

# The Church Times.

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## Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
S.	Aug 14	12	Sund of Trinity	2	John 13
M.	15	3	Trinity	3	Acts 12
T.	16	4	Trinity	4	2 Kings 18
W.	17	5	Trinity	5	18
T.	18	6	Trinity	6	19
F.	19	7	Trinity	7	20
S.	20	8	Trinity	8	21
S.	21	9	Trinity	9	22

## Poetry.

### ENGLISH CHURCHES.

The “too early lost” Miss Landen, left as a legacy to the world a portfolio of unpublished poems, one of which is the following and beautiful:

How beautiful they stand,  
Those ancient altars of our native land!  
Amid the pasture fields and dark green woods,  
Amid the mountains' cloudy solitudes;  
By rivers broad that rush into the sea;  
By little brooks, that with a lapsing sound,  
Like playful children, run by copse and lea!  
Each in its little plot of holy ground,—  
How beautiful they stand.  
Those old grey churches of our native land!

Our lives are all turned;  
Our souls are in a weary strife and toil,  
Grasping and straining—tasting nerve and brain,  
Both day and night for gain!  
We have grown worldly—have made gold our god,  
Have turned our hearts away from lovely things;  
We seek not now the wild flower on the sod:  
We seek not snowy-faltered angel's wings  
Amid the summer skies—  
For visions come not to polluted eyes!

Yet, blessed quiet lanes!  
Still piety, still poetry remains,  
And still remains, whilst ever on the air  
One chapel bell calls high and low to prayer,  
Whilst every green and sunny churchyard keep  
The dust of our beloved, and tears are shed  
From fountains which in the human heart lie deep!  
Something to these aspiring days we need,  
To keep our spirits lowly,  
To set within our hearts sweet thoughts and holy!

And 'tis for this they stand,  
The old grey churches of our native land!  
And even in the cold corrupted mart,  
In the great city's heart,  
They stand; and chancel dim, and organ sound,  
And staid services of prayer and praise,  
Like the righteous which were not found  
For the polluted city shall upraise,  
Mute faith and love sincere—  
Better in time of need than shield and spear!

### Religious Miscellany.

#### LAYARD'S LAST DISCOVERIES.\*

“Shortly after Mr. Layard's return to Mosul, in May, he floated down the river on a raft to Nimroud. The workmen had been also very busy here in his absence. A pavement of large square bricks, bearing the usual superscriptions of the early Nimroud King, was uncovered, leading to a wall of sun dried bricks coated with plaster, which proved to be part of a small temple. Outside the temple was discovered one of the finest specimens of Assyrian sculpture yet produced from the mounds. It represents the early Nimroud King in high relief, carved in a solid block of limestone. The monarch wears his sacrificial robes; above his head are the mythic symbols of Assyrian worship—the winged globe, the crescent, the star, the bident, and the horned cap; and in front of him is an altar of stone, supported on lion's feet. The King and the altar are both at the British Museum with the other monuments. An inscription, as usual, accompanies the sculpture. It commences with the god Ashur, then gives the name of the founder of the north-west palace, and proceeds to narrate his various campaigns and wars. Not far from this entrance to the temple the explorers came to a recess paved with one enormous alabaster slab, covered with cuneiform writing. When the slab was raised it was found that its very back was covered in a similar man-

ner, and that the latter not only gave the details which appeared on the other side, but added, in fact, the records of two or three additional years. It is worthy of remark that the facts recorded on the two sides of the monolith correspond with those narrated on the sculpture of the king in his sacrificial robes. The minuteness with which the Assyrian kings chronicled every event of their reign is as noteworthy as their anxiety to perpetuate the memory of their deeds has been productive of good to ourselves. Standing one day on a distant part of the mound in which this monolith was found, Mr. Layard tells us that he smelt the sweet smell of burning cedar. His Arab workmen had dug out a beam, and had made a fire of it to warm themselves.—The inscriptions spoke of cedars brought from the forests of Lebanon to build the palace by the great king who had erected it. After 3,000 years the precious wood had retained its original fragrance.

During the summer months new rooms were explored at Konyunjik. They exposed bas-reliefs of the most instructive description. One room, curiously enough, displayed bas-reliefs that had been carved by a later king, for the chamber itself, like the rest of the edifice, was built by Sennacherib, whose name and titles were inscribed at the back of each slab. The slabs would seem to have been originally plain, and to have been decorated by the son of Esarhaddon and grandson of Sennacherib. These bas-reliefs, sculptured at a later period, have a surpassing interest, inasmuch as they show the progress and changes that had been made in the interval by the Assyrian people. The later sculptures have a more minute finish than the earlier specimens; the outline is sharper, the animals are more correctly delineated. Mr. Layard warns us that we are now approaching the period of the fall of the Assyrian empire, and of the rise of the kingdoms of Babylon and Persia. The arts passed from Assyria to the sister nations and to Ionia. The later Assyrian bas-reliefs already have a smack of early Greek art as it developed itself immediately after the Persian war.

“Winter drawing on, Mr. Layard made his way to Babylon, but his excavations did not afford him a large return in this quarter. His discoveries, he says, were less numerous than he expected; but he can never have forgotten that he had quitted a highly favoured region for one that held out small prospect of reward to the excavator. The ruins of Babylon yield nothing but dull and uninteresting bricks; and those of Nineveh would have been as unfruitful but for the fortunate vicinity of quarries, which enabled the first builders to perpetuate their art and to transmit their history to the latest posterity. What Babylon may have been we may conjecture from what we find Nineveh to be now. “He that is comely when old and decrepid,” says South, “surely was very beautiful when he was young.” The present glory of Nineveh in its utter ruin and decay, may well inspire us at Babylon with awe and wonder, though we gaze upon rubbish, and are conscious of nothing but the work of the destroying angel around us.

“South of Mesopotamia there were important ruins to inspect, and accordingly, on the 15th of January, 1850, the indefatigable traveller commenced his southward journey. We must refer the reader to Mr. Layard's volume for an account of this excursion, more profitable in its results than the visit to Babylon. Excavations, as before, went on at Konyunjik during his absence, and were prosecuted still further on his return. The same good fortune attended the labourers. Fresh rooms in the palace were dug out, additional sculptures, illustrative and explanatory of Assyrian history, were added to the already extended list. By the time Mr. Layard was prepared to return to England again he had opened in the magnificent palace of Sennacherib no fewer than seventy-one halls, chambers, and passages, “the walls of which, almost without an exception, had been panelled with slabs of sculptured alabaster, recording the wars, the triumphs, and the great deeds of the Assyrian King. By a rough calculation, Mr. Layard continues, ‘about two miles of bas-reliefs, with twenty-seven panels, formed by colossal winged-hulls and lion-sphinxes, were uncovered in that part alone of the building explored during my researches.’ To form an adequate conception of the work done, and the in-

formation communicated, the reader must turn to Mr. Layard's charming volume.—to the noble book of finely executed illustrations that form the *Second Series of Layard's Monuments of Nineveh*—and to the trophies of his greatest conquest, which will bear testimony for ever to the importance of his labours in the halls of the British Museum.

### THE WORK OF FIFTY YEARS.

The following eloquent testimony to the British and Foreign Bible Society will be read with the greatest satisfaction by every friend to that noble cause:—

*Letter from the Bishop of Calcutta to the Earl of Shaftesbury, President of the British and Foreign Bible Society, in reference to the Jubilee.*

BISHOP'S PALACE, CALCUTTA, March 3, 1853.

MY DEAR SIR,—I cannot allow the British and Foreign Bible Society to enter on its jubilee without assuring your Lordship of my unabated zeal in its holy cause.

I feel it a peculiar happiness to have been, from its institution, a member of an association which is the glory of our country, and which tends to promote in the simplest and most effective manner, the temporal and spiritual welfare of the whole human race.

There are few, comparatively, who can look back on nearly fifty years of connection with it. I can. And most truly do I say, that the nearer I approach to eternity, the more highly does the value of the Book which reveals an eternal redemption rise upon my mind, and of the Society which circulates it.

To make known that redemption in all languages, and to all people, is the noblest design that can enter the human mind; and is one of the best evidences of that love to our neighbor which springs from the love of God in Christ Jesus.

Without interfering with other means of grace, or undervaluing churches and the ministers of God's word and sacraments, it aids them all, and furnishes copies of the only inspired rule of faith and practice, for the use of their ministers and missionaries, catechists and school masters, colporteurs and travellers, and all who are engaged in removing the ignorance and lessening the miseries of a fallen world.

It not only aids all such laborers, in all the various families of the Protestant churches, but it instructs, admonishes, guides them in their efforts. So long as they give away the Bible, and the Bible only, they give away the corrective of all the errors in principle and practice which attach to every thing human.

I remember the time when it was said that it was not safe to give away the Bible without giving also the Common Prayer Book of our own Church as its interpreter. We have, however, lived long enough to see that monstrous interpretations imposed on our Church formularies require the correction of the Bible infinitely more than that Divine Book can need the prayers of our own or any other Church as its interpreter.

My lord, I can trust the Bible. The God of nature throws open the wonders of creation to every human eye, to testify of His eternal power and Godhead; and the God of grace throws open the wonders of His inspired Word to every responsible being, to testify of the salvation which is in Christ Jesus.

Every subordinate help for reading the book of nature and the book of grace is welcomed by the humble Christian; but I would as soon blot out the wonders of creation on the ground of the ill use made of them by the infidel or skeptic, as I would blot out the glories of the Bible because of similar abuses made by the ungodly and heretical.

No, my lord as nature speaks for itself in its own province, so does the Bible in its higher field of service; and when humbly read, with prayer for the Holy Spirit, to which it directs the student, it makes wise the simple, rejoices the heart, enlightens the eyes, and guides to heaven.

Nothing has ever yet been alleged against the integrity with which the one defined object of the British and Foreign Bible Society has been carried out, and the fidelity with which its versions have been conducted.

\* Continued from last week.