

tible as an egotistical man. The constant reiteration of the pronoun "I" makes his conversation disjointed and disagreeable. Is there such a man who would dare say *he* is the door? If there were, and he was allowed to proclaim it, though we did not contradict him, it would not be long before he contradicted himself. Apply that text to any one but Jesus, and you will find the same result.

Jesus, then, is the door. What is our relation to Him? By nature we are outside the Door, ruined: lost, condemned, wanderers in the wilderness. By grace we pass through the door, are then no more condemned, no longer slaves, no longer expecting the punishment, but are ransomed, free, as those who have passed from death unto life by reason of the atonement of Jesus, the gift of God for our sakes. God has no quarrel with sinners. God is the essence of the sinner's friend, and Jesus is the exhibition of that essence. God loves us, but He hates sin, and therefore He allowed Jesus to be deserted upon the cross which caused Him to put forth that bitter cry, "My God, my God, why hast Thou forsaken me?" in order that He might know what it was to be forsaken by God and occupy the sinner's position, who has separated himself from God, that He might take us by the hand and lead us to where His Father and our Father is seated in glory everlasting. Jesus is the door, and, firstly, He is a door of hope. We don't preach a *closed* door; we don't come to you and say there is no chance for you; but we do say this, that only by faith, and by the operation of the Spirit, and you may ask for and obtain that Spirit if you take Christ at His word, there is nothing to prevent you from being saved before you leave this hall. It is not, "I will be the door," but "I *am*," therefore, sinner, we proclaim to you a door of hope open for you, ready to receive you, a loving Jesus, with outstretched arms of everlasting love. He is a door of security. It is said that every man's house is his castle. A man within doors is safe, and I hope we shall never cease to respect a man at home, and whether he be poor or rich, let the same privilege be accorded him. Jesus is the door of security. Within His arms you are safe, and once within them you can welcome others to the same resting place, but not until you are inside the door can you beckon poor souls to the door of right, to the door of hope, to the door of everlasting joy. "I am the door, by me if any man enter in he shall be saved." *The Earl of Kintore, in an address in London.*

#### HINTS TO PASTORS.

In the London "Freeman" a pastor gives ten suggestions of great value to his associates. He says:

1. If you are the pastor of a church, don't give an "intimation of your intention to resign" unless you have some fixed ideas about leaving.
2. Don't resign unless you are quite sure it is your duty to leave.
3. If Providence directed you where you are, don't hastily conclude it is your duty to "seek another sphere" when He has not as yet opened the way.
4. Don't attach too much importance to the promise of your brother ministers to "look out for you," to "think of you if they should hear of a suitable opening." Remember that the "chief butler forgot Joseph."
5. Don't imagine that by leaving your present charge you will get clear of difficulties, or that another position will be free from them.
6. If a vacant church invite you to preach, don't hastily conclude they mean "the pastorate," and hint to your friends that you will "probably be leaving shortly."
7. In accepting an invitation to preach for a Sabbath, don't volunteer to lecture or conduct week-night services. Do what you are asked, and, having done so, leave.
8. Don't conclude because some of the members or deacons inform you that "you are the most acceptable supply they have had, and are sure to receive a call," that such will really be the case.
9. Discourage by all means "competitive preaching." If invited to preach "with a view to the pastorate," and you learn that no decision has yet been come to with reference to the brother who preceded you with a similar invitation, kindly but firmly refuse to be put into competition with your brother, or to preach until the question respecting his candidature be settled.
10. If at present engaged in some calling, and serving church, by no means be persuaded to "give up

your calling to devote yourself wholly to the ministry." Many have done so, and have found time and reasons for repentance. It is often a delusion and a snare. Serve God faithfully and preach the gospel, but don't be ambitious to become "dependent on the churches," lest you some day be somewhat forcibly reminded that such is the case.

#### BE NOT DISCOURAGED.

Many Christians are depressed and disquieted because they are not, as they fear, growing in grace. The following considerations should give them comfort:

To see and lament our decrease in grace indicates not only the life of grace, but its growth. As it is a sign a man is recovering and getting strength when he feels his weakness, so it is a step forward in grace to see our imperfections. The more the Spirit shines in the heart, the more evil it discovers. A Christian thinks it worse with him than it was; whereas, his grace may not have declined, but only his light have become greater.

If a Christian does not increase in one grace, he may in another; if not in knowledge, he may in humility. If a tree does not grow so much in the branches, it may in the root; and to grow downwards in the root is a good growth.

A Christian may grow less in affection when he grows more in judgment. As the musician, when he is old, though his fingers are stiff, plays on the instrument with more art and judgment than in his youth, so a Christian may not have so much affection in duty as at the time of his conversion; but he is more solid in religion, and more settled in his judgment than he was before.

A Christian may think he does not increase in grace because he does not increase in gifts; whereas, there may be a decay of natural powers, the memory and other faculties, when there is not a decay of grace. Powers may be impaired when grace is improved.

A Christian may increase in grace, yet not be sensible of it. The seed may grow in the earth when we do not perceive it to spring up, and grace may grow, during our spiritual gloom, and not be perceived.

Christians, therefore, should not yield to despondency because they are not conscious of making advance in the divine life. The sun is reaching his meridian, even when clouds intercept his beams, and it is the assurance of a faithful God, that the path of the just is as the shining light, that shineth more and more unto the perfect day.—*Philadelphia Presbyterian Journal.*

#### "TEST IT."

A servant of God, poor in this world's goods, but rich in faith, became greatly perplexed in regard to the literal rendering of the passage, "Give to him that asketh thee." "Test it," was the reply to her repeated inquiries for light. She rose from her knees resolved to make the trial. It was Saturday. Provision had been made for the Sabbath, and two dollars only left for the following week. She put on her bonnet, and went to call on a friend, whom, to her surprise, she found in deep distress. Her husband was out of work, sick, and discouraged, and the family on the verge of starvation. Could she lend her two dollars for a few days? The test was applied sooner than she expected, but with firm resolve she gave the money and went home to abide the result.

Monday came. The Sabbath provisions were exhausted and her money gone. What now was to be done? "Test it," was the reply; and she resolved to "wait upon the Lord." Just then a knock was heard at the door. She rose and opened it. A lady whom she knew inquired if she could do some work for her. She replied in the affirmative, and at the lady's request opened the bundle and stated the price, \$1.50, at which she could do it. "It is not enough," said the lady. "There are two dollars; take it, and get it done soon as you can." The door closed. Trembling and astonished, the disciple of the Lord Jesus fell upon her knees, and with a joyful shout of thanksgiving accepted God's own rendering of His Word. She was never more troubled about that passage.

Reader, if you are troubled, go and do likewise. "Test it," and see for yourself.

HARD words are like hailstones in summer, beating down and destroying what they would nourish if they were melted into drops.

## OUR CONTRIBUTORS.

### ANGLO-ISRAEL.—O. IV.

In glancing over the CANADA PRESBYTERIAN of the 18th of July, my attention was drawn to an article on Romish Ordination, signed "X," in which the writer after berating "A Member," for ignorance in regard to the question at issue, broadly hints that, because "in the days of Knox and Luther it was not the practice of the Church to require the reordination of Romish priests, and because Dr Hodge of Princeton, as well as many able and devout divines are opposed alike to re baptism and re ordination, therefore there is no need of its being done at the present day when ex-priests of Rome are received into the Christian Church.

Had our ministers gone for guidance "to the law and to the testimony" rather than to "the traditions of the elders," they would no doubt have found there better examples to follow than even that of the Church in the days of Knox and Luther. They would there have discovered that the Levite Barnabas (a priest of the true God under the Jewish dispensation) was re-ordained, Acts xiii 2, and that twelve men, among whom was presumably Apollos (a man mighty in the Scriptures and fervent in the spirit), who had been baptized unto repentance and faith in our Lord Jesus Christ, by so great a prophet as John the Baptist, were on their full reception into the Christian Church again baptized, Acts xix 1 to 5; how much rather than these ex-priests of the "Synagogue of Satan," of which history attests and Father Chiniquy will prove to you, that it is pagan in its ancestry and anti-Christian in its practices.

In thinking over this matter it appeared to me that just as "X," and those able and devout divines have done in regard to Church practices, *i.e.*, following the lead of the early Church in the days of Knox and Luther, when it was just emerging out of the thick darkness of Popery, and accepting blindly even the opinions of the great men of the present day like Dr. Hodge, so have our professors and our ministers (of all evangelical denominations) trained their students and the membership of the Church to accept implicitly the sayings and doings of those whom men are pleased to call the "Fathers of the Church," notwithstanding that it was impossible that these good men could, in the comparative darkness of their days, understand the prophecies, as can equally good and learned men in these days of science and discovery, when prophecy, especially during the last century, has so largely developed into history.

It cannot be denied that many interpretations of Scripture, accepted and trusted in by our honoured ancestors, have in the light of the present day been found erroneous, and the system universally adopted by these commentators, and as universally followed by our ministers of spiritualizing everything which did not (from their defective knowledge of God's word as compared with His works of providence as seen in history) appear plain to them, has likewise tended to darken the understanding of not a few, who unable, or unwilling, or both, to search and prove all things for themselves, are content blindly to follow whithersoever these good men may lead, caring nothing that "doctors differ" in theology as well as medicine, and that the earth for a time covers both their mistakes.

That the lost ten tribes of Israel have not long ago been found may largely be due to the fact that our commentators, past and present, have failed to notice the broad distinction which the Scriptures make between the two "Houses" of Israel and Judah. From their point of view all Israelites are Jews—even Abraham, Isaac and Jacob are no exceptions to this rule—and accordingly they have jumbled up the promises and threatenings, the blessings and the curses, until perfect chaos has become the result.

Following such leading, Voltaire, it is said, came to the conclusion that the Bible was false and untrustworthy, because the prophecies regarding the Jews were so full of contradictions, blessings and curses and curses and blessings, alternating with such wonderful rapidity that he failed to see how the same people could be under the blessings and under the curses at the same time, and to-day, many like him failing to see the distinction, and to interpret the Scriptures according to the dictates of common sense have, if not daring to accept his rash conclusions, acknowledged their total inability to penetrate their meaning and therefore consider it wisest totally to ignore them.

It is worthy of note that the Biblical Revision Com-