

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
S. July 10	7 Sund at Trinity.	2 Sam. 21   Luk. 22   3 Sam. 21   1 Th. 2
M. 11	11	Eccles. 1   —   21   Eccles. 2   —   3
T. 12	1	8   —   24   —   4   —   4
W. 13	1	5 John 1   —   —   —   6   —   5
T. 14	1	7   —   2   —   8   2 Th. 1
F. 15	1	9   —   3   —   10   —   2
S. 16	1	11   —   4   —   12   —   3

## Poetry.

### A MORNING HYMN FOR SPRING.

BY J. HICKS.

THE count of the morning is beaming  
From orient regions afar;  
The spires of the city are gleaming,  
Like well-burnished weapons of war;  
The golden-tinged vapors are flying  
O'er mountain and dew-spangled vale;  
The hawk and the raven are crying,  
And floating along in the gale:  
The landscape looks cheerful and blooming—  
How beautiful the blossoming trees!  
Sweet odors the woodlands perfuming  
Are wafted along in the breeze;  
The lark from his low arbor springing,  
Exults in the sun's cheering rays—  
The choirs of the forest are singing,  
Their sweet morning anthems of praise.  
The scene all around contemplating,  
What grateful emotions arise!  
And holiest thoughts concentrating,  
We bless the great King of the skies.  
From him, the most bounteous Creator,  
The light of salvation has shone,  
Dispelling the darkness of nature,  
And lighting the way to His throne.

The Lord from the regions of glory,  
Descended to suffer and die—  
Ye ransom'd, rehearse the glad story,  
Resound it, ye seraphs on high!  
And now from the earth and the ocean,  
Let columns of incense arise,  
With songs of enraptured devotion  
Commingling with those in the skies.

## Religious Miscellany.

### LAYARD'S DISCOVERIES IN NINEVEH AND BABYLON.

In our former review of Mr. Layard's "Nineveh and its Remains," we looked forward with eager anticipation to a more careful and extended scrutiny of the mounds of Assyria and Mesopotamia, but without any ground of hope that these anticipations would be so quickly and amply realized. Sanguine however, as we were, we were not prepared to expect that while Mr. Layard was disinterring the slabs, and obelisks, and antiquities of the East, instinct with the history and customs of the countries that produced them, Providence should be raising up learned and sagacious interpreters to decipher the handwriting of the ancient sculptors, and read to us the history of sovereigns and rulers that were chiefly known from the pages of holy writ. These individuals were Colonel Rawlinson and the Rev. Dr. Hincks, whose discoveries resemble more the results of inspiration than of research, and hold out to us the gratifying hope that we shall soon know more of the heathen nations contemporary with the people of Israel, than we do of less ancient communities, and of races more closely connected with our own. In attaching so peculiar an interest to researches relating to the localities of Scripture history, we do not mean to insinuate that their religious bearing is the only measure of their value. To the Christian, indeed, this must ever be the principal source of his gratification; but he shares also in the pleasure with which the philosopher and the antiquary study the records of the past, and trace the history of their species through its recurring cycles of barbarism and civilization. With them he ponders over the monuments of ancient life which preceded the creation of man. With them he lingers over the experiences of the past as a guide to the ameliorations of the future, and even in the blackest records of ignorance, and cruelty, and ambition, he sees the dawn of a better age, rejoices in the advancement of civilization, and pants for the final emancipation of his race.

But while the volume of Mr. Layard must be thus interesting to various classes of its readers,—now casting a light on the scenes of Old Testament history—now adding a fresh buttress to our faith—now displaying to us the rude grandeur of primeval civilization, and reading aloud to the Western world the earliest histories of the East,—it is, at the same time, a book of travels, in which the author describes his journeys in Armenia, Kurdistan, and various parts of Assyria, with that copiousness and accuracy which could be expected only from a traveller familiar with the language and customs of the people, and admitted to the closest intimacy with the semi-barbarous natives, and the rulers that oppress them. In this respect, Mr. Layard enjoyed privileges which had never before been conceded to travellers in the East. His reputation preceded him in all his journeys, and he was everywhere received as a friend and benefactor. The information, therefore, which he acquired, whether domestic, social, or political, was of the most authentic character, and relating as it does to the most interesting regions of the globe, it possesses a value of no ordinary kind. The vast territory of Asiatic Turkey, bordering on the birth-place of man,—basking under a temperate sun and an azure sky,—the seat of early civilization and of glorious enterprise, is at this moment arresting the attention of the Christian, the statesman, and the philanthropist. Lying between the civilization of the Western world and the dawning intelligence of the East,—between the Christian influences of Free America, and Europe about to be free, and the Anglo-Saxon sympathies of our Indian Empire, the vast continent which has Babylon and Nineveh in its centre will doubtless be the theatre of those great events which prophecy foreshadows, and whose mirage the statesman now describes in the distance. Already has the school-master begun to ply his preliminary labors—the first and the surest steps of civilization. Already does the missionary diffuse the aroma of his heavenly message, and already have justice and mercy been wrested from the oppressor by the benign influence of the traveller and the diplomatist. The schools and churches of the Armenian people are now laying the foundations of a vast Protestant community, which alone can regenerate the benighted nations of the East. These high expectations will, we trust, be justified by a careful perusal of Mr. Layard's volume.—*North British Review.*

### THE CHARACTER OF A TRUE CHURCHMAN.

He endeavors continually to walk with God, and to have his conversation in heaven; so that in the midst of company, and in his converse among men, he often lifts up his mind in holy ejaculations to heaven. Philip. iii. 20.

He walks in a lively sense of God's omniscience and omnipresence, and prefers the will and favor of God before that of men. Psalm cxxxix.

He endeavors that his prayers be as frequent as his wants, and his thanksgivings as his blessings. 1 Tim. iv. 5.

To advance the glory of his Maker, is the very centre of all his actions; and the doing His will the very joy of his soul, and the conversion of sinners his great delight. Psalm xi. 8.

As his love is wholly fixed upon God, which is an infinite good, so his hatred has no other object but sin, which is an infinite evil. Psalm xiv. 7.

The virtuous and wise are his only guests, which makes him a companion of those that love God, and his delight is among the saints. Psalm cxix. 63.

He strives more to be grave and modest, than to have the reputation of being accounted witty. Eph. v. 15.

He is not only careful of his time, but of his company too; and is more anxious to know himself than to know others. 1 Cor. v. 11.

He abhors the thought of undermining his neighbor, or cheating the ignorant; and is ever striving to be a stranger to envy and malice. 1 Cor. xiv. 20.

He follows not the opinion or example of the worst, but of the best of Christians. Philip. iii. 17.

He is so good a husband of his time, as to improve it

in doing good to himself and others, for he sees the most busy man must find a time to die, though he will not find a time to prepare for it. Luke xxi. 34.

He cheerfully resigns his will to the Divine will of his Father who is in Heaven; for he knows that all things come by His decree or wise permission. Job i. 21.

### THE TURKISH EMPIRE.

THE immediate or speedy fall of the Ottoman, or Turkish Empire, is spoken of as certain by the *London Times*, and all the leading Journals of England and the Continent. This would be a circumstance so startling, connected as it unquestionably is with many of the most distinct and astounding events foretold in the Old or New Testament Scriptures, that I have been induced to refer particularly to those passages of Holy Writ which are understood to predict the consummation of the world, and which veil under various emblematical or symbolic phrases those portentous occurrences (whether of a moral or physical nature) that inspiration has informed us must precede that event. Now at what period since Christ, has there occurred such a collocation of circumstances tending to direct the mind to the fulfilment of prophecy and to warn us of the existence of some impending catastrophe (whether in nature or grace) as at the present moment. Let us particularize.—1. If tradition, general assent, the opinions of the learned &c., are at all to be relied on we are certainly living towards the close of the last of the three great chronological sections into which the world's history past, present, and to come, has been divided. For: from the Creation to the Flood was about 2000 years; from the Flood to the birth of Christ was about 2000 years, and it is now verging towards the 2000th year since the Saviour was on earth.—2. It was during the second of those periods that God made his Covenant with Abram, which stood, under the old dispensation for about 19 centuries, namely until the death of the Redeemer; when the power of the Jews was dissolved and their nation became scattered among the nations of the globe.—3. Nearly 1900 years have elapsed since that wonderful dispersion; but so surely as the fall of the 'Holy People' was predicted, so surely has their restoration been predicted also.—4. This return or general restoration of the Jews is prophetically associated with sundry great and impressive events in connexion with the Gentiles. Such as the one I have already mentioned, viz: the fall of the Ottoman Empire; the universal spread of the Gospel of Peace; fundamental changes in the pursuits and opinions of men; commotions in states; commotions in nature; and ungodly propensities to emigrate, or as it is more graphically written in 12th Daniel, to 'run to and fro;' extraordinary increase of knowledge,—*But thou O Daniel, shut up the words and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased*—Dan. xii. 4; vegetable blights and mildews, agues and pestilence. Now to what portion of the Christian Era will the historic reader turn for so full an assemblage of predicted events as the one in which we live? Witness the fall of the Turkish Empire; the persuasion now so prevalent amongst the Jewish people that their set time is come. The universal dissemination of the Sacred Scriptures, which have been translated into so many scores of languages or tongues. The incessant emigration even to the end of the earth, from even China itself; the prodigious and almost miraculous increase of knowledge; the revival of witchcraft and spiritual manifestations; the unsettled and feverish state of political Europe; the numerous earthquakes, which have not been surpassed for 1000 years: the mysterious cholera, that has destroyed upwards of twenty millions of our race; the mysterious potato-blight, and mildew of the vine and the olive; the wonderful revelation, after so many years of concealment, of mountains of gold. Add to which the general persuasion among the Jew and Gentile (as was the case when the Saviour was born) that something unusual is about to happen—all go to render the time in which we live one of the most important since the world began, I will conclude with a brief paragraph which I have met regarding what I have already referred to, the fall and destruction of the Turkish Empire.