

# The Church Times.

"Evangelical Truth--Apostolic Order."

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## Calendar.

### CALENDAR WITH LESSONS.

Day	Day	MORNING.	EVENING.
S.	Nov. 18.	18. Mat. 21.	19. Mat. 21.
M.	19.	19. Mat. 21.	20. Mat. 21.
T.	20.	20. Mat. 21.	21. Mat. 21.
W.	21.	21. Mat. 21.	22. Mat. 21.
T.	22.	22. Mat. 21.	23. Mat. 21.
F.	23.	23. Mat. 21.	24. Mat. 21.
S.	24.	24. Mat. 21.	25. Mat. 21.

## Poetry.

### "THY WILL BE DONE."

BY MRS. A. F. LAW.

Thy will be done!  
However devious be the path we tread,  
Or faint the gleams of light around us shed;  
However fierce the conflicts we must wage,  
Be this our cry—thy prayer each soul engage—  
Thy will be done, oh, God!

Thy will be done!  
Though from our hearts be cherished each earthly tie,  
And Hope's fair plants beneath Time's touch sooth die,  
Though friends prove false, and rank deceit prevails,  
And memory's music turns to funeral wails—  
Thy will be done, oh, God!

Thy will be done!  
Though strange, "past finding out," may be the way  
Wise Providence doth lead us, day by day—  
"Father of Spirits," give us strength to bear  
Whatever Thou send'st,—on heaven at crash of care!  
Thy will be done, oh, God!

Thy will be done!  
If this the language of our inner life,—  
Come trials, then! Come fire, resistance and strife!  
By faith we'll compass raging seas of doubt,  
And with clear voice—transcending storms cry out,  
Thy will be done, oh, God!

## Religious Miscellany.

### SEEING AND RESEMBLING.

"When He appears, we shall be like Him, for we shall see Him as He is."—1 John, iii. 2.

The person here alluded to is evidently Christ, but the time of his appearance has occasioned some discussion. It may be that day when he shall return to this earth as a conqueror, and stand crowned with light where he once was crowned with thorns. It may refer to that solemn hour when the world shall be judged by its Redeemer. "When he appears," O, what an hour to anticipate! The Everliving, the Omnipotent, the Dweller in light unapproachable and full of glory, shall appear to a worm of earth—a worm that has just burst from its shell, and with fluttering wonder spread its spirit-wings—What a meeting! How the soul will gaze, and tremble while it gazes, yet trembling, will adore and love!

When a child, I stood one day on the steps of Independence Hall, in Philadelphia, to see the President. I remember yet how my young heart fluttered, as the crowd murmured, "He comes! he comes!" and the venerable old man moved before me, with his unbent form, his eye of fire, his features wrinkled with thought, and his brow frosted by time. He was the hero of a great battle, and the President of a great nation. Thousands were there to honour him, and like the voice of an ocean came up their shouts of welcome. It was a proud and noble scene; but what was it to this to which the text above alludes—the appearance of the hero of Redemption—of the Monarch of the skies? That form will flash in the splendours of uncreated glory;—but in the eyes that meet our dazzled orbs, there will be love so deep, that it will seem like a sea of soft and mellow beauty, that we could gaze into forever, without weariness or satiety; and around him, as we draw near, will not be the shouting population of an earthly city, but ten thousand times ten thousand, and thousands of thousands, crying ever with a voice like that of many waters, Glory, and honor, and praise and power to Him that sitteth on the throne! And as millions of golden crowns are cast on the sea of glass before him, and as millions of glorified forms bow down and veil their faces with their wings, to be ushered into the midst of the great assembly, and welcomed to heaven by the Son of its King, this—all this, for a mortal who has rebelled and sinned, and crucified the Son, and grieved the Spirit, it is too much.

If, after a single glance we could steal away into some still and shady grove of Paradise, and there live forever on the memory of that moment, how happy he should be! To have seen God: to have heard his voice; to have breathed the atmosphere of holiness and love around him; to have felt one kind glance of his eye; to have been acknowledged before the universe as his friend—as his child!—what glory and what joy! Our hearts could not hold it now, and well is it that the vision is kept for the disembodied soul.

But this is only the beginning. "When he appears we shall be like him." We shall not only gaze, but be transformed as we gaze, "into the same image from glory unto glory." And now opens upon us the grandeur of the Christian destiny! It is not deliverance from fear and pain—it is not rest in heaven, it is not a mission of gold there, with trees of life, and a river of the water of life! All these he has; but his birthright stretches far above and far beyond them. It stops not until it brings him close to the throne, until it makes him grow like the Holy one, until he mirrors back, in a nature ever brightening, the very lineaments of God.

Now, if it is possible for a human mind to have imagined a glory like this, or for a human heart to desire a glory beyond this, then we will admit that the Bible is not Divine; then we will abandon the Gospel, with all its promises and hopes. But until then, we claim that these Godlike hopes prove that this is God's own book, and we will live for that Saviour who presents such holy motives and such infinite rewards.

"We shall be like him!" Who can stop to analyze or specify on such a theme? The grand, the glowing assurance hurries the mind away on a tide of emotion too rapid and too bright for thought. Such truths we would not understand but feel. When we get a priceless pearl, we do not take it to the mineralogist to learn its elements and chemical proportions; but we hold it before our eyes, we clasps it in our hands, we delight in its soft silvery lustre, and in its inestimable value. So here, we would read over and over again the simple words, "We shall be like him—we shall be like him!" We would dwell upon them, and let the light and the glory of them steal into the soul, until it is full of rapture.

If you could present visions of fame and power, which shall tower before me like the Alps when the sun turns all their glaciers to gold, what were they to this? If you could bear me hence, and plant my feet upon the sun, and unveil to my eye the glories of the solar system; if you could offer it to me as an Empire, yet I would turn away un dazzled, untempted, to this offer of God, "We shall be like him!—like him who is all holiness, all power, all light, and all love!

Greatness is in the soul—it does not consist in titles or dominion; and if you placed me in Jehovah's seat, with my present stature, I would still be a worm. But if you placed me with his nature to be tempted by Satan in a desert, or surrounded by scoffers on a cross, yet I would be a God. Glory, in this world, consists too often in externals; the glory of eternity—all true glory—is in character, and hence, there is no arrogance in wishing to be like God; there is no absurdity in saying that we shall be. We shall not have a universe to govern, and we may have no empire to rule over but our own hearts; and yet we shall have all the elements of enjoyment and of majesty which Jehovah has.

We cannot conceive of any greater mind than that of God. Hence, we cannot conceive of a time when our minds shall have capacity for bliss exceeding or even equalling his, and therefore, we have in this promise every thing that it is possible for us to have. We have an assurance, in this growing likeness to God, that every capacity of our nature, however much expanded, will always be filled; that there will be no want, no longing, no unmet wish, no ungratified desire forever. This will be the glory of that life above, that the soul will be always growing, and yet always full; always asking, yet always answered; always seeking, yet always finding; always looking for, and always seeing; always studying, and always learning; always active, and always successful; always loving, and always loved. Thus like God, we shall be spiritual, we shall be holy, we shall be happy! we shall be forever in light and in glory.

These are words which we speak and hear, and have only the surface of their meaning. Our ideas of them are like those we have of the ocean, by gazing from a headland over a ledge of its billows. We understand something of the general nature of an ocean, and yet how little we know of the vastness which stretches from continent to continent, and from pole to pole! how little of the fathomless depths which are full of life, of coral caverns, and of flashing gems! We know a little of what it is to be holy and to be happy, we know a little of the joys of life and of knowledge; but O, how little of that breadth of knowledge which stretches over the universe, and of those depths of life which only immortality can fathom! O, think, dear reader, of this promise of our Heavenly Father—may, hold it before your heart, that you may feel its solemnity, its sweetness, and its power!—*Episcopal Recorder.*

## CHURCH, THE HOUSE OF PRAYER AND SACRAMENTS.

It is very necessary to preserve the sermon in its due place of subordination to the rest of the service. This point is well put by Bishop Bull. "Prayer is the principal and most noble part of God's worship, and to be preferred before preaching, nay, indeed, to speak strictly and properly, preaching is no part of divine worship; for every proper act of divine worship must have God for its immediate object, and God's glory for its immediate end. But the immediate objects of preaching are men, to whom it is directed, and the immediate end of it is the instruction of men; though it is true, in the ultimate end of it it tends to and ends in the glory of God, as indeed all religious actions do, and all our other actions of moment should do. But prayer is immediately directed to God Himself, and it is an immediate glorification of Him, and a paying of divine worship and honour to Him. In a word, by preaching we are taught how to worship God; but prayer is itself God's worship. Hence, the place of God's worship is styled by our Saviour, the house of prayer. (Matt. xxi. 13.) It is not called a preaching house, (though there must be preaching there, too, at due times and seasons,) but a house of prayer, because prayer is the principal worship of God, to which all religious houses are dedicated, and it is the constant and daily business to be performed in them." (Serm. XIII., Works, vol. i. p. 327.) So that the church is not merely a house of preaching, but still more emphatically, a house of prayer and a house of Sacraments; and it is necessary for every person who goes to church to bear this in mind, and the degrees in which a Christian habitually profits by sermons may perhaps be measured by the devotion and earnestness with which he habitually joins in common prayer. For the one leading idea of Church service should be that of worship—that of honouring God and hallowing His name, and praying that His kingdom may come; and that portion of the divine office which is more particularly devoted to teaching and exhortation will be most effectual for its purpose, when it is restrained from usurping the first place which belongs to the worship of God. We may, perhaps, apply in this case those words of our Lord, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you." And what I have said of prayer applies still more strongly to the holy Sacrament of the Lord's Supper; and the application is the more striking because the Church, as I have already remarked, makes the sermon a part of the Communion Office, and it may be therefore said to be manifest, that if the sermon does not lead to the Lord's Table it fails to a great extent of its purpose; but whether this be a right interpretation to place upon the position which has been assigned to the sermon in the Church service, or no, this is quite certain, that the Holy Communion, being the highest of Christian privileges, and the greatest of Christian mysteries, every preacher must feel that he has missed his mark, if he has not been able by his sermons either to bring his people to the Lord's Table, or at least to stir their hearts with some solemn fears concerning the breach of duty in not going there. When the sermon and the Lord's Supper stand quite apart from one the other, and the one can be listened to while the other is neglected, then it is clear that the sermon goes for nothing, or for very little; it fails to bring forth the