TRUSTING.

The sweetness of redeeming grace
Long I have known;
The calm upon life's troubled sea,
Lord, thou hast thrown;
And by thy precious promises
Oft am I blest;
When trials come I'm led to say,
Thou knowest best.

Increase my faith, let love abound
In my poor heart;
To me, O Lord, whate'er betide,
Thy will impart;
Thro' all the changeful scenes of life
My escort be;
And from the tempter's subtle power
Set thou me free.

—*Mrs McDonald.*

Port Marien, C. B., Feb. 7, '95.

SERMON

PREACHED BY REV W. MCGREGOR, AT THE REOPENING OF NORTH RANGE MEETING HOUSE.

Published by Request.

HAGGAI, 2:9. "The latter glory of this house shall be greater than the former, saith the Lord of Hosts." (R. V.)

Jehovah has revealed Himself as the proper object of worship. The infinite perfection revealed in Creation and Redemption justify Him in so doing, and us in rendering Him the homage of our being. Even the heathen are without excuse: "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Rom. 1:20. The miracles wrought in Egypt demonstrated His Divinity, as well as His superiority over the gods of that country; other superhuman manifestations during the Theocracy and under the Kings, in order to reestablish His neglected worship when idolatry became rampant; as well as the miracles accompanying the introduction of Christianity, all point to their author as the Almighty Jehovah—the legitimate object of worship, love and reverence. Adam and Eve, and doubtless, other individuals and families were taught by Divine grace to render obedience to this Being; but not until the erection of the Tabernacle in the wilderness, did His worship assume a systematized form, and become national. The Tabernacle was movable, and when the symbol of the Divine Leader's presence, the fiery cloudy pillar, moved forward, Israel followed, carrying its furniture with them: but when settled in Canaan, Solomon's Temple became the center of worship and afterwards the Second Temple. The first was destroyed by Nebuchadnezzar, 588 years B. C. The ten tribes, or Kingdom of Israel for their idolatory, had already, 721 years B. C., been carried into captivity by Shalmanezer, King of Assyria; and the Jews, or Kingdom of Judah, falling into the same sin, the one for which the Canaanites had been spewed out of the land, met the same fate, remaining in Babylon 70 years. 2 Chron. 36: 20-23. Jer. 25: 11-13. The Chaldean or Babylonian monarchy was overthrown on the memorable night on which the mysterious handwriting appeared on the wall of Belshazzar's palace, by Cyrus the Persian, who issued the edict by which the captives were allowed to return to Jerusalem and rebuild the House of God. Isaiah 45: 1-4. The old men, who had seen the splendour of the First Temple, wept when they contrasted their prospects with what had been. God, however, as He was wont, raised up two prophets, Haggai and Zechariah, to incite them to the work, the former of whom uttered the words of the text: "The latter glory of this house shall be greater than the former, saith the Lord of Hosts."

A contrast of the glory of each of the Temples, as far as data afford, will be necessary in order to attain a just conception of these words, after which some use may be made of the whole.

I. WE WILL ENDEAVOR TO CONTRAST THE GLORIES OF THE FIRST AND SECOND TEMPLES.

1. *The Glory of Solomon's Temple.* This consisted of six things in particular.

1. The Ark of the Covenant. It was an assurance of the Divine presence, as well as a type of Christ. It contained the Tables of the Law, Aaron's rod that budded, and a golden cup of manna. The cover of this chest was of gold, and was named the mercy seat, where the Shekinah rested. Two Cherubim of gold overshadowed it. It was the centre of worship, and from it Jehovah graciously answered His people as from a Throne of Grace. This was the Ark the Priests bore when the waters of Jordan divided, before which Dagon, the god of the Philistines fell; the presence of which on the battlefield, insured victory to Israel, while they obeyed the Lord their God.

If the Second Temple lacked nothing but the Ark of the Covenant, they might well weep. They had a box to represent it, indeed, containing the Holy Scriptures; and the Jews have to this day; but Ichabod may be written on it—the glory is departed—the Shekinah is not there. The real Ark may be among the ruins about Jerusalem, and, possibly, may yet be discovered. The Jews when praying in foreign lands, turned towards the Ark. We read of Daniel doing so, when an exile in Babylon. No wonder they hung their harps on the willows, when they remembered Zion. The Ark, then, constituted a considerable part of the glory of the First Temple.

2. The Shekinah. This was a visible manifestation of God's presence, and rested on the Ark of the Covenant, in the form of a bright cloud, in both the Tabernacle and the First Temple; from which it appears He often answered the enquiries of His people, as well as spoke to them. Num. 12:5. The Shekinah went before the people in their pilgrimages in a pillar of cloud by day, and a pillar of fire by night; resting on, or in the Tabernacle where they were to halt, and proceeding when they were to go forward. Num. 9:15-23. The Rabbins affirm that the Shekinah first resided in the Tabernacle, when dedicated by Moses, and from thence into Solomon's Temple at its dedication by that Prince. The Shekinah added materially to the glory of the First Temple.

For nervous headache use K. D. C.

3. The Sacred Fire. It is on record that at the conclusion of Solomon's prayer, at the dedication of his Temple that fire descended from Heaven and consumed the offering and sacrifice. 2 Chron. 7: 1-4. This fire was not permitted to be extinguished for 488 years; the Priests by courses, attending it night and day. At the destruction of the First Temple, however, it was lost. Would God that this church were baptized with the Holy Ghost, and that we might not quench the Spirit. We see how the fading, temporary glories of the First Temple pass away.

4. The Urim and Thummim. In the Hebrew these words mean: Lights and Perfections. By these, the High Priest consulted, and received answers from the God of Israel. The critics are divided as to how this was done. Josephus and others assume that an answer was returned by the stones inserted in the Breastplate shining with more lustre than usual when the answer was favorable, and *vice versa*; these stones corresponding to the twelve tribes of Israel. These also added to the glory of the first Temple.

5. The Spirit of Prophecy. There were no prophets from Malachi till Christ, a period of 400 years; and although we have prophets in New Testament times such as Paul, Peter, John, &c, yet they did not utter their predictions in connection with the Temple service. The Second Temple, then, had not the Spirit of Prophecy; except as Christ, the Great Prophet, exercised it; but He is not considered as one of *the* prophets.

6. Prideaux estimates that gold, to the amount of $21,600 000 was spent in the construction of the First Temple and the vessels used in its service, a glory of its kind. Having thus briefly glanced at what constituted the glory of the First Temple, we are now in a position to try to ascertain of what the glory of the Second consisted.

3. *The Glory of the Second Temple.*

None of the above was found in the Second Temple; hence we must seek for its glory elsewhere; and we find it in nothing, except it be in the fact that Jesus of Nazareth was there, and that we can see and believe in His Divinity; this would justify Haggai's statement. The Second Person in the Sacred Trinity walked, wrought miracles and taught in the Second Temple. "Never man spake as this man" was asserted of Him. John 7:47. Converting water into wine instantly, which in the course of nature, as we speak, would require several months, was a proof of His Deity; and it is declared to be a manifestation of His Glory. John 2:11. All of His miracles, and they were not a few, are exhibitions of superhuman power, and are characteristic of the benevolence of Deity—are indeed, sparks of Divinity. See the stormy sea of Galilee and the boisterous winds hushed by the fiat of His Omnipotent word, as He gently says: "Peace; be still." See "the King of Terrors" relinquishing his prey when He utters the words: "Come forth." See all manner of diseases and demons vanquished by His word, demonstrating His lordship over both worlds. See nature shuddering at His dying cry, and with us you must conclude, that since He was in the Second Temple, it had more glory than the First. His glory shone very conspicuously through His humanity, at the time of His transfiguration; some speaking of the hiding of His Deity being the real Transfiguration, rather than that display of it. 2 Peter 1: 16-18. "He was the brightness of the Father's Glory and the express image of His Person"; "and His glory was beheld, as that of the only begotten of the Father, full of grace and truth," when He was made flesh. Without controversary, great is the mystery of Godliness: God was manifest in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory—the glory He had with the Father before the foundation of the world, but which He left for us. But as now, it was then; the God of this world, who blinded Adam and Eve, and so many of their posterity, blinds the eyes of those who believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. 2 Cor. 4:4, and possibly it will continue so, in some cases, until that "Man of sorrows," who is also "The God of Glory," appears again. What a terrible loss to the souls of those who do not worship Him as God, and thus become changed into the same image from glory to glory as by the Spirit of the Lord; as He is the image of God, and we lost it by the Fall, 2 Cor. 3:18: The uncreated glory was in the Second Temple—the Fountain of glory—that of the First was only the rivulets. A watch is a wonderful peice of mechanism, but the inventor is the hero.

But the exhibition of the glory that was in the Second Temple, reached its climax when it culminated in the crucifixion. Here the eye of faith sees the Divine glory better than Moses saw it. When God revealed His Glory to Moses, at his request, it was by making all His *goodness* pass before him. Exod. 33: 18-23. O, see all His goodness on the Cross, and so all His Glory—His goodness is His glory. The One who displayed this glory of God, and only God could, was in the Second Temple. The text is true: "The latter glory of this house shall be greater than the former, saith the Lord of Hosts." He is able to do what was promised, and has performed it. The Cross thus becomes the sceptre of pardon Jehovah extends to a guilty race; and we have not to approach Him in order to ascertain if He will hold it out to us, as was the case with the Persian Kings and Roman Emperors; He does so unsolicited; you and I may touch it with the hand of faith, and be forever blest. Blessed be His matchless name. His ineffable, infinite excessive Glory was veiled in mortal clay; for a display of it otherwise would have destroyed His guilty creatures—would have been unbearable; "No man shall see me and live;" Exod. 33:20. But "He did not come to destroy men's lives." Luke 9:56. The one would have been glorious justice; the other is glorious justice and *more* glorious grace.

"Here the whole deity is known,
Nor dares a creature guess;
Which of the glories brightest shone,
The justice or the grace."

So Paul, contrasting the Mosaic and Gospel dispensation, says: "The former had no glory by reason of the glory that excelleth." 2 Cor. 3: 9-10. We also read of the heavenly intelligences veiling their faces; and one of the six mysteries of godliness is: "God was seen of angels." 1 Tim. 3:16. Was it the first time they beheld Him? Is His glory too great for even them to see? Till the veil of His flesh, through which He consecrated a way for us into the Holiest, hid it as a cloud does the meridian splendor of the sun, and enables us to behold Him as the rays thus modified are transmitted to us, even as the eye of faith now sees the glories of Deity shining through the human nature of our Lord. The glory of the First Temple was light reflected from Christ, as moonlight is that from the sun; the glory of the Second Temple is Christ, for the Sun of Righteousness is risen; the glory of Heaven will be God in Christ, as the saints behold the beatific vision with the eye of faith turned to sight, and they be like Him for they shall see Him as He is. Yes, there was more glory in the second house than the first; and there will be more glory seen in Heaven still, for His astral vision will be entirely clarified from the blinding effects of sin, and they will see His face more clearly than He could reveal it here consistent with our salvation; and ravish their souls with unspeakable joys forever. There will be more glory in the Third Temple, the one God is now building, the glorified church of Jesus Christ, than in the Second: one is the Kingdom of grace, the other of glory. These bodies, now the temples of the Holy Ghost, shall be more glorious than now, for they shall be fashioned like unto Christ's glorious body. We hope to see the glory He now enjoys, and that He had with the Father before the foundation of the world. Can we not now see that there was more glory in the Second Temple than in the First, since the "King of Glory" was there, notwithstanding the Ark of the Covenant and its sacred contents; the light of the Shekinah almost Divine; the fire that came from Heaven; the mysterious Urim and Thummim; the still more wonderful Spirit of Prophecy; and the abundance of gold? Jehovah of Hosts was there, but our nature and our sins, which infinite Love assumed, hid His Glory and pressed Him into the grave, till He vanquished all our foes, tying them to His chariot wheels, and ascending in our nature to take possession of all power in Heaven and earth.

"Look ye saints, the sight is glorious;
See "The Man of Sorrows" now;
From the fight returned victorious;
Every knee to Him shall bow.
Crown Him, Crown Him;
Crowns become the victor's brow."

"The Jesus Christ of the New Testament, is the Jehovah of the Old." There has been more glory in the Second House than in the First.

II. APPLICATION. You have seen some of God's glory, or goodness, in the former house; shall you see more in this? You reply: Had we a promise of it as the Jews in the rebuilding of the Temple had, we would not doubt; we would believe it and apply ourselves to duty; we would be very zealous in building the Spiritual Temple, the church. Let us examine we *have* promises.

1. *We have one in Malachi.* "Bring ye the whole tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. That promise is for us as far as we have done so; and is as true and applicable to us as that of our text to the ancient Jews; and we have seen how it was fulfilled. Therefore be encouraged and work.

2. *We have another Promise.* The Lord promised to be with the Jews then: Haggai 2:4. We have the same; lo, I am with you, &c. Matt. 28: 20. Heb. 13: 5. So the promise is the same and the encouragement too, therefore we will work as the Jews did. They had two prophets to encourage them; we have the God of the prophets to encourage us; let us be faithful and see the promised glory. God uses means; let us be rational and do so too.

3. *And yet another.* The Jews had the promise of the Spirit; Hag. 2:5; so have we. For although the Lord and the Spirit are one essentially, they are two personally. Without the Holy Ghost we will effect nothing in erecting the spiritual Temple. And we may say the promise is already fulfilled: When He, the Holy Ghost is come, He will abide with you forever." John 14:16. Then we can put our hands on the same promises as the Jews had, having the same God to fulfil them; they went to work and built the second temple, and there was more glory in it than the first. Shall it not be so with us? The Holy Ghost is the Lord and Giver of life in every Dispensation. Zechariah, Haggai's coadjutor, says: It is not by might nor by power but by my Spirit, saith the Lord, 4:6. The promise is for us as well as the Jews then. Luke 11:13.

There are many promises to which we might refer you, all yea and amen in Christ Jesus; but what we have named, are sufficient to demonstrate that Christian workers in this dispensation are as much encouraged, shall we say more? as those of a previous one, that their labor shall not be in vain in the Lord, and in proportion to the faithful discharge of duty have had them fulfilled. Let us give ourselves to prayer and the Word of God, and we shall see more glory in this repaired house than in the former one. Amen.

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Whatsoever that be within us that feels, thinks, deserves, and animates, is something celestial, divine, and, consequently, imperishable.—Aristotle.

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THE POWER OF THE CROSS.

It is well for us to recount the triumphs of the Gospel, and to contemplate the power of the cross. Perhaps nowhere do we find such striking instances as in the foreign missionary work. When we get discouraged over our work, or disenheartened at the progress, what is more stimulating to our zeal, or strengthening to our spiritual life, than to read the record of the effect of the old, old story, that is ever new, upon the heathen. Oh, what power there is in the plain, simple Gospel!

Years ago, in Foochow, China, a missionary was preaching, and spoke of Christ's willingness to save all who come to Him. A Chinaman had wandered into the room, and heard a missionary for the first time. He remained after the others left, and approached the speaker and said:

"Didn't you say that Jesus came to save me from all my sins?"

"Yes," replied the missionary.

"But you didn't know me. I am a gambler, a liar, a sorcerer, an adulterer, and have been an opium smoker twenty years."

Again the story was told. The man was astonished. He came for several days in succession, and one morning he rushed into the missionary's room, his face all aglow with a new found joy, and said:

"I know Jesus can save me now, for he has done it!"

He went forth to tell of his salvation. Cruel persecution was his lot. A most terrible beating was given him, and there was scarcely a place on his body where the bamboo had not fallen. On being carried to the mission-house he said:

"Teacher, my body is in great pain, but my inside heart is in great peace."

Then he arose up and said: "When I get well may I go again?" On recovery he went back to the work, and many were brought to Christ."

John Beck, a Moravian missionary, was up among the eternal snows of Greenland working and praying. At one time the missionaries did not hear a word from their friends for two years. Raw seaweed was all that kept them from starving. Help came at last. Five years passed, and not the least impression was made by John Beck and companions upon the Eskimos. One day he was busy translating and copying the Scriptures. A crowd of Eskimos from the south were passing by and asked what was in that book. He told them of Christ, his coming into the world, his suffering and death, and then read out of the Book the account of his agony in the garden. One of the savages Kajarnak, stepped out and said: "How is that? Tell me that once more, for I, too, would like to be saved." He gave his heart to the Master, and served him all his days. This is the first instance, so far as is known, of the divine truth piercing the soul of an Eskimo in that far-off polar region. And he was a passing stranger that knew nothing till then of the missionary and his work.

A missionary once spoke to a native in a city in Southern India about forgiveness of his sins by Jesus Christ, and passed on. The Hindu came running after and said, "What is that you say? Explain that to me; I want to hear that again." The story of a forgiving Saviour found a response in his soul.

Missionary Nott was reading the third chapter of John to a group of South Sea Islanders that had gathered about him. When he came to the sixteenth verse one of the group cried out: "Stop! What were those words you read? Let me hear those words again." Again the missionary read: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The man rose and said: "Can this be true? Can it be true?" It was read to him yet again, and the wondering man burst into tears. Someone has said that Joseph Neesima found God in the first verse of Genesis but he found the Saviour in John iii, 16. What a wonderful record this verse has! Through it thousands have found peace. Someone asked Dr. Chapman last summer what verse was most precious to him. His reply was: "John iii, 16 stands without a peer."—Rev. O. Y. Bormer.

PERFECT PEACE.

You will find some precious things in Isaiah. We have just been meditating upon this gracious assurance: "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. xxvi. 3). This is the only text in the Bible where perfect peace is mentioned. Many people have much peace and great peace; few have a peace that can strictly be called perfect, never flustered or agitated or ruffled. Such a peace means perfect prayerfulness and perfect patience, as well as perfect humility and perfect contentment. The desires are at rest satisfied in God. The life is like a placid lake in which the sky is mirrored. Mind stayed on thee. This brings into view the fact that although God is the author of this perfect peace, and keeps or guards as with a garrison our hearts, yet we have something to do to procure it, we must stay our mind on God. What does this imply? Several things. Among others, the taking of sufficient time for devotion, also constant watchfulness and great concentration of purpose. Religion must be made a business and the whole soul thrown into its pursuit, otherwise there will not be the steadfast mind which God can guard from disturbance. Many Christians forget how important a place the mind has in vigorous spiritual growth. The emotion which has no deep thought behind it is like a fire of shavings which soon goes out and leaves nothing behind. Piety that is not rooted deep by much meditation soon withers away. But the mind that is stayed on God, no matter what storms may sweep the spiritual sky, is calm, trusting, and at peace. And does not Jesus intimate as much, when he says, "My peace I give unto you; not as the world giveth, give I unto you." This, no doubt, is the key to the stability of this peace. It is not of this world. It is not in the power of the world to give it, nor to take it away. It is fast anchored to the throne of God, and, therefore, perfectly able to keep all whose minds are stayed on God. Beloved, have you this perfect peace? If so, then are you truly blessed. If not, is it because you do not fully trust God? The stayed mind is the peaceful mind.

"Leave God to order all thy ways
And trust in him whate'er betide;
Thou'lt find him in the evil days
A very present help and guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move."

NOT LOST.

BY PASTOR J. CLARK.

Not lost are the friends we have cherished,
Although they have passed from our view;
The love of their hearts has not perished,
Nor aught that is holy and true.

Who knows but their hands may yet guide us,
Although we discern not their touch?
Perchance, did we see them beside us,
We should hinder their ministry much.

No sorrow, no sin can surprise them;
No earth mists their vision can dim;
No pleasure our Father denies them,—
They live ever more unto Him.

We inwardly treasure their features,
Their virtues we cannot forget;
They still, in degree, are our teachers,
Their blessing abides with us yet.

Borne onward by forces supernal,
The boundaries of time they have crossed;
But goodness and truth are eternal,
And love such as theirs is not lost.

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For Croupy Children—Minard's Honey Balsam.

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Harper's Magazine
IN 1895

The Simplestons, a new novel by Thomas Hardy, will be begun in the December Number, 1894, and continued to November, 1895. Whoever may be one's favorite among English novelists, it will be conceded by all critics that Thomas Hardy stands foremost as a master artist in fiction, and The Simplestons may be expected to arouse enthusiasm not inferior in degree to that which has marked Trilby—the most successful story of the year. Another leading feature will be the Personal Recollections of Joan of Arc, by the Sieur Louis de Conte, Her Page and Secretary, under which guise the most popular of living American magazine writers will present the story of the Maid of Orleans. In the January number will appear a profusely illustrated paper on Charleston and the Carolinas, the first of a series of Southern Papers.

Northern Africa is attracting more attention than at any other time since it was the seat of empires. The next volume of HARPER'S MAGAZINE will contain four illustrated articles on this region, and three of them will depict the present life there. Julian Ralph will prepare for the MAGAZINE a series of eight stories, depicting typical phases of Chinese Life and Manners. Besides the long stories, there will begin in the January Number the first chapters of a Three-Part Novelette, by Richard Harding Davis—the longest work yet attempted by this writer. Complete short stories by popular writers will continue to be a feature of the MAGAZINE.

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During 1895 every vital question will be discussed with vigor and without prejudice in the editorial columns, and also in special articles by the highest authorities in each department. Portraits of the men and women who are making history, and powerful and caustic political cartoons will continue to be characteristic features. This Busy World, with its keen and kindly comment on the lesser doings of the day, will remain a regular department.

FICTION. There will be two powerful serials, both handsomely illustrated.—The Red Cockade, a stirring romance of olden days by Stanley J. Weyman, and a novel of New York, entitled The Son of His Father, by Brander Matthews—several novelettes, and many short stories by popular writers.

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