

your back upon him as if it were all a mere empty show? The blaspheming malefactor gazed upon him, and wept, and adored, and lived. The pagan centurion gazed upon him, and fell on his knees a wondering, rejoicing penitent. And *you* have gazed, but have *not* wept—have *not* been broken—have *not* adored—have *not* lived!

Friend! what meanest thou? God has "put him to grief," that he might not put thee to grief for ever. Jesus became the "Man of sorrows and acquainted with grief," that thou mightest not go into "the place of weeping and of wailing." And wilt not thou weep for thy sins *now*? Wilt not thou begin—even *to-day*, even *this very moment*—to "lament after the Lord?" Weeping afterwards will only drive thee farther away from him.

The Lord, we repeat, sets before thee, this hour, life and death. "Whoso findeth me," Jesus says, "findeth life;" "all they that hate me love death." This is plain speaking; it cannot possibly be mistaken or misunderstood. I am one of those who believe that the Lord, in his Bible, never tells any lies, "He that *hath* the Son," he says again, "*hath* life; and he that *hath* not the Son of God *hath* not life." It is *up* to thee to choose, and to choose now, which *thou* wilt have. Keep thy sins on thine own person—delay to bring them, *one and all*, to Jesus—and wilfully, deliberately, and with thine eyes open, thou "choosest death." But hasten now with thy sins to Jesus; bring them *all* with thee, each one; bring thy burden, however heavy, and *lay* it, and *leave* it, confidently on him; and thou hast rest—immediate rest—perfect rest—rest complete as Christ's own rest—rest lasting as eternity—rest unbroken as heaven.

HUSKS.

Many readers of the charming parable of the prodigal son have been perplexed by the mention of husks on which he fed in his extreme destitution. The following extract from the invaluable volume of Dr. Hackett, "Illustrations of Scripture," may relieve them:—

"The word 'husks' is an unfortunate translation of the Greek term for which it is employed. The word so rendered sig-

nifies 'little horns,' with reference to the extended and slightly curved shape of the pods of the fruit of the carob tree; that fruit being the article of food which the prodigal is represented as having eaten.—The carob tree is found not only in Egypt and Syria, but in Greece, and other parts of southern Europe. It is a large tree, with a thick foliage, and wide-spreading branches. I saw it growing on the Mount of Olives, and elsewhere around Jerusalem. The fruit is a leguminous product, resembling the pod of our locust tree, but much larger; it has a sweetish pulp when tender, but soon becomes dry and hard, with small seeds which rattle in the pod when shaken. It emits a slight odour when first gathered, offensive to those whom use has not accustomed to it. The poorer class of people employ it as food in the countries where it is produced. I was told at Smyrna that it is in great request in some of the Greek islands, as a nutritious article for fattening swine. It constituted a part of the provender (unless it was a very similar product) with which our camels were fed in travelling through the desert. I saw great quantities of this fruit exposed for sale in the market at Smyrna. Some specimens which I brought away with me averaged six and eight inches in length, though they are said to be often eight or ten inches long. It is not meant in the parable that the prodigal resorted to food absolutely fit only for swine; but that he who had been brought up in wealth and luxury was reduced to such want as to be obliged to subsist on the meaneast fare."

THE GREAT WORK OF THE AGE.

We ought forthwith to set ourselves to bring into exercise the unused talent, energy, and influence which exist in all our congregations; we ought to train the young of both sexes to take a kindly, Christian interest in others less privileged than themselves. We ought to introduce them to Home Mission work as a school in which they will study human character to the best advantage, and in which, while benefiting their fellow-creatures, they will be themselves sanctified and ennobled. Why should not our young merchants and professional men employ a portion of their spare time in the improvement of the young men of