

hinges, and the triumphant Saviour enters with his jubilant train, and is again crowned a King. He sat down on the right hand of the Majesty on high, on that throne which had been his of old by eternal right, and which had now become his possession by conquest. Such was the winding up of the earthly career of Bethlehem's babe, —the carpenter's son and the crucified Nazarene, and well might David strike his harp and sing, when with prophetic eye he saw it 'all pass before his view, "The Lord hath gone up on high," and, as the angels said, he shall remain whither he has gone until he come as judge, all glorious as he went. But if he has ascended above all principalities and powers, he has not forgotten his followers. Just as he sent down the two angels to comfort his sorrowing disciples then, he sends his Spirit now. And no bounties whatever come from the throne of mercy but through Him, they must all pass through His hand. It is by His intercession that all our blessings are obtained. If "prayer moves the hand that moves the world," it is because Jesus presents it, for no incense is acceptable to God except that which is offered in His censer, and perfumed with His sacrifice. Has any one fallen heir to the exceeding riches of God's grace, and experienced that peace which passeth all understanding? It is because he has a mighty Intercessor on high. He who spent whole nights on earth, in strong crying and tears for His people, is not unmindful of them on His throne.

"Where high the heavenly temple stands,
The house of God not made with hands,
A great High priest our nature wears,
The Guardian of mankind appears.
He who for men their surety stood,
And poured on earth his precious blood,
Pursues in heaven his mighty plan,
The Saviour and the friend of man."

X. Y. Z.

It is not our sins which the world persecutes in us, but God's grace and loyalty to King Jesus.—*Rutherford.*

AM I MY BROTHER'S KEEPER?

Cain seemed to think that he was not his brother's keeper; but God's Word teaches that he was. You, dear reader, are your brother's keeper, too; and we would bring before you the duty of interceding for your brethren of mankind, especially those of them who are unconverted. This is a duty of the greatest importance. Have you a list of friends and others for whom you pray by name, pleading the righteousness of Christ on their behalf? If not, we would urge you to commence at once, lest your brother's blood cry out against you. Sinners will not be converted in great numbers till saints inquire of God to do this for them; but whenever saints inquire of God, there will be sinners asking, "What must we do to be saved?"—By way of encouragement, we will give a few instances of prayer for others availing much.

George Whitfield had a brother for whose salvation he had prayed and laboured for many years, apparently to no purpose. But at last, one morning, to his astonishment of joy, his brother came to his house from Gloucestershire where he lived, and with tears told him that the Lord had changed his heart, and that he had come to thank him as the means of his salvation. After remaining a few days, his brother took his departure for home, and on the following Sabbath Mr. Whitfield told his congregation that on that morning he had received a letter, informing him that on his brother's return home he dropped down dead as he was getting out of the stage-coach.—"Therefore," said the great preacher, "let us pray always for ourselves, and for those who are dear to us, and never faint. Let us give up the use of the means for the spiritual good of our friends *only with their lives.*" How true is God's Word—"The effectual fervent prayer of a righteous man availeth much," (James v. 16.)

John Vine Hall, who afterwards wrote "The Sinner's Friend," was for forty-two years a noted drunkard. At times he left off drinking, wept tears of bitterness because of his besetting sin, and gave good promise of reformation. But whenever he entered company, and got a single