

The Church Times.

Rev. J. C. Cochran---Editor.

"Evangelical Truth--Apostolic Order."

W. Gossett---Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 4, 1859.

NO. 23.

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING
S. June 6. 2	Sund of Trinity	Judges 4: Mark 8: Judg 5: 2 Cor. 3: 1
M. " 7. 3	" "	" "
T. " 8. 4	" "	" "
W. " 9. 5	" "	" "
T. " 10. 6	" "	" "
F. " 11. 7	St Barna. A. & M.	Excl 10: Acts 14: Excl 15: Acts 16

Poetry.

PATIENCE.

FROM THE GERMAN OR SPIELSTA

There walks a silent angel
Here in this world below,
Sent down to earth from heaven,
To lighten human woe;
Sweet peace and gentle kindness,
Thou in his looks mayst read,
Follow that angel *Patience*,
Wherever he may lead!

He guides thee ever safely,
Through sorrow's thorny way—
And speak so calm and sweetly,
Of brighter, happier days—
If thou grow faint and weary,
He will with strength be near,
Help thee thy cross to carry,
And make all right and clear.

He turns to gentle sadness
The soul's tumultuous woe,
And bows the haughty spirit,
In meek submission low.
He makes the darkest hour
In time grow bright and calm,
And on the wounded spirit,
Pours slow but certain balm!

He chides thee not for weeping,
When thy tears he would control;
Blames not thy vain repinings,
But peace gives to thy soul.
He, when the rushing billows
Of grief are o'er thee driven,
And thou murmuring askest, *why*;
Points silently to heaven.

He has not for each question
A ready, prompt reply;
His motto is, *beare meekly*,
The resting place is nigh!

Religious Miscellany.

CHRIST OUR LORD.

It is now more than eighteen hundred years since Christ went up on high. During all that time there has never been a day, there has never been a moment, when He has not been pouring down these gifts on His faithful servants; never a moment when He has not been ready to pour, and anxious to pour, them down on all such as would but open their hearts to receive them. How, then, does it come that these graces are still so thinly, so scantily strewn about upon the earth?—that instead of a rich golden crop of holiness in every field of the Church, we see here an ear, and there an ear, with weeds springing up all around them, and in many places threatening to choke them? How does it happen, that, after the Sun of Righteousness has been set in His heavenly tabernacle for more than eighteen hundred years to give light upon earth, such multitudes are still walking in darkness, or in a dim light, which only makes their darkness visible, in a light, which, as is mostly the effect of light let in on such as have been long sitting in darkness, "serves only to discover sights of woe."

This is a question which I cannot at present, do more than touch on. I will only remind you, that, when darkness comes over the earth, it is not because the sun turns away from the earth: it is the earth that turns away from the sun. Christ does not forsake, He never forsook any man. It is man that forsakes

Christ, and turns away from Him, notwithstanding all the light, notwithstanding all the warmth, which Christ sheds on him, notwithstanding all the radiant glory with which He is crowned, as He sits in His tabernacle in the heavens. Nor again do the mists and vapors and clouds, which so often dim, and shut out, and pollute and darken the light of the sun, spring or flow from the sun, but from the earth.—They rise up over our heads, and draw a curtain between us and the sun, and keep his rays from reaching us, and enlightening and cheering us: but they do not come down from the sun, nor mount within millions of miles of it. They are altogether of the earth, earthly: and though they hide the sun from us, he is shining behind them all the while: brightly as ever. Just the same is it with those clouds and vapors, and mists of evil desires, and passion, and sin, which are ever rising to hide the Sun of Righteousness from our eyes. Christ does not send them to us. It is the steam of our own hearts, the exhalations, of our own souls, the smoke of our own burning lusts, that breed and fashion those vapors, and gather like a thick layer of clouds over our heads, and prevent us from seeing beyond, prevent us from seeing the bright and glorious form of Christ in His heavenly tabernacle. Yet there He is all the while, as bright, as glorious, as full of compassion and tender love as ever. All the while, too, He is endeavoring to scatter the mists, the clouds which our sins have gathered over us, and which hide Him from our souls. Sometimes He may be seen shining through the mist, with a pale, and for a short time His rays and His glory. Sometimes He will even look angrily upon us, with a bloodred fiery glance, if that in any way He may terrify us, so that we may turn to Him and live.

But there is also another way, you all know, in which the sun may be hid from us, and that, too, in the midst of the clearest sky, when not a cloud is to be seen. You are just come in from looking at the eclipse, so it is called. You have seen the sun bereft of more than half his orb, have seen his light grow dim, have felt his warmth chilled. Do you know how this strange and wonderful appearance, which in days of old used to strike a whole people with dismay, is brought about? Some of you, perhaps, may not know that it is brought about by the moon's getting between the earth and the sun. The moon being a solid body, through which no eye can pierce, when it gets between us and the sun, we cannot see that part of the sun which is behind us; just as that organ hides a part of the window behind it, so that those who are sitting toward the east end of the church cannot see the whole window, but only a piece or rim on one side or round about the organ. Just such is the way in which the sun is eclipsed, when the moon gets between it and the earth. Now, is there anything answering to this by which the light of the Sun of Righteousness is ever eclipsed from the souls of mankind? When God set the light in the firmament of the heaven, we read, He set greater lights there, the greater light to rule the day, and the lesser light to rule the night. In like manner, besides the light of the Sun of Righteousness, to rule the day of Gospel truth, and to enlighten mankind, and make them fruitful beneath that day, God has also given us a lesser light, to rule the night, the light of Reason. This, too, like the moon, is not light in itself, but only so far as it receives the light of the Sun of Righteousness, and reflects it. Moreover, its light, at best, is without warmth, and has no power of making anything fruitful.—On the contrary, as those who used to practice witchcraft and magic were wont to go forth beneath the light of the moon, to search for

herbs and simples, and to mix up their unholy charms, so, among those who go prowling about beneath the light of reason, many are often seeking for some poisonous and deadly drugs. Not, however, that the light of reason in itself is evil. God set it in the heavens: therefore it must be good, good in itself, although many abuse it to evil. Light, I said, is not in itself: but when it is straight at Christ, it is full of light. When it turns away from Christ, in any degree, it is light that part which looks at Christ, and dark that part which turns away from Him. When it turns away from Him, it is all dark. When it is between us and Christ, it hides Christ from us, that we are unable to see Him. Only this, which is a rare sight in the natural sun, so that crowds will stand and gaze at the wonder, is an everyday sight with regard to the spiritual sun. There are numbers from whom Christ is wholly eclipsed by their dark reason; and very, very few see Him fully as He is, in all His glory and brightness, without any intrusion of human reason to bedim or curtail it. The consequences, too, even the outward consequences, are the same. As the light you saw just now grew pale, and the warmth chill, so does a dimness and coldness spread over the face of the world, when our reason starts out of its place, and eclipses Christ from our view.

But it is not our reason alone, that is wont to eclipse Christ. Everything else that we allow to get between us and Christ, to interfere with our love for Him, to draw away our hearts from Him,—every idol, of what ever kind,—everything that we love otherwise than in Christ, and in the light of Christ resting upon it,—may eclipse Him, nay, is sure to eclipse Him, more or less, from our souls. Yet, as it is with our reason, so is it with every other object that we set our hearts on. When we see it in the light of Christ it is far brighter and lovelier than when we see it in its own darkness. For everything in which we see the love of God must needs be fair and lovely; but that on which no light falls from above, although it may glare and dazzle for a moment, has no softness, none of the serene calmness of peace, none of the brightness of hope. If we look at it fixedly, we see it shrink into a skeleton.

Since, then, there are so many various things, by which the light of Christ may be eclipsed from us, it behoves us ever to turn our eyes from the things that delight them on earth, to Him who sitteth in His heavenly tabernacle, and to pray to Him that He will purge and strengthen our eyes, so that we may be enabled to see Him, not as weak-eyed man is wont to look at Him, through a glass darkened with smoke, which strips Him of His Godhead, and turns Him into a likeness or shadow of the moon;—but even as He is, in all His beauty and glory. As the earth welcomes the sun at his rising by clothing herself in dewdrops, so let us hail Christ, when his light falls on our hearts, with silent tears of adoration. If we pray to Him diligently and heartily, he assured He will not leave us in darkness: He will not take His light from us: but, as we read that at the word of Joshua the sun stood still in the heavens, so will Christ ever stand over our heads, until all our enemies are discomfited.

A DIVIDED HEART.—The spirit of God will not dwell in a divided heart. We cannot feel the pleasure of devotion while the world is our delight. Not that all pleasures are criminal; but the closer union we have with the world, the less is our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly; should make necessary, not bodily delight, his rule.