

always affected him so much, and was the first that moved him so deeply.

The verse runs,—

“ ‘Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died
For man, the creature’s sin.’ ”

“ Mr. Blodget became satisfied that the poor man was the subject of a real change of heart, and with due solemnity, in the presence of other missionaries and a Chinese congregation, administered

the initiatory rite of baptism. It was a deeply interesting, impressive, and suggestive service. We thank God for one snatched as a brand from the burning.

“ I am sorry not to be able to report favourably of Pekin. Though it is open to merchants and missionaries according to treaty, neither class is allowed to go there at present by the English and French authorities, with the exception of *Roman Catholic missionaries*. ”

FIRESIDE READING.

THE WORD OF GOD THE MISSIONARY’S STAY.

ROBERT JOHNSTON, of the Free Church Mission at Madras, as meek and gallant a missionary as ever laboured among the heathen, strung these texts together, when weak and dying, his heart purified by long conflict, and his spirit about to depart to his loving Master. They are the essence of a valuable experience, and may prove suggestive and stimulating to others who are desirous to “turn many to righteousness.”—

“ Often, when overwhelmed with the sight of idolatry in all its strength and glory, has the missionary solaced his soul with these majestic words, ‘*The idols he shall utterly abolish*’ (Isa. ii. 18).

“ As he sows the seed from day to day among hundreds of young Hindoos and Mohammedans, and sees it disappear without any immediate fruit, the missionary rejoices to plead with God his own promise, ‘*My word shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it*’ (Isa. lv. 11).

“ When his eyes fail with waiting for conversions, and he is discouraged by the slow procedure of divine providence, the remembrance of this word calms the missionary’s disquieting thoughts, ‘*One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness*’ (2 Pet. iii. 8, 9).

“ When his own best reasonings, the plainest statements of God’s word, the most moving appeals, and even tears, leave the hearts of Hindoos and Ma-

hommedans like adamant, the missionary turns from pleading with them for God to plead with God on their behalf, realizing with new and deeper impression the meaning wrapt up in this divine oracle, ‘*Not by might, nor by power, but by my Spirit, saith the Lord of hosts*’ (Zech. vi. 6).

“ When sore and crushing trials fall on missionaries; when converts waver or fall away; when sickness removes tried labourers from the field, or death cuts them down in the midst of their usefulness, they bow to the sovereignty of God, and, strong in Jehovah’s strength, believe more firmly in the certainty of the triumph of Christ’s kingdom over all the earth; for the Lord hath said, ‘*Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth*’ (Ps. xlv. 10). ”

THE COVENANT OF GRACE.

The Covenant of Grace is a contrivance of infinite wisdom and love, worthy to be embraced by poor sinners as well ordered in all things and sure. O admirable contrivance of help for a desperate case; wonderful contrivance of a covenant of God with them who were incapable of standing in the presence of his holiness, or of performing the least condition for life and salvation! a new bargain for the relief of lost sinners, made on the highest terms with those who were not able to come up to the lowest terms! Infinite wisdom found out the way, to wit, by a representative. The love of the Father engaged him to propose the representation, and the love