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Vol. I. No. 47. DURHAM, Co. Grey, JANUARY 9, 1879. \$1 per year in Advance.

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POETRY.

Sunlight and Starlight. God sets some souls in shade alone: They have no daylight of their own; Only in lives of happier ones They see the shine of distant suns.

God knows. Centent thee with thy night, Thy greater heaven hath grander light, To-day is close; the hours are small; Thou sit'st afar, and hast them all. Lose the less joy that doth but blind Reach forth, a larger bliss to find,

To-day is brief; the inclusive spheres

Rain raptures of a thousand years.

Sermon by the Rev. James Cameron.

The following sermon was preached by the Rev. James Cameron, of Chatsworth,

What house? God's own house, the Second Temple. While Israel were wanderers in the wilderness, God dwelt in a movable tent called a Tabernacle. It was His wish, however, that a solid structure of stone should be erected to His name as soon as His people were settled in the promised Land. Harrased by enemies from without and broken by internal strife, it was a long long time before by Israel this great work was accomplished. It was David's favourite project, but all the length he was allowed to go was to prepare the plan, the means, and the material for the sacred building. Solomon's temple at the heathen temples, but unequalled be fore or since in the grandeur of its lofty site on the summit of Moriah, in the beauty of its plan, and in its profuse rich ness in gold, silver and precious stones.

But Israel sinned, God was angry, and

Chaldean armies besiged the devoted city The city fell into their hands and they laid in rums the Holy and beautiful house, where Israel wor hipped Jehovah. Seven't years passed over the sorrowing exiles. and grass, and moss, and briers covered the site of their holy house, when a handful of men without wealth, without tools. without mechanical skill arrived on the spet, haid the foundation with shouts of joy, ningled with sobs and weeping, and began to raise again the rained walls. They late house, It is easy, friends, to destroy; it is difficult to build up; difficult above all things, in a world like this to build the House of God. The builders were discouraged and ceased; and then they began again and went o . Haggai, "the Lord's messenger" encouraged the builders by the cheering words "I am with you, saith the Lord." The house at length approached completion; and then came the glorious promise contained in the words of our text, "I will fill this house with glory, saith the

This is the premise on which we should meditate to-day, as we consecrate this iddaugh No fines. Expenses Lower than fills the immensity of space, but who condeecnds to dwell among people that are "poor and of a contrite spirit and tremble at his word."

Let us then, as the subject of meditation consider, depending on promised Divine help, First-What this Fromise means, and SECOND-How this Promise may be fulfilled in regard to this house wherein we

1. What the Promise means, or in other

words, wherein consists this glory. I will fill this house with glory." Does this mean that the two tables of stone on which God with his own finger wrote the law were going to be restored to their IMPROVED and Unimproved Farms | place in the Holiest? No; for the historians tell us they perished in the ruins of Solomon's temple. Does this mean that the Urim and the Thummim those mysterious tokens by which God gave forth great God's promises are. At a distance there, and instead of writing Bethel on temporal profit, who will not fear to offend drive us to Autinomian looseness of life. his oracles were to be again restored to the they seem small and of little account in that grandest of christian churches, the you rather than offend God. How much "What, then shall we sin because we are temple? Not this: for there never again comparison with the clamorous interests of house of God, one needs must rather write need there is to take an interest in our not under the law but under grace, God would appear in that house a priest with time pressing on us ; but when the fulfil- Bethaven-the house of emptiness and van- theological colleges, to promote their wel- forbid." Urina and Thumim, (Ezra II, 63). Does ment of the promise comes we are amazed ity. It is one of the tendencies of our day fare and pray God for their prosperity. Let us write therefore on the opposite tween the cheriubim? No: from the sec- was above the sacred light and the sacred substitute for it in architecture, vestments, bod on their walls,-"The glory has de- vation includes santification, and that chief glory of the taberpacle, and the will be his second coming above his first folly of taking tinsel for gold or taking the model paster stand to plead with the peo- acknowledged and acquitted in the house was always and completely witheld. issa are ever sure, Days, years, centuries, soul of religion go and busying ourselves the law of love on their lips, the world be- to "work out our salvation," we are told came down from heaven, and which was with waiting, but when the fulness o true character of true ritualism. It is well then, indeed, have such men filled with that obey him." Let us therefore magnify kept burning day and night in their tem. time comes, when "God's purposes are ripe," to see this beautiful and substantial church unspeakable glory the places where they works. This is not the time to cry down

> that with which you will light these lamps posed for our meditation. mean, its furniture was mean, and if it you have here built !

Moriah there stood a building that might hear such a preacher as Jesus of Nazareth. our house this glory without which it will smoke by day and the shining of a flaming almost claim to imitate the house Solomon That blessed face that was often sorrowful grow dark for us and for our children still fire by night" in the place of your Sabbath built. Now, you say at last the promise in his conflict with evil we will never see darker. I know that God is sovereign, worship. of Haggai is fulfilled to a waiting church. till we see it in glory, sitting on the great that he is sometimes found of them that In conclusion let me urge on you to Many, very many among the Jews did white throne; and that voice that filled sought him not, and that he hides himself make this subject a mater of thought, of think this. But "God's ways are not our that day the courts of the Temple we will semetimes from the efforts of his people, meditation, of prayer. With nothing else ways." It is not in the direction of type never hear till we hear its summons "Come but that is not his general way.

God is looking in a direction contrary to doleful sentence "Depart from me," or the abiding in this house. the direction in which the world was look- joyful senten :e "Come unto me ye blessed First,-There must be continual and you ing, and very different also from the dir. of my Father."

morning in God's house.

men are busy in the outer court of the the eyes of the Ephesians so that they blessing of a constant manifestation of his here, you who came in weakness can say Temple buying, seiling, taking money, abandoned their magic and burnt their glory in this place you must strive, as far "The Lord stood by me and strengthened making money, and passing change (a bad books : that glory that turned Cor- as in you lies ; noon, God's goodness is often preceeded by heaven above." severity; and his best smile preceeded That glory how can you secure in per- man standing in the shees of an apostle of Over the entrance what shall we write? passing cloud, "He will not chide contin- of vast importance for you and your child- displeasure, and his services like those of may read in memory as he enters these ually; nor keep his anger for ever !"

from their hearths; common fire such as prepared to consider the second point pro- here.

on, and ence more on the top of Mount the grace of God, but here you will never How then, you ask, can we secure or symbol, or of light or fire that God is to judgment, come to judgement, come Three things you must strive after that should fill this house with glory, that looking. As usual in all his great things, away;" till we hear it pronounce on us the the glory of God may have a continual "before your very eyes Jesus Christ may

ection in which his own church was look- But let us understand that there is a in the efficacy of prayer. Its peculiar face of Sesus Christ would then be "better presence of Christ better for us in the power and province lies in spiritual things. for you than thousands of gold and of sil-Many years (about five hundred) after present circumstances than his bedily How many an earnest prayer has been ver." Haggai spoke these words there were seen presence. Many, in the days of his flesh poured into the ear of God for the revela- The sight of this glary would be life one day going up to the Temple a Jewish saw his face who did not see himself : and tion of his glory. It is the one great bur- eternal life, for you that are dead. One pair belonging to a humble rank in life. many have seen himself who never saw his den of the church's petition from Abel to look of the brazen serpent cured the They were natives of the mountains of face. To the Jews he once said "Abraham this day. Moses' request "Shew me thy wounded and dying Israelites .at the Opening of Burn's Church, Rocky Galilee. He was a carpenter in one of its rejoiced to see my day and he saw it and glory," Philip's request "Shew us the Saugeen, on Sabbath Morning, December secluded villages, In her arms she carried was glad :" and to Thomas he said : "Bles- father and it sufficeth us," Cowper's a child six weeks cld. Among the great sed are they that have not seen and yet prayer "O for a closer walk with God," crowd that daily thronged the courts of have believed." There is a spiritual were all pointing in the direction in which God's house this woman and her child presence of Christ to the eye of faith, your prayers should point to-day with passed unnoticed till they met the gaze of better than any mere bodily presence. renewed earnestness : and they were all an aged saint whose eye first caught the There is to the eye of faith a presence answered in God's time and way. This rising rays of the coming glory. Sim- very precious, that presence and glory house you may liken to a tree planted by con took the child Jesus into his arms and that appeared to Enech when he walked in the roadside for "a shadow in the dayblessed God and said "Lora now lettest the light of the coming Christ : that glory time from the heat and for a place of thou thy servant depart in peace according that appeared to Abraham causing him to refuge, and for a covert from storm and humility. By nature we are proud and to thy word, for mine eyes have seen thy forsake kindred and country : that glory rain." But you know that a tree is here lies much of our trouble, much of the salvation, which thou hast prepared before that smoothed Jueb's stony pillow at nourished by roots that run out of sight envy and strife that disgraces the church the face of all people, a light to lighten Bethel; that glory that Moses saw and under ground. When the roots are busy of God. But a sight of this glory would the Gentiles, and the glory of thy people which so filled his mind that he saw no collecting sap and sending it up the trunk, lay us in the dust. The patriarch Job car-Israel." These were the first glimmerings more beauty in Egypt's throne and palaces: the tree will cast a wide and heavy shad- ried his head high but he got a near view of the coming glory promised through that glery that filled the lonely wilderness dow; but when the roots languish and of God's glory, he exclaimed :-"I have where he fed his sheep, sustaining him die soon very soon the leaves wither and heard of thee by the hearing of the ear, Twelve years have passed. A lad twelve there, for "he endured as seeing Him that there is no more shadow or shelter under but now mine eye seeth thee and length arose in size, smaller than many of years old comes from the Highlands of is invisible:" that glory that appeared to that tree. Your prayers in closet and I abhor myself and repent in dust and Galilee with his parents to the feast. He his eye of faith when the Lord proclaimed family are the roots of this tree of your ashes." A sight of it brought from moves among the crowd unnoticed and his name. "The Lord God merciful and planting. If earnest prayer goes up with the mouth of the greatest of the unknown: but he, as was natural in a gracious, &c.," and which opened up a new out ceasing to God to show here his glory, prophets the pathetic cry "Woe's me! youth of piety and intelligence began to era in the history of God's Church; that "The Lord will create upon this dwelling for I am a man of unclean lips and dwell ask questions of the Rabbis, until at last a glory advanced to glorious dimensions place of Mount Zion, and upon your as- among people of unclean lips." In corcrowd gathered in the temple around the since Christ's coming that appeared to semblics a cloud and smoke by day and templating this glory we will grow strong ; stranger and "all that heard him were Lydia by the river side, and which caused the shining of a flaming fire by night." strong to face temptation, strong to bear astonished at his understanding and her to open her heart and her house to Let the opening of this house, therefore, unmoved the angry billows of affliction; answers." The dawn is brightening into Christ: that glory that filled the jailor's be a loud call to the opening of closed lips. strong to suffer and to hope, and to wait; house at Philippi, while Paul preached, so the opening of closet prayer and the strong to live and strong to die. "We can More than eighteen years have pas ed that all the household saw it and believed erection of family altars.

Festival. The courts of the temple are answer to this question, that this glery can- fide a delicate and important a metter to one this is the gate of heaven. Into this house over the land and who spake as never man ago on a beautiful Sabbath afternoon in ease, their own glory that are fit to be his while I go and worship yonder. "Let this be spake stood up to preach in the great court | summer I looked into St. Peter's in Rome | ambassadors. It is well that your pastors | a holy spot a type and foretaste of Heaven. the Shechinab, "Jesus stood and cried say- space, around were pictures in Mosaic and in all the learning of the Egyptians and in not Bethaven. ing if any man thirst let him come unto Statuary, the works of Italy's gifted men, the person of Paul who was learned in the On this right-hand side-wall what shall me and drink." Then began some, who before the high altar was a company of learning of the Greeks. Our church, I we write? Let us write up there "Being like Simeon were taught of God, to see the priests and choristers in gorgeous vest- trust, will never lower its literary standard justifed by faith we have peace with God." glory of Christ, the glory as of the only ment. As they filled the fretted roof with for candidates for the ministry. Let the It is not to works we look for justification, begotten of the Father, full of grace their grand music, the sun, approaching church courts look after that : But let the nor to sacraments, nor to the church, nor and truth, and they said "This is the its setting streamed in through the stained people remember how true it is what a to power and feelings but to Christ, and Christ." The day has broken into high glass and filled the house with the glory of great man once said-"Unsanctified learn. Christ alone apprehended by faith. This is noon, and now at length the promise of God's works in nature : but the glory of ing has been a great curse to the church." the rock on which God has set the feet of the God is fulfilled "that he would fill that God in Redemption, the glory of Im- It will be your business to seek that the Reformation churches. Let us stand on house with glory and that the latter house manuel, the glory of the cross of Christ man you may call to this pulpit be a man this rock. But let us beware of magnifying would be greater than the glory of the was not there, for there was no Bible of piety as well as of parts, a man who faith too much. Faith was not crucified there, there was no preacher there to hold speaks because he believes, who will seek for us nor were we baptised in the name Let us learn, here, dear friends how up Christ, there was no gospel of Salvation your spiritual interests more than his own of faith. To make too much of faith will at our blindness, in not seeing sooner the gaining ground in some quarters, to forget When piety and unction have departed from wall "Faith without works is dead." bright and inapproachable light should great good that was coming to us under or neglect the spiritual presence of God in our pulpits, even though learning and Justification and salvation are identical. once again appear in its wonted place be- such an humble guise. So great as Christ his ordinances, and then to try to find a rhetoric should remain, we may write Icha- Salvation is more than jutification. Saland temple this visible presence of God, fire of the first temple, so great to his church and music. What is this but the childish parted." But when men like Bunyan's is not complete till we are openly chief glory, even of Solomon's magnificent coming. We learn, also that God's prom- shadow for the substance, of letting the ple having the Word of God in their hand, day of judgement. We are therefore told Does it mean that the sacred fire which may pass and the church may be weary with adorning the carcase. This is the hind their back and heaven in their eye, Christ is the author of salvation "to them ple till the Chaldeans extinguished it amid then breaks in amazement and glory on here, but unless you are alive to the spoke whether under the canopy of the good works when commercial life is going the ruins, -does the promise mean that this the slumbering and sleeping churc's, necessities of your position, the glory of leafy forest or the tretted roof of some to wreck for want of them; when the fire was to be restored? Not this: for the cry "Behold the bridegroom cometh, your for ner house, the old log building, Gothic Cathedral, in the chapels of royalty, church is a stumbling-block to many the fire of the second temple was only fire go ye forth to meet him." We are now may far excel any glory you will ever see or in the log churches of our backwoods. from the loose lives of many of its pro-

II. How may this promise be fulfilled glory cannot begot for our churches by intel- ful that there should be :-You are ready to say :- "The house was to you in connection with this church lectual gifts, or by arts of rhetoric and Thirdly-Consistent piety in your lives. Christ crucified." Let that ever be the lacked the "tables of stone" the "eracles" One thing is sure enough, that in this ent at the forenoon service in a church in prayer looked at as so many words uttered trines and practice, all our faith and hope "the Shechinah," the "sacred fire," then, house you will never see the Saviour as Rrooklyn, whose pastor is the foremost so many times can carry the day with God. revolve around Him and His cross. there can be no glory human or Divine he appeared in the days of his childhood. man of this continent for brilliant parts It is not the words however beautiful or ear- "Let us have no altar but Calvary : about the house, and let us write on its In this house will be presented to God and gifts of oratory. In his sermon, there nest that God looks at. He looks at the no priest but Jesus Christ." Jesus walls Ichabod, the glory is departed. Stop, no doubt, many a child: but never such a was logic and elequence, there was wit and heart whence the prayer proceeds, the lips Christ our atonement and our example. stop, do not write these words in the face child as the babe of Bethlehem. In this sarcasm, but there was no Christ, no that give it utterance and above all the life Jesus Christ our prophet, priest, and king. house will sit in your Sabbath-Schools place for a troubled conscience through that sustains it. "Pray for us" said Paul, Jesus Christ our bread, our water, our sun There is again a noise of hammers and a no doubt many a pious lad learning al- the atoning sacrifice, no "Lamb of God "for we have a good conscience in all our shield, our brother, our guide, our instir of builders. Herod the Great is at ternately and answering wisely and ques- come to take away the sins of the world." things willing to live honestly." He tercessor our judge. Ah this is a great work with much gold, and the skill in tioning pertinently, but no such boy as So service and sermon went on as the expected the prayer to be heard, because a necessity in the preaching of our times—to stone and in wood which Imperial Rome He from the Hills of Galilee. In this church grew dark and still darker and the good conscience lay behind to sustain the preach a personal Saviour even the Lord's can give its proud Idumean favourite. pulpit will stand, no doubt as undoubtedly heart grew sad, and one stepped into the prayers of his friends. "If I regard Christ, a divine human person. He is the Forty and six years the work of improve- did stand in your old log church, preachers street with joy to see at least the natural iniquity in my heart" says another ex- Desire of all nations and in his cross there ment, enlargement and edernment went who will preach with power the gospel of sun pouring his beams on the East River. The Lord will not hear is a mysterious influence that will yet draw

thing right enough in its proper place but inth from its idols, that brought imperial | Secondly, that in your pulpit there | In contemplating this glory we will very wrong in the house of God) a young Rome at length to the foot of the cross, should ever be a converted Ministry. It become holy which is the highest that can man enters with a whip of small cords in that glory that has appeared in many a would be rash to say that God never blesses be said. "Beholding as in a glass the glory his hand. On his beautiful face a terrible synagogue, many an upper chamber, many his own truth from the hps of a preacher of the Lord we are changed into the same frown, an unusual thing, rests as he calls a gorgeous cathedral, many a log church, who is himself an unchanged and natural image from glory as by the Spirit of the out in stern words, "Take these things and backwoods school-house, quickening man. By the mouth of an ass God once spoke Lord." hence, make not my father's house a house dead souls, rousing dormant energies, sub- rebuking the madness of a prophet. Who And now in setting apart for ever this of merchandise," and man and beast, duing the wild, giving courage to the can tell whether or not the words of truth house for the worship of God let us write buyer and seller, flee in confusion before timid, and turning to many a son of sor- that came from the lips even of Judas and on it some writing that will always come him. The morning is now gathering into row this world into a "little Eden like the Demas were blessed to their hearers? But unto your memory as you gather here at we know that on the sin of an unconverted God's footstool.

And farther let me tell you that this sing of manifesting here his glory it is need- tain good works. oratory. On a Sabbath lately I was pres- It is a great mistake to imagine that centre of our sermons. Let all our doc-

me." It is not the fervent prayer of the covetous, dishonest, slandering, and selfish, that avails in the ear of God, but the tervent prayer of the rightcous man. "Get he up" said the Lord to Joshua as he lay on the earth praying not only for himself but for Israel who had been defeated in battle." Ah! there are many prayers arrested on their way to heaven by some "accursed" thing, by some uncrucified lust or besetting sin. Dear triends for the sake of the glory without which this house will be desolate give up every thing that may hinder God's blessing. Open your hands and give liberally to his cause: banish strong dri: k from your social gatherings and your home, deal honestly in your daily business, speak truthfully, carry in everything a good conscience so for that the "Lord may create a cloud and a

ought you to be content but that God be evidently set forth crucified among

carnest prayer in your homes. We believe The sight of this glory. as seen in the

There is life this moment for thee

do all things through Christ that strengthover the city and temple. One day while and were baptised: that glory that dazzled That God may bestow upon you the eneth us." And after retiring from worship

sometimes by frowns. But it is only a petuity for this house? This is a question Christ, there was put the seal of a terrible Let us write there so that every worshipper Demas were quickly dispensed with. On the words "How dreadful is this place; this A few years more, and it is the Passover- Let me say then at the outset of the principle that you would not knowingly con- is none other but the house of God, and thronged with Jewish worshippers from all not be got through costly buildings, beau- who was at least your enemy in that bring not envy, nor strife. Here let not the world. On the last day, the great day tiful pictures, ravishing music and principle, it is only men who love Christ feuds have any place. When you cross beautiful house to the worship of Ged who of the feast, that preacher whose fame was splendid priestly vestments. Many years better than their own interest, their own this threshold say to the world "Tarry here of the temple. In tones of majesty and while evening service was going on. Be- should be men of education, of the very If you wish to keep the glory in, keep sweetness that filled the porches, and low was the variegated marble pavement, best education the country can afford, for buyers and sellers out, and drive them out swept over the great crowd as the voice of above was the frescoed roof and that God has for ever honored human learning, if they force their way in. Call the name God, filling the place with glory far beyond wonderful dome that seems to hang in -in the person of Moses who was learned of this place Bethel the house of God and

That God may bestow on you the bles. fessors. Let us be careful therefore to main-

Over the pulpit let us write "We preach

UNTARIO ARCHIVES TORONTO