common effort to scatter the precious seed of the Word of God."

## THE JEWS.

*The Post-Biblical History of the Jews; from the Close of the Old Testament to the Destruction of the Second Temple.* By Dr. M. J. RAPHALL, Rabbi-Preacher at the Synagogue, New York. Two Vols. (London: Trubner and Co.)

We cannot but recommend these volumes, as being full of information, but yet never dry or pedantic. We should have liked some larger references to the Talmud, and more details of its legends, but we can understand that a Rabbi, though he might not allow the ancient legends of his brethren any weight in history, would yet feel averse to exposing them to ridicule. Among many passages which present themselves for extract, our readers may take the following account of Herod's temple:—

"The Talmud ascribes the building of the temple to Herod's remorse;—that, incessantly tormented by the pangs of conscience, Herod had applied to the sole survivor of the Ammonite collateral, Balaam the son of Balaam, an aged man, whom he himself had deprived of his eyesight, and whose sons he had put to death. This aged and pious senator the king consulted as to the possibility of expiating his guilt in shedding the blood of the entire Sanhedrin, and of so many priests of the Lord. 'As thou hast quenched the light of the world by putting to death the teachers and expounders of the holy law, be active, and advance the light of the world by restoring the holy temple!' was the reply. But, whatever was the motive which induced him to build, Herod faithfully kept his promise to the people. Two years were devoted to preparations; ten thousand artificers under the direction of one thousand priests, were taken into the king's pay; one thousand carts were employed in the carrying of the materials; and when everything was ready, the old edifices began to be taken down, and the new one to be raised with equal celerity. The holy place, properly so called, was finished in a year and a half; and the legend tells us that, in proof of the divine approval, during the whole of this period, no rain fell by day to interrupt the work, but only at night. It took eight years so far to complete the structure as to fit it for divine worship for Jews and Gentiles; but the building was carried on for many years, both by Herod himself and long after his death; and shortly before the destruction of Jerusalem, no less than eighteen thousand men were employed and at work on the temple.

"The stones were white marble; each stone twenty-five cubits long, twelve cubits high, and nine cubits broad, all wrought and polished with exquisite beauty. The temple, or holy place, was but sixty cubits in breadth, but a wing on each side projected twenty cubits more. The entrance to the holy place was through an open gateway (without doors), seventy cubits high and twenty wide, so that the temple presented a facade of one hundred and twenty cubits. There was the loftiest part of the whole structure on the summit of the temple-mount, and was on all sides surrounded by a succession of piazzas, or porticoes, and terraces, rising above each other, and enclosing a multitude of courts and buildings. The first of these enclosures, nearest the city, was surrounded by a strong and lofty wall of large stones, well cemented: and on the side towards the temple had a piazza, supported by columns of such size that three men, with arms extended, could scarcely embrace one, which is equal to twenty-seven feet in circumference. Of these columns there were one hundred and sixty two, supporting a flat ceiling. No sculpture or painting interrupted its simple but uniform beauty. A flight of five wide marble steps led into the second enclosure, called the Azarah, or 'court of the Gentiles,' because open to all visitors. Stately columns, equidistant, had inscriptions engraved on them, in Greek and in Latin, admonishing strangers, and such Jews as were not purified, (those namely, who had contracted some defilement prohibited by the law,) against proceeding beyond the marble rails surrounding the court, under pain of death.