

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.
CALENDAR WITH LESSONS

Month	Day	Lesson	Evening
June	1	1st Matt.	18th John
	2	2nd Mark	8th Cor.
	3	3rd Luke	5th Gal.
	4	4th John	6th Eph.
	5	5th Acts	7th Phil.
	6	6th Rom.	8th Col.
	7	7th 1st Cor.	9th 1st Tim.
	8	8th 2nd Cor.	10th Tit.
	9	9th Gal.	11th Heb.
	10	10th Eph.	12th 1st Pet.
	11	11th Phil.	13th 2nd Pet.
	12	12th Col.	14th 1st John
	13	13th 1st Tim.	15th 2nd John
	14	14th Tit.	16th 3rd John
	15	15th Heb.	17th 1st Peter
	16	16th 1st Pet.	18th 2nd Peter
	17	17th 2nd Pet.	19th 1st John
	18	18th 1st John	20th 2nd John
	19	19th 2nd John	21st 3rd John
	20	20th 3rd John	22nd 1st Peter
	21	21st 1st Peter	23rd 2nd Peter
	22	22nd 2nd Peter	24th 1st John
	23	23rd 1st John	25th 2nd John
	24	24th 2nd John	26th 3rd John
	25	25th 3rd John	27th 1st Peter
	26	26th 1st Peter	28th 2nd Peter
	27	27th 2nd Peter	29th 1st John
	28	28th 1st John	30th 2nd John
	29	29th 2nd John	31st 3rd John
	30	30th 3rd John	
	1	1st 1st Peter	
	2	2nd 1st Peter	
	3	3rd 1st Peter	
	4	4th 1st Peter	
	5	5th 1st Peter	
	6	6th 1st Peter	
	7	7th 1st Peter	
	8	8th 1st Peter	
	9	9th 1st Peter	
	10	10th 1st Peter	
	11	11th 1st Peter	
	12	12th 1st Peter	

* The Athanasian Creed to be used.

Portry.
HYMN.

Wor. of God, the bright expression
Of the Father's hidden face
Fount of light's unborn procession
First of man's regenerate race.

Waiting where Thy throne dost dwell,
Thee we praise and own Thee Lord,
The Almighty, the All-Holy,
In a Virgin shrine ador'd.

Stooping down to earth from heaven,
Without motion Thou art here:
Heav'nly power to earth is given,
For Thyself art everywhere.

From Thy substance, Thy creation,
With Thyself Thou makest one:
Author of Divine Salvation,
Making new a world undone.

Word from God the everlasting,
Issuing inseparably,
At whose mandate time came hasting
Through the still eternity.

Thou Thy presence manifestest,
Where of old Thy power was shown,
Thou created things Thou rearest,
For we see these things alone.

Thou old mystery here appeals us,
God in human form display'd:
From of old from nothing callous:
One of us Himself is made.

Thy thought can ne'er inherit,
Heav'nly truth, nor man proclaim
The omnipotent spirit
Something not Himself could frame.

And we only own our weakness,
When our dignity we fail;
How the mighty comes in meekness,
Thou art unchanged Emanuel.

How didst call this changeable being
Out of nothing to arise
How uphold'st it still, foreseeing
For its thirty vanities.

How, Thou unchanged Self, supplies
That alone which all require,
How with flesh thou satisfiest
All creation's whole desire.

How Thy wondrous Presence hailing,
Worship us with woful love,
How a Victim all-prevailing
Thou dost plead in Heaven above.

How we watch for thine appearing
Offspring of the Virgin's womb:
How each us to be loving, fearing,
Mindful of the burning tomb.

How we ever to adore Thee,
Looking to thy Judgment Throne,
How when all shall stand before Thee,
Thou may'st claim us for thine own.

Religious Miscellany.
KIRKTON

... school in St. Paul's, Halifax,
... the St. George's Charitable Society, Ap-
... 1856, by the Revd. Reginald Heber Dal-

... can study the history of Israel without be-
... with the comparison between their man-
... their conquests: their limited population,
... women is to be published at the request of the
... society, and will be ready in Baltimore. To
... (Boston) No. 21, State Street, 21, State Street.

and the mighty territory they traversed and won—a little and an enslaved nation, hurrying from their captivity, to make a triumphant march, conquering every foe that opposed their passage—wresting from nations greater and mightier than themselves, the land which became their empire, the fame of which was throughout the world. Was this the result of accident, or the fruit of mere human legislation, or the decree of fate? Was it not the favor of heaven—the protection and guidance of God their King that exalted this little one to become a thousand—this small one a great nation? That throne was set up not by might nor by power, but by the Spirit of the Lord of Hosts. View them when pursued by the horsemen and chariots of Egypt—do they not seem doomed? But they call upon their God—and the response sent through their leader was—"The Lord shall fight for you,"—and when the elements were sent as God's resistless arms, the battle song arose from the victors, "I will sing unto the Lord for He hath triumphed gloriously. The Lord is a man of war, the Lord is His name."—From that day forward visit all their fields of triumph, and you will find some tokens of God's presence, the God of the armies of Israel,—you will hear how the arm of heaven was invoked, and the victory commemorated by some mark of gratitude, or song of praise, or an altar inscribed with *Shohach Nissai*, The Lord is my banner,—visit all the scenes of their defeat, and you will find that it was because God was not in their camp, that He did not go forth with their hosts, that some such warning as this was given—"Go not up, neither fight, for I am not among you." As a constant monitor of the necessity of God's presence for the success of their nation, the ark accompanied them in all their journeys—the pillar of the cloud was their mysterious guide, on which might have been inscribed, the truth of the Christian hope, the motto that graces the emblem of England's confidence—"Under this sign thou shalt conquer." To remind them of their reliance on the aid of God, before every battle a priest proclaimed, "Hear, O Israel, ye approach this day unto battle against your enemies, let not your hearts faint, for the Lord your God is He that goeth with you to fight for you against your enemies," which was so manifestly true, that their foes in panic could not forbear to acknowledge, "The Lord fighteth for Israel." In the full manifestation of God's authority as King, warrior and legislator, for a portion of the human family, Israel stands a peculiar example—in the history of nations we do generally see some connexion between a great and wise statesman and a flourishing empire, between valiant and discreet leaders and victorious armies, but with Israel it was not so.—God had declared Himself to be the King of that people in a manner more especial than ever before or since known, and so jealous was He of His honour, that He would allow no second causes to come between Himself and His people's success. Though in conflict with nations who strengthened their forces with horses and chariots, by a most positive command, no horse, no chariot was to be seen in their ranks,—when Gideon with an army of 32,000 was to march against the Midianites, God refused to go with such a force, lest Israel vaunt itself against Me, saying, "Mine own hand hath saved me,"—so from the day in which Egypt with its ancient soldiery, led by princes, supported by cavalry, were unable to prevail against a mixed multitude of women and children, and men trained in slavery, until the day that God forsook His people—was the expression of one of its most celebrated kings most clearly proved,—"Thy people gat not the land in possession, neither did their own arm save them, but Thy right hand and thine arm and the light of Thy countenance, because Thou hadst a favour unto them." They were never so weak as when they relied on their own strength, they were never so strong as when leaning on the defence of God—so that whenever we see them vanquished, we are prepared to find some token of their revolt from God—some breach of His covenant, some idol or rival altar in their land. Why did Judah, though small, survive Israel in dominion, after the revolt of the ten tribes? Those idol altars at Dan and Bethel answer, that "it is an evil and bitter thing to depart from the living God." How could that nation flourish which insulted the majesty

of heaven by turning the glory of God into the similitude of a calf that eateth hay? God avenged the insult by setting ungodly men to be rulers over them, men to whose character is attached the stigma, that "they departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin"—while in Judah, where the worship of the true God was preserved and cultivated—where their rulers were better Kings because better men—where the Law of the Lord was their Statute Book, His aid their trust—where idols erected by one sovereign, were destroyed by another—where prayers were wont to be made for the help of their God,—there freedom flourished, there virtue was respected, there glory crowned their expeditions, and peace adorned their home. They were great because God was near them, and they shewed faith in His presence by calling upon Him—and while the song of praise to the true God went up from their temple, their rivals prayed in vain to their dumb idols, and the history of those two nations now both cast off, for throwing away their trust in God, is ever sounding forth to the nations a warning direct from heaven, "Righteousness exalteth a nation but sin is a reproach to any people."

"Let us now turn to England, and apply the text to those broad features in her constitution and her national character, which we believe are the preservers of her liberties and greatness. The whole secret of her success lies in her religion. Her strength is in the hearts of her children who plead for her at the Throne of grace, and every page of her victory might justly be subscribed with the confession of the Psalmist—"Not unto us O Lord, not unto us but unto Thy name give the praise." Every shock she has sustained from the foes of her faith, or her policy, should have called forth the admission of her sons who gloried in her triumph—"God was in the midst of her, therefore was she not moved." Her church is to her what the ark was to Israel, the depository of all her most precious things, a token of God's presence and protecting power among her people—and if ever the evil day shall come, when through the length and breadth of our land there arises the wail, "The ark of the Lord is taken"—it will call up some sorely vexed Eli to write upon the tottering column of our constitution, "The glory is departed from (England) because the ark of God is taken." But as long as true religion is the leaven of our land, we fear not the traitor in our camp, or the enemy in the field; as long as God is on our side we fear not what man can do unto us, as long as our banners are unfurled and our swords drawn under His favour and in His cause, we fearlessly throw our country into His care, who ever shelters those who draw near to Him, and will not suffer the enemy to prevail over those who range themselves on His side, although they be the few against the many, the weak against the strong.

"And thank God we have in England signs which may not be mistaken, which make us confidently believe that "God is our strength, and the High God our Redeemer—that the Lord of Hosts is with us, the God of Israel is our Refuge,"—and first among these signs is the truth, that England preserves her faith in God, and professes that faith in the purest form under Heaven—that while protesting against all error, she does not neglect the truth—that she shews a godly jealousy for the honour of her God, and her sons would rather die than betray the trust handed down to them as the priceless legacy of their martyred ancestors; and while we point in joy to our unrivalled constitution, our free people, our conquest by sea and land, we point also to what we believe under God to be the palladium of our country, its pure and Protestant faith—we glory in the title of the Protestant realm of England—we view as one of the best and noblest titles that belong to our beloved Queen—The Defender of the Faith. England has never had cause to repent of her Reformation—she will guard from every blast the candle lighted three centuries ago—her best blood will flow again rather than a spark of that hallowed flame should die—she looks upon the spiritual victory of the Reformation well worth maintaining, and though sincerely loving peace, will consent that life's holiest charities shall again be rudely rent asunder, and her Church will open again the book of her martyr, to enrol fresh volunteers for their baptism of blood,