

It is a remark of Mr. Spurgeon, in introducing to his readers, "How a Puritan lived," that in our days "piety is frequently superficial, and meditation and religious exercises are much neglected." There can never be a sound condition of public morality and a healthy condition of the public conscience without a high standard of holiness on the part of Christians. "They are the salt of the earth; the light of the world." The words of Dr. Bonar, at the Perth Conference, are suitable to our times and ways in Canada:—

"In Mark i, verse 35, we have our Lord showing us in His life what He enjoined in his teaching. Christ was as real a Man as any one now here, but the man without sin, and so, just as truly as He drank water out of our wells for His bodily thirst, He for His human soul drew water out of the wells of salvation, and that in our own way—by prayer, by meditation, looking up to the Father. So He went a great while before day out from the place where He was staying to be alone, and there continued in prayer.

"How interesting it would be in our thoughts to follow Him. I think that night He must have spoken to the keeper of the gate of the town to let Him out early in the morning; and then, sleeping on the housetop, He could rise without disturbing anyone. It was quiet work with Him. He walks down that stair, and then out at the gate, and He goes through the fields; the stars were still shining, for it was 'a great while before day.' And so, dear friends, we have this lesson: we must be alone, alone with God, meditating, pleading with Him."

2. *Let family religion be upheld.* The family is a miniature kingdom. Of this kingdom the father is, in a sense, prophet, priest, and king. If he rules with steady, and skilful hand, he is thereby helping to build up the State. If he neglects his functions he

thereby is preparing the way for anarchy in the State. As the family is, so is the kingdom. This truth has been expressed by great statesmen in various ways, as, for instance, when Napoleon said that "France needed mothers;" but, better than the voice of any man, this great truth was once thundered from Sinai in the reason annexed in the fifth commandment—"That thy days may be long on the land which the Lord thy God giveth thee." This promise is not a Jewish business, nor is it of private and personal application, but it is of general and lasting character. Of every nation, it is true, that God has given it the land on which it dwells; and it is also true, always, that the stability and duration of the nation depends on the state of family order and discipline. If, as children, men are not taught to fear God and reverence their parents, they can never be depended on to fear God and honour the King when they come to the state and offices of manhood. The first symptoms of national degeneracy appears always in the family and round the family altar. If the fires of devotion, faith and obedience are allowed to go out there, where can they be kindled, and what can prevent their utter extinction in the whole land. No kingdom ever survived long the extinction of family religion. Therefore, do we not hear such injunctions as these from the lips of the great Hebrew law-giver:—"Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and risest up."

2. *Let the Catechetical instruction of the people be revived by the churches.* In looking closely into the modes of teaching prevalent among the Jews, we find that the preacher merges often into the catechist. Our Redeemer paused frequently in his ministry to