

The Church Times.

"Evangelical Ortho-Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, SEPT. 29, 1855. NO. 88.

Calendar.

CALENDAR WITH LESSONS

Day	Month	MORNING.	EVENING.
Sept. 28	16 B. of Tria.	Mark 2	Matt. 21
29		Zech. 13	Zech. 13
30		Malachi 2	Malachi 2
1 Oct.		John 4	John 4
2		John 5	John 5
3		John 6	John 6
4		John 7	John 7
5		John 8	John 8
6		John 9	John 9
7		John 10	John 10
8		John 11	John 11
9		John 12	John 12
10		John 13	John 13
11		John 14	John 14
12		John 15	John 15
13		John 16	John 16
14		John 17	John 17
15		John 18	John 18
16		John 19	John 19
17		John 20	John 20
18		John 21	John 21
19		John 22	John 22
20		John 23	John 23
21		John 24	John 24
22		John 25	John 25
23		John 26	John 26
24		John 27	John 27
25		John 28	John 28
26		John 29	John 29
27		John 30	John 30
28		John 31	John 31
29		John 32	John 32
30		John 33	John 33
31		John 34	John 34

Poetry.

DO RIGHT.

AWAKE, oh soul, thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night,
Thy retribution, too, will come,
According to thy state, the doom,
Do right, do right.

Though clouds thy firmament o'erspread,
And tempests burst around thy head,
Though life its greenest foliage shed,
In sorrow's blight;
And though thy holy hopes and fears
Lie buried 'neath the gathering years—
Do right, do right.

The rattling elements worst terrify,
The earthquake and the whirlwind's breath,
The valley and the shade of death,
Need not affright;
For duty's calm commanding form,
With rainbow-arms shall clear the storm,
Do right, do right.

Faint not in all thy weary strife,
Though every day with toil be rife,
Work is the element of life,
Action is light;
For man is made to toil and strive,
And only those who labor live,
Do right, do right.

Life is not all a fleeting dream,
A meteor flash, a rainbow gleam,
A bubble on the floating stream,
Soon lost to sight;
For there's a work for every hour—
In every passing word a power—
Do right, do right.

Oh! life is full of solemn thought,
And noble deeds, if nobly wrought—
With fearful consequences fraught,
And there is might—
If gather'd in each passing hour,
That gives the soul unearthly power,
Do right, do right.

Religious Miscellany.

From a Sermon preached before the Governors and Members of King's College, Windsor, by the Rev. GEORGE W. HILL, M. A., Professor of Pastoral Theology, and Chaplain to the Lord Bishop of Nova Scotia, June 29, 1855

DURING the lapse of centuries the Astronomer has increased his knowledge; new facts are evolved each year: fresh proofs of a unity of design elicited, continually adding multiplied testimony to the infinite wisdom and power of Him who preserves intact the wondrous system. With the mathematical certainties of Newton, and the deductions of Chalmers, the mind rises to the conclusion, that He who framed the Universe, and appointed for it perfect laws must be infinite in wisdom, in power, and in goodness, and that such a Being is none else than God.

The Natural historian, since the period of Solomon's research, has traversed the wide earth in quest of information, gathering from every land—the coasts of the field, the fowls of the air, and whatever passeth through the paths of the sea, has arranged and classified them with a minuteness so exact, a precision so accurate, that the comparative anatomist, as he roams amid fossil remains, can assign one solitary bone to its proper place, or even from it alone the skeleton of the animal to which it belongs. So systematic and so uniform are the principles in which the one all-wise Creator acts.

The Botanist has enlarged his stores of learning,

and still advancing, with each new discovery strikes a chord of harmony upon Nature's harp, giving glory to Him who "created the herd of the field and the trees that are therein."

The Geologist is rolling off the veil which enveloped long his favourite pursuit, and hid its lessons from sight, and now a voice is being heard, from out the dark recesses of the earth, announcing its origin from God.

Thus, my brethren, each science, and each science in all its branches contributes towards throwing one grand blaze of light upon this mirror, enabling us each year to see more clearly the reflection of "the invisible things of God." Thus too, each individual by the prosecution and acquirement of some especial subject adapted to the tone and power of his mind, adds a new ray, while the tribute of adoration bursts from the Christian's heart. "O Lord! how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches."

To these the Spirit omnipotent unfolds
The world's harmonious volume, there to read
The transcript of Himself. On every part
They trace the bright impressions of His hand.

True, some few there have been, such as Descartes and Lamarek, who, proud of their intellectual power, and worshipping self for a long series of years, at length supposed the idol capable of grasping infinity, and imagining that they had penetrated to the philosophical cause of all things, in reality placed themselves upon the throne of the Almighty, usurping, if not His prerogative, at least His honour and His praise. While, however, we mourn the perverted talents of a few thus "vain in their own imaginations," if we pass in review before us the great army of Philosophers and men of science, we shall recognise them as a band of champions for the truth, veteran warriors against self-satisfied infidelity and untutored scepticism—echoing the sentiments of such leaders as Linnæus who "saw the hand of God in material objects around him," or Newton, who asserted that "it pertained to Natural Philosophy to discover God from phenomena."

Hence we learn how science may be made subservient to the Gospel precept, "Whatsoever you do, do all to the glory of God." If Nature "day unto day uttereth speech, and night unto night showeth knowledge;" so a more intimate knowledge of Nature, and a more accurate acquaintance with its laws, will afford still clearer views of the invisible attributes of God. Learning, we know, is not incompatible with the service of God, nor opposed, *per se*, to spirituality of mind, and holiness of heart. The inspired record furnishes us with brief biographical sketches of several individuals renowned as well for eminent piety, as for natural wisdom and acquired knowledge. One "learned in all the wisdom of the Egyptians, and mighty in words and deeds," became the leader of an untutored, wayward, rebellious people, who needed no common skill to guide and to control them. Nurtured in the court of the Pharaohs; fostered in infancy with royal care, and educated as became the member of a monarch's household—the instrument was adapted to the work—and his cultivated mind was employed in the service of his God. Notwithstanding his exalted position, the great lawgiver of Israel was "Moses meek above all men upon the face of the earth"—"Moses my servant who is faithful in all mine house." Another "skillful in all wisdom, and cunning in knowledge, and understanding science," while he managed with consummate ability and dexterity, the affairs of the unwieldy Babylonian empire, neglected not the care of his immortal soul, nor forgot the honour of his God, but was fervent in spirit, as he was diligent in business, serving the Lord—"kneeling upon his knees three times a day," "praying, and making supplication before his God." Need I remind you of the man taught at Gamaliel's feet, whose profound thought and cogent reasoning in every sentence of his unparalleled writings bespeak the mind severely, sternly disciplined. Under the influence of the Holy Spirit of God, he proclaimed truths that were only imparted by that Sacred Teacher, but as he did so, and announced the great message of salvation to his fellow men, he despised not the poetry of Aratus, nor the irony of Epimachus.

His unquestioned talents, his acknowledged learning clashed not with his heavenly-mindedness, but were enlisted in the cause of Christ. Did the brilliant powers and accumulated information of these renowned servants of the Lord, lessen or interfere with their devotedness to him? No. With brighter, and with purer lustre, they shone in every position of life: true religion was blended and interwoven with their secular pursuits, lending colour and majesty to all they either said or did.

To these eminent men, had been vouchsafed the word of God; to St. Paul, indeed, a still further manifestation than to Moses and Daniel, for the word had been made flesh, and tabernacled amongst men, "In Him dwelt all the fulness of the Godhead bodily,"—"in Him were hid all the treasures of wisdom and knowledge," even in Him "who was the brightness of the Father's glory, and the express image of His person." "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Thus God who revealed Himself in His works, and in His word, "hath in these last days spoken unto us by His Son." In him we behold that attribute, in which the Father so delights, shining as the noon day sun, and which so warmed the heart of him who leaned on Jesus' breast, that he exclaimed in the fulness of his feeling, "God is love." Truly, through all the works of His hand, this constituent element may be traced—in every department of creation it may be seen, but in the sacrifice of His well-beloved son it beams forth in unclouded glory. To the cross on Calvary, the weeping sinner turns and sees that in an incarnate God which at once gives him confidence to draw nigh and seek His pardon and His grace. While he trembles at the boundless power of Him who "thunders in the heavens," "shoots out lightnings," and "measures the waters in the hallow of His hand," he beholds in Jesus the manifestation of a love which draws him to His side. There he gains knowledge that "He maketh wise unto salvation," for looking with the eye of faith upon "the word of life," the assertion of the Apostle is realized—"Christ is made unto Him wisdom, and righteousness, and sanctification and redemption." Were we called upon, my brethren, to make choice between this knowledge, revealed to us in the pages of God's holy word, and the accumulated learning of the world, one sentence of inspiration is worth infinitely more than the aggregate of scientific labours,—of greater value than the joint libraries on earth. "Christ Jesus came into the world to save sinners," when placed in the scale is more than a counter-balance for the combined researches of Philosophy, and the countless triumphs of genius.—Such demand, however, is not made upon us; we are not required, in embracing the one to reject the other, but, blessed with a clear revelation, from God, to carry it with us into the field of Nature, and through its medium behold His wondrous works.

It is then, my brethren, members of the University, not with satisfaction alone, but with gratitude to the Most High, that we look upon our sort of learning. To the cry which lately has been ringing throughout the world we have turned a deaf ear, and so far from disconnecting religion from secular instruction, we have endeavoured to blend them still more closely together, and with the blessing of God, shall continue so to do, until the wise man's proverb is felt and acknowledged to be the truth, "the fear of the Lord is the beginning of knowledge." In beholding Him, then, who is invisible in those "things that are made," we treat the important matter not objectively alone, but subjectively also. For while the Astronomer leads the eye to the wonderful systems around us, measuring distance from star to star, or weighs the atmosphere of the planets; while the Natural Historian and Chemist point out the various laws of Nature with unerring regularity; there are others by you with the solemn duty of leading the eye to the fountain of truth, and of urging them to seek the Father.

Col. ii. 9. † Col. ii. 3. ‡ Heb. i. 2.
§ Heb. i. 2. ¶ Micah, vii. 18. ** 1 J.
†† Ps. xviii. 13. ‡‡ Ps. xvii. 2. §§ 1 J.
|| 2 Tim. iii. 15. ¶¶ 1 Jno. i. 1. ***