

ter? and they were OFFENDED AT HIM." Since Christ's first appearance man in his unreconciled state has constantly been taking offence at him, and the principal cause has been on account of his lowliness. Because he was born in Gallilee, lived in Nazareth, by occupation was a carpenter, and that he ate and drank with publicans and sinners; while they expected a king, one who should belong chiefly to the higher class. Neither has this offence wholly ceased. The spirit already indicated as sometimes shown towards christian tradesmen by the more aristocratic classes is the same spirit the Jews possessed. Moreover Christ has so identified himself with his humblest followers that in manifesting such feelings towards them we manifest them towards him. Is it not to be feared that if Christ the carpenter as he was, should pass through the streets of our principal cities wearing his coarse clothes and carrying his simple tools, many who bear his name would refuse to give him recognition, or lift their hats as he passed? Is it not possible that if the carpenter Christ should visit many of the houses of his *saints*, if their doors were opened to him at all he would be seated in the hall, or sent to the kitchen with the servants instead of invited to the drawing-room, and have placed before him the best fare the house afforded, while the children were called that they may be brought to him to receive his blessing. "In as much as ye have done it unto the LEAST of these my brethren ye have done it unto ME." How hollow and false is the basis of our social distinctions. The accident of birth or the possession of gold instead of moral worth.

PIETY AT HOME.

BY REV. D. M'GREGOR.

"Home sweet Home." How its associations cling to the memory! Home is one of the most delightful of words; there is music in its sound. Home, or the family is a Divine institution. What the spring is to the noble river, and to the majestic ocean, home is to society and the Church of God. How important, then, that the family should be what God designed it to be. The beautiful sentiment—"As for me and my house, we will serve the Lord"—ought to be that of every Christian parent. God is intimately acquainted with the history and character of every family—"I know where thou dwellest." The family idea is a favourite one with God. He himself is a Father. He has a household, and all parental tenderness and affection have their source in him. He is engaged to be a God to all the families of *Israel*. The covenant made with Abraham, was one embracing all God's riches of mercy and grace. The Saviour, the Holy Spirit and Heaven—all were made over to faithful Abraham, and to all who inherit his faith and devotion. Then what a divine treasure is bequeathed to the family—"I will be a God unto thee and to thy seed after thee." "On every dwelling place on Mount Zion, a cloud and smoke by day, and the shining of a flaming sword by night."

Social worship, for many centuries, was confined to the family. And when men more publicly called upon the name of the Lord, what was the congregation but the expansion of the family. There is, therefore, a sacredness connected with the word home. Alas! that there should be so many homes without God, over every one of which these terrible words hang as a flaming sword—"Pour out thy fury on the families that call not upon thy name." Parents whose hearts are right before God require no arguments to prove that it is their duty and privilege to unite in worshipping Him. They see proof of domestic worship pervading the whole Bible. All believers are made Priests unto God. "The voice of rejoicing and salvation is in the tabernacle of the righteous." The true worship of God in the family may be said to regulate all its movements and transactions. Its influence on the parents is incalculable. It sweetens temper, allays irritation, regulates the conscience, and brings man eternal realities. How often the soul, when