

your lamp burning. Have your heart waking. For, at any moment, the shout may be heard in heaven.

I began with Boston, and I will end with him. Now, Boston was not a man of genius. He was not a Rutherford, nor a Bunyan, nor a Baxter, nor an Edwards, nor a Chalmers. Boston was

AN ORDINARY MAN LIKE ANY OF OURSELVES.

till his doctrine, and his life adorning his doctrine, made him what he became. For one thing, Boston was a true student all his days. He husbanded his time. He piled his books. He piled his pen. Like Goodwin, he "studied down" his subjects, as a hunter starts and runs down his quarry. "My scarcity of books was a kind providence to me, for it made me think out the thing." "I piled my books" comes in continually. By plying his books he drove away headaches, and moroseness, and parish worries, and worse things, so he testifies. And both the substance and the style of his then classical, and still not unclassical, books was the reward of his incessant plying of his few great books and of his pen among them. In his pulpit: "The salvation of the hearer was the one motive of the preacher." He always preached his sermon first to himself, and this made his preaching ever fresh, ever pungent, ever full of "sense." As often as he got good in the preparation of his sermon, he argued from that that his people would get good next Sabbath. And all this made him feel keenly, as his preaching and pastoral life went on "a preacher's need of Christ's imputed righteousness." As to his pastoral work, he began it at home, and practiced it every morning and every night upon his family. He prepared for the exercise, till this entry continually recurs in his diary, how he got this and that good this morning and this evening at the "exercise." And then, on the same faithful principle, he catechised his parish twice in the year till "he found that he had enough to do among his handful." Yes, Limprin is small, but then it is mine." And then, to seal all, Boston was a man of prayer, if ever there was one in a Scottish manse. "I consulted God." He continually made that consultation, as a student, as a probationer, as a lover, as a husband, as a father, as a preacher, as an author, with the result that is to be read in his memoirs of himself and in all his works. And then, out of all that he became such a theologian also that Jonathan Edwards discovered him from New England and described him as "Thomas Boston of Scotland, that truly great divine." As high a seal, surely, as this world could set, according to the Ciceronian principle, *Laudari a viro laudato*—to be so praised by a man whom everybody praises. Two truly great divines.—The Baptist Times.

Old-Fashioned Religion.

BY REV. R. OSGOOD MORSE, M. A.

With the first successes of Christianity rose its first difficulties, Peter and John, going into the Temple, heal a lame man and preach Christ to those flocking round. This brings them before the council. They are warned not to speak in the name of Jesus. They and their brethren, unitedly ask for more courage to speak the Name.

Going forth, again, in the Name, the power of the Lord is with them. Even the shadow of Peter, falling upon the sick, seems to have a beneficent influence. The new and the old come into collision. The high priests imprison the Apostles whose success alarms them. But vain are prison bars to thwart the purposes of God. That night an angel opens the prison and sends the Apostles into the Temple to preach again the Name.

The council is convened but the prison is empty. Word comes that the Apostles are teaching in the Temple. Summoned before the council, boldly they declare that this Jesus whom the council slew, God has exalted to be a Prince and a Saviour. Their sin charged upon them, the council would slay their accusers. But Gamaliel, broader-minded and more hospitable to the truth than the others persuades differently. He advises that the Apostles be let alone. He argues that if their work be of God it cannot be overthrown. If not, it will soon die. With this the Apostles are beaten and let go. They counted it an honor to suffer thus for the Name. As proof of this we find that every day in the Temple and at home they preached and taught Jesus as the Christ. Such a religion contains a good deal of power, however old-fashioned it may be.

Now, this old-fashioned religion counted it an honor to suffer shame for Christ sake. It is aside from my purpose to dwell long upon this thought. But if you have never suffered any for the Name you have not been very loyal to the Name. It is impossible to be loyal to Christ without suffering for him. We may not suffer just as these old-fashioned Christians did, but if we have the same kind of religion our spirits shall be scourged at times as keenly as their backs were. And how splendidly they manifested the honor they felt in suffering for the Name!

That manifestation was in an every day religion. And every day in the Temple, and at home, they ceased not to teach and to preach Jesus as the Christ. This religion was not a Sunday coat. It did not serve the Lord on Sunday, and, self on Monday. The suit donned on Sunday morning was worn right through the week. It needed no changing. The more it was worn the better it looked. It was always ready for review. Its cleansing came from above. It was received every day, so that every day those old-fashioned Christians proclaimed Christ. When we live so near to Christ as they did we shall do as they did.

This old-fashioned religion attended divine service regularly, "Every day in the Temple." The early church did not at once break with the Temple services. Indeed, they were greatly attached to them. Every day at the regular hour of prayer these old-fashioned Christians repaired to the Temple and as opportunity offered confessed Christ. We would think this too much demand on our time. It is the custom to attend the services on Sunday, so fair congregations gather, but not nearly so many as might. But how many find no time for the weekly prayer-service. You have no time to meet God there. But loyalty to Christ demands our attendance at all the appointments of God's house when duty does not demand our presence elsewhere.

And this old-fashioned religion was in evidence at home, "And every day—at home." These old-fashioned Christians lived Christ at home. Their religion touched every phase of our life. And our religion must touch every phase of our life. It is here or nowhere. We must surrender all in all or we surrender not at all. When we surrender all in all we give the key of our whole life into Christ's keeping. He will take our common place faculties and use them for Himself.

And, remember, we are not endowed with a new set of faculties when we become Christians. But the old ones are put to a higher use. No new wheels are added to our mental make up, but the old ones are quickened by nobler purposes. The tongue, perchance, has been vulgar and deceitful. Touched by the grace of God it becomes pure and true. Here is a man of vivid imagination and great powers of description. They are employed for a common place purpose—to amuse people. Made captive to Jesus Christ, a nobler motive becomes dominant and the rising young actor is transformed into the Geo C. Lormer of to-day. Here is a woman with a rich musical voice. Touched by the Spirit of God that voice is used for the highest purposes and lures men and women to better lives. Here is a man with capacity to make money. He is making it selfishly. Conquered by divine grace, his whole business feels the impact of the new life and the whole community is made the better through his business. Here is a man with power to sway other lives and wills. He could use it for his own advancement. Moved by divine love, he uses it to inspire and mould young men for noble living. It takes a good deal of this old-fashioned religion to accomplish these things. But it is the kind we need.

But my readers are chiefly common people,—the granite rock of the nation. You long often for a freer field of action. But you are shut in to the routine of daily duty. O! you may be heroically Christian just where you are. God has placed you there, it is for you to serve him there.

You are wives and mothers. What nobler service can you render under heaven than to make home a haven of refuge for the husband and father whose perplexities with life may rend his soul? What nobler service than making home so helpful to sons and daughters that when they go into life its influence may keep their lives strong and pure! You are sons and daughters, what nobler service can be yours than making life sweet and full for the parents who have given you life and love. You are laboring men. What service does the world need more, today, than that your work be done so thoroughly and honestly that the work itself will declare that it is done for the Name? You are business men. What nobler service can there be than honoring Christ through your business?

Wherever your daily vocation calls you is the place where you can best teach and preach Jesus as the Christ. You must do it there or you can do it nowhere.
Chester, N. S.

The Look at Things.

REV. WM. R. HATCHER.

When we come to study the nature of an object, we have to take into our mind two very different propositions—first, what the object absolutely and inherently is, and the other, what the object is as seen by us. In other words, it is next to impossible to see things as they are. The organ of vision is necessarily imperfect. We cannot see ourselves as others see us, and of course we need not hope that we can see other objects as they really are. We see through a glass darkly. The medium of sight is obscured and faulty.

Perhaps we can get nearer to the fact aimed at in this article by a change in terms. We see with ourselves rather than with our eyes. Two persons may look at the same object and what they see will be very different—not from occupying a different standpoint, but from a different inward condition. Let an untutored rustic stand side by side with an art critic before Raphael's Transfiguration. They view it practically from the same point, under the same light and the same surroundings. It could hardly be said that they see the same thing. Literally they do see exactly the same object, and yet with a wholly different impression. How is it? Why, we know that it is all explained by the extremely different mental states of two men. One is a scholar, a man of artistic tastes, capable of grasping the thought of the immortal master, and fitted by the training of every

faculty of his being for taking in the glories of the masterpiece; the other is qualified neither by nature nor by culture to appreciate the picture. It is no more than a chromo to him. This fact has a world-wide bearing. The difference in the subjective state of people appears in everything. Put a man before an audience and he is a different man to almost every one in the assembly. The tailor looks at his clothes; the barber at the cut of his beard and hair; the shoemaker at his feet; the phrenologist at the bumps on his head; the physician at his signs of disease; the dentist at his teeth; the athlete at his muscles; the elocutionist at his attitudes and gestures, and his enemy sees his hatefulness through eyes of hate.

It is worth while for a preacher in doing his work to bear in mind the fact of the subjective. He must dress with reference to it, lest he offend the fastidious, the puritanical or the hypercritical. He must put a variety of aims to his sermon, so that each one may get his portion in season. If he preaches only to the intellect, then those of an emotional nature will not be edified; if he addresses only the reason, then those of an imaginative turn will get nothing; if he puts in no illustrations he will miss some, and if he makes his sermon consist only in stories, the lovers of strong doctrine will be overlooked; if he confines himself to those advanced in spiritual life, he will pass by those unsaved and those of little faith, and if he restricts himself only to the unconverted, he will fail to feed the flock of God. The wise preacher is the man who studies the subjectivity of his congregation and reaches all conditions.

It is one of the pathetic and humbling facts of our existence that we are so full of darkness and error in our inner nature that we cannot take in the truth. If we read the Bible we are so crippled in our receptive faculties that we cannot see the Word of God in its true relations. If we look at each other we only get dim and distorted views. Our sight of each other is blurred by our prejudices, and so we judge one another, not by what we are, but by what we in our blindness think that we are. We only know in part the things that we know best. We have the blessed honor of saying that we know Christ. Do we know him? Would we recognize him by the picture of him which we carry in our hearts? We little grasp the profound meaning of the statement that we shall yet know him as he is. We have a Christ, and he is our consolation and support. If we could tear out our inward views of our Lord and be so corrected and elevated that we could see him as he is, what a difference there would be. Now our own limitations and blunders allow us only a partial sight of our Redeemer. He would be infinitely more to us than he is if we could have the spiritual capacity to know him fully.

We delight to look away to the heavenly world where the light is to be better and where we may know Jesus Christ in his perfection and power. This disposition to anticipate the future is justified by the Scriptures. There is to be richer revelations in the world to come.

But we are exceedingly liable to make an unauthorized use of this doctrine of larger light in the other world. We are tempted to sink into a sort of inactive waiting for the better things to come, persuading ourselves that we can only drift along until the dawn of the perfect day.

This is not a healthy view of this matter. It is not the state of mind required by the Word of God or by the necessities of our nature. We are to seek for a better subjective condition. We must walk in the light and grow in the grace of God. There is no verse in the Scriptures which teaches us that we may have one subjective state in this world and then take up another when we get to heaven. We will take with us what we have at the end of this life. If we see Christ as he is when we meet him in eternity it will be because we have so lived on earth as to secure a clarified vision and to attain such a true relation to Christ that we can see him just as he is.—The Baptist Argus.

Autumn Early.

Autumn Early is gone; with her skies of blue
Flecked over with white fleecy clouds;
Like miniature ships, upon summer seas,
With light breezes, filling their shrouds.

Gone—with her crimson, her green, and her gold,
With her pink, and purple, and brown;
Relieved, here and there, by an evergreen plume.
Crested with grey thistle-down.

Gone, are her branches of luscious fruit,
Her meadows of waving grain;
Her dreamy lights and her balmy air,
And her lovings, and longings vain.

Changed are her placid rivers and lakes—
Fair mirrors of earth, and sky—
And even the birds, and the brooks, and the flowers,
Seem wishing us sadly—"good-bye."

And over her carpet of gorgeous hues,
Comes, marching with silent tread—
The Frost King—who bids us with chilling breath
To hastily, bury our dead.

And we turn away with a sigh, and a tear,
From the grave of our loved, and lost,
To extend a welcome, to—Autumn Late,
Whom we purchase, at such a cost.

Marysville, N. B.

R. A. M. F.