

She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years before. 'This,' said she, 'is the fountain whence I drink; this is the oil that makes my lamp burn.'

I looked at the precious relic printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our heavenly Father."

THE BANKER'S SON.

"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy you can trust, who will take this money and pay you interest for it, you may lend it to him; if you invest this wisely, I'll increase your capital."

When evening came the banker said, "My son, how did you invest your money to-day?"

"Well, father," replied the little fellow, "I saw a little boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents."

"You'll never make a business man in the world," said the banker, "business is business. But I'll try you once more. Now here is a dollar to invest; see how well you can do it."

A merry peal of laughter from the boy followed this which was thus explained, "My Sunday School teacher said that giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it so quick!"

God is establishing His character for grace, and we are the suited objects of its glorious and eternal display.

CONSCIENCE.

John I.—IX.

In John's Gospel we see the Lord coming forth to SINNERS. He is not so much the Healer of Israel, doing wonders of goodness in the bodies of men, cleansing the lepers, or restoring to health all manner of sickness and disease among the people; but it is rather THE SOUL He seeks, and, therefore, it is THE CONSCIENCE He deals with. If the conscience be not before Him, He has not His subject or material before Him. He has nothing to deal with, or operate upon, according to the character He is filling or sustaining.

This gives us to know what He is, and what are His purpose and His business in every scene. It may be a happy conscience, an awakened, uneasy conscience, a sleepy, unbroken conscience, or a bad conscience.—He deals with all this variety—but in it all, we see conscience in some condition or another before Him.

In Andrew we have a simple picture of a HAPPY conscience, or a happy sinner. He had gone to Jesus as a sinner, for He had gone to Him as "the Lamb of God," and been therefore accepted and welcomed and entertained by Jesus; and he leaves Him happy. His heart is free; and he can therefore think of others, and make it his business to bring Jesus, and other sinners like himself, together. He preaches, as a happy sinner would preach. He tells the first fellow sinner he meets, and that is his brother Simon, that he has FOUND "the Christ," language that bespeaks the satisfaction of his soul; and then, in full consistent benevolence, he invites Simon to come and share the Christ of God with him.

Here we see a conscience AT LIBERTY, because the sinner has found Jesus. But we have other conditions of it.

In Nathaniel, the conscience has been ALREADY AWAKENED. Under the fig tree, I believe, he had been confessing himself a sinner, meditating on his condition before God—for it is the spirit of confession which, in Divine reckoning, makes us "gulleless;" and that is the character in which the Lord recognizes Nathaniel. And the confessions of the lips are the utterances of the fragments of the heart. They are not real, if they be