

eousness." He should come with a benevolent prepossession towards his pastor and with a friendly solicitude for his fellow-hearers. And thus, as Iron sharpens Iron, so his intelligent countenance would animate the speaker, and like a Hurr or an Aaron, his silent petitions would contribute to the success of the sermon.

Nor can aught be more fatal than a habit of indolent hearing. Like one who glances into a mirror, and sees disorder in his attire, or dust on his face, and says "I must attend to this," but forthwith forgets it, and hurries out on his journey; or who, in the time of plague, sees the livid marks on his countenance, and says, "I must take advice for this," and thinks no more about it till he drops death-stricken on the pavement—so there are languid or luxurious listeners to the Word of God. At the moment they say Very true, or Very good, and they resolve to take some action; but just as the mirror is not medicine,—as even a watery mirror cannot wash from its countenance the specks which it reveals, if merely looked into,—so a self-survey in the clearest sermon will neither erase the blemishes from your character, nor expel the sin-plague from your soul. "Wherefore, my beloved brethren, let every man be swift to hear. And, laying apart all filthiness and superfluity of naughtiness, receive with meekness the engrafted word, which is able to save your souls.—But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein,—like a man who, seeing his bedusted visage in the mirror of that polished flood, loses not a moment, but makes a laver of his looking glass,—he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed; he shall be saved by his promptitude; or, if saved already, he shall become a more beautiful character by his strenuous self-application.

The glory of Gospel-worship consists in its freedom, its simplicity and its spirituality.—We have boldness to enter into the holiest by the blood of Jesus; and we are encouraged to draw near with a true heart in full assurance of faith. We are not come to a burning mount nor to the sound of a trumpet and to a voice of terror; but we are come "to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." The Father seeks true worshippers, such as will worship him in spirit and in truth; and now that sacrifice and offering have ceased,—and now that burdensome ob-

servances have vanished away, praise and prayer, and almsgiving are the ordinary oblations of the Christian Church. But surely the freedom of our worship should not abate from its fervour; and because it is simple, there is the more scope for sincerity, and the more need that it should be the worship of the heart and soul. But do we sufficiently realize our privileged but solemn position as worshippers of Him, to whom seraphim continually do cry, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory"? Do we sufficiently realize our blessedness as fellow-worshippers with those who sing on high, "Worthy is the Lamb that was slain"? In the house of prayer, do we make worship our study, and devotion our business? "Do we labour mightily in prayer," and do we "wake up our glory to sing and give praise"? Or are not many of us content to be lookers-on at the prayers, and listeners to the psalmody? and instead of "a golden vial full of odours," is not many a devotional act a vain oblation, a vapid form; a tedium to ourselves, and an offence to the Most High?

Beloved, let us bestir ourselves in worship. Let us "make a joyful noise unto the Lord;" let us "serve him with gladness." Let us sing his praises "with grave sweet melody," and "with grace in our hearts." And let us concentrate our thoughts and join zealously in the confessions, the thanksgivings, and the supplications of the public prayers. And thus, like the restful activity of the temple above, we shall find moments pass swiftly which may now be a weariness; and refreshed by the sacred exertion which enlisted our faculties, and which enlivened our feelings, we shall retire sweetly conscious that it was "good to be there."—*Dr. James Hamilton.*

#### VOLUNTARY AGENTS.

We have resolved that all who act as voluntary agents, and who send us five subscribers for the Good News with five dollars will be entitled to a copy of the Good News for one year.

All who send us Thirty names for the Evangeliser with seven dollars and a half and who will take the trouble of distributing the papers to the subscribers they procure, will receive from us the parcel of Thirty post paid, and will also be entitled to a copy of the Good News for one year.