

arbitrary will that He is there, but as the parent represents the family, so He suffers as the parent for the child; and as we claim our share in His representative nature, so we have by faith our share in these representative acts, and He ratifies our participation by His grace and by His sacraments. Thus when He suffers we suffer too, when He dies we share His death. This is that unveiling of the heart of the All-merciful which it was one of the objects of the Atonement to make.

Thus when Jesus Christ stretches out His hands on the Cross, He says, by this silent but expressive act, "Come unto Me, all ye that travail and are heavy laden." This is the appeal of the most tender, the most practical, and the most disinterested love. Most tender it was, for surely "greater love hath no man than this, that he should lay down his life for his friends." But it was also most practical; it was love in deed and in truth, not merely in profession and feeling, but after the fashion of all true love, He gave of self, and the best that self can give, even His life. But it was also the most disinterested love, because to Him we can give nothing we have not first received.

By this love, so practical, so disinterested, so tender, He appeals to us, and surely He will not appeal in vain. Why has God given us life and made us, when we could do nothing for ourselves, His children, members of Christ, and inheritors of the kingdom of heaven? Why has He taught us to think of Him? Or, if otherwise, if we have only learnt to know Him in later life, why has He singled us out and roused us from the dream of the world, or of sin, by striking down some near relation, perhaps a wife or child, or by bidding us see the lightning of His judgment scorch some sinner at our side, not worse than ourselves, or by telling us to gaze on another, ripe with the lustre of His glory, who has not enjoyed greater blessings than have been ours, or by guiding us, like Augustine, to some sentence in His word, or by the voice of a friend whose word has made life a different thing to us? What is all this but the stretching out of the Saviour's hands? what but the incessant appeal of the uncreated mercy to the creature in his ruin? — *Canon Liddon.*

QUALITY OR QUANTITY?

One church member may be equal to ten others. One church member is very often equal to ten others. In fact it is the rule in most churches, that there are some half-dozen members who are equal for efficiency to all the rest put together. The drones in the church constitute the majority in the membership. Their names are on the roll, but they do not even respond with regularity at roll call. As to doing any work in the church, it never occurs to them. They have really not thought of it, or if they have, they are too busy with other matters.

The object of going into the church is to secure one's salvation; but what if it shall not prove sufficient to accomplish that end? The mere fact of belonging to a church is not by any means a guarantee on that point. If it were, the Christian army would be a large one. God's commands do not by any means terminate with the reception of baptism. The Christian makes certain vows. He vows before high heaven to make the advancement of Christ's kingdom on earth his chief aim. But what if the new member stops right short, and never strikes one lick of work in that vineyard? What becomes of his own salvation? Shall he be adjudged faithful who has never toiled one hour for the Master? But He exacts more than one hour; He demands that your dominating purpose shall be to serve Him, and to build up His kingdom. You are required to make this your *primary business*. Are you doing it? Are you doing any Sabbath work for Him? Are you doing any work during the week for Him? Are you giving your substance freely in His cause? Are you spending your time in His work? Are you consecrating your talents to promote His interests?

If not, and if you persistently refuse to do it, after your attention is called to your duty, you are not merely a drone in the church—you belong to the class of "false brethren" who ought to be out of the church. If you have no purpose of serving the Master in the church, you have no business to wear his livery, and He will tell you in that day, "I never knew you."

What a tremendous power the Christian Church would be if all its members were workers! if all were animated by the burning zeal which characterizes a

few! The world would look on in amazement at that army of Christian veterans—every one of whom was a stalwart soldier. The powers of hell would be shaken by the tremendous energy which would accompany the assault of that determined and impetuous column.

But what shall we think of an army in which only one man in ten is fighting, and where every nine men out of ten are stragglers, or lying in their tents?

What we want is *life* in the Church; it does not depend so much on the vast size of the army as on the spirit and discipline of the troops. Indeed in an army the luke-warm and the faint-hearted are an encumbrance; and in the Church the idle and the indifferent afford chiefly the occasion for scandal to the world. The larger the army the better for the theatre of the war is the world. If every man will do his duty; and if the great Christian army could all be mobilized, and every man *would* do his duty, right speedily "the kingdoms of this world would become the kingdoms of our Lord, and of his Christ." — *Central Presbyterian.*

INFANT SALVATION.

In a sermon recently preached by the Rev. Herrick Johnson, D.D., at Westminster Park, Dr. Johnson said:

"We do not believe in infant damnation. If a child die the first hour or day or year of its birth, we believe it is saved. Why? Because it is innocent? No child of the human race ever entered heaven on that ground. Our children are all born with sinful natures. Of such is the kingdom of heaven, because the blood of Jesus is applied to them, and by the regenerating grace of God they are changed. The Holy Spirit may effectually work in a child's heart the first year or day or hour of its existence. This divine agent certainly must so work, and does so work if the child dies and goes to heaven. He may so work if the child live and stay on earth. If a child dying in infancy may be regenerated and made meet for heaven without a personal act of faith, then a child living in infancy may in infancy be regenerated and made meet for heaven without a personal act of faith. If this may be, it ought to be. The believing parent, by whose faith this second faith is secured, should so press God for this inward work upon the newly-born babe that the child should grow up from the cradle never knowing when his heart was not given to Jesus a Christian indeed from its very birth. A mother stands in Christ's stead to the child; in the child's stead to Christ; Christ's love and maternal love burning on the same altar; a yearning holy mother's heart drawing Christ down into it. The same yearning holy mother's heart drawing the babe up to, into it, till Christ and the little one meet amid the sanctities of that temple of God, and through the faith that worketh by love the babe is created anew in Christ Jesus. This is a possible thing with every Christian parent, for it is embraced in the covenant of God's love; and if possible, then it is the solemn obligation of every Christian parent to realize it. Why is it so seldom realized? Clearly because when children are given to the Lord in the faith of the parent, it is not believed that the Lord receives them. There is no present faith in a present salvation. The children are not regarded as in the fold. Infant baptism is not looked on as 'a sign and seal' of an actual and already accomplished ingrafting into Christ, of remission of sins by His blood, and of regeneration by His Spirit. But this is the exact and present significance of it. Children growing up in Christian homes ought to be made constantly familiar with the fact that they are actually Jesus Christ's—that they have been accepted by Him in the faith of the parent; not to be one day His, but His then and there. Children from the very dawn of their young life, should be taught to pray and to obey, to believe, to be sorry for sins as Christians—never in order to become Christians—and the streets of the beautiful city of God would be full of boys and girls with no memory of the time when they did not love the Lord Jesus."

COME TO CHRIST.

Reader, if you really want to be saved, I give you an invitation this day. If you want to have peace with God now, and glory in heaven hereafter, I invite you to *come to Christ* at once, and both shall be your own.

I invite you boldly, because of the words which

Christ himself has spoken. He says, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." Matt. xi. 28; John vi. 37. Reader are you tired of your sins? Are you labouring and heavy laden? *I invite you this day to come to Christ, and you shall be saved.*

I know not who you are, or what you have been in time past, but I say boldly, Come to Christ by faith, and you shall have a pardon. High or low, rich or poor, young man or maiden, old man or child, you cannot be worse than Manasseh and Paul before conversion, than David and Peter after conversion; *come to Christ, and you shall be freely forgiven.*

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spirit and then come to Christ. *Arise and come to Christ just as you are.* He waits for you, and is as willing to save you as He is mighty. He is the appointed Physician for sin-sick souls. Deal with Him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell Him all your wants. Tell Him you want to be saved, and ask Him to save you. Rest not till you have actually tasted for yourself that the Lord is gracious. Cast yourself wholly and unreservedly on Christ, and your soul shall be saved.

Reader, once more I invite you. Come to Christ. The Lord grant that the invitation may not be given in vain. Come to Christ! Come! *Ryle.*

WHO SHOULD BE MINISTERS?

Dr. Spring, in his able work on "The Power of the Pulpit," treating of the "Responsibility of Ministers," says: "I would have no man enter the pulpit whose heart and conscience will allow him to keep out of it. If, with an honest conscience and a satisfied heart, he can keep out of it, let him stay where he is." He would have only those enter the ministry who feel "urged" to it, who are "thrust in" by the Master.

What a shifting of the ministry there would be were all those to leave it who have not thus been introduced to it? How many there are in the various evangelical denominations that have entered the sacred office who have experienced no special thrusting in that direction, whose consciences never told them that they *must* be ministers? Doubtless there are not a few ministers who have become such because their consciences would not allow them to do otherwise. They have felt with the great apostle: "Woe is me if I preach not the gospel." But we are inclined to think that such cases are the exception and not the rule. We are inclined to think that a large majority of the ministers of the present day were not thus irresistibly constrained in making choice of their profession.

If Dr. Spring's test is the true one for entrance to the ministry, we fear that, unless the rising generation of young men shall receive an unwonted baptism of the Holy Ghost, ministers will be scarce in the years to come. We do not take it upon ourselves to say that this is the true test, and that none should enter the ministry but such as can pass this ordeal. But we do say that if only such as can pass it shall enter the ministry in the coming years, the Church will be blessed with a higher order of ministers than it has been in the years that are past. So may it be. — *N. Y. Observer.*

GOD reaches us good things by our own hands.

SELF-RESPECT is a commendable virtue, where it does not run into self-conceit.

A MODEST man feels his own superiority; a proud man makes others feel it.

TAKE away ambition and vanity, and where will be your heroes and patriots?

ACCOUNT him thy friend who desires thy good rather than thy good will.

ALMOST all of us make ourselves unhappy by too much forecast.

THE secret pleasure of a generous act is the great mind's great bribe.—*Dryden.*

TRUST in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—*King David.*

LET friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—*Fuller.*