

The Wesleyan.

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THE "WESLEYAN."

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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

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That the Revised New Testament takes the word "hell" out of some passages, is said to diminish the probability that there is any such place. Similarly, the omission of "fool" from at least a dozen familiar places diminishes the probability that there are any such persons. The new version seems likely to comfort a good many people in one way or another.—Michigan Christian Herald.

Joseph Cook writes of Dr. Christlieb, of Bonn: "Besides being perhaps the most incisive and quickening university preacher in Germany, and one of the most accomplished Christian apologists of modern times, he is an ecclesiastical statesman, with a keen sense of both the merits and the defects of German, English and American Church systems, and an evangelical, aggressive reformer who has not forgotten how to get on his knees."

An aged passenger in a Philadelphia street car jumped off, the conductor not stopping the car as promptly as he wished. The passenger sustained severe injuries, and sued the company for damages, but Judge Thayer, of the Court of Common Pleas, nonsuited him, holding that he should have staid on the car, and then sued the company for the inconvenience and loss of time sustained, and that if he chose to jump off while the car was in motion he did so at his own risk.

The campaign undertaken by the Wurttemberg clergy against the Methodist Church is thus spoken of by a Vaudois journal, the *Evangile et Liberté*: "Is it conformable to the spirit of Christ that a Church should employ towards its members, guilty only of relations too close with Christians of other denominations, disciplinary measures to which, without any doubt, it would be wholly prevented from having recourse against the freethinkers or other immoral laymen found in its midst?"

Some curious details are given in the *Flandre Libérale* as to the expenses which have been incurred in a recent canonisation, amounting to about 52,450 crowns, or roughly speaking, \$11,000. The items are thus given: To the secretary of Monsignor the President, 200 crowns; the architect, 1,239 crowns; ornaments for the ceremony, 2,418 crowns; decorations of St. Peter's, 39,795 crowns; presents to dignitaries and employes, 4,778 crowns; illumination of the exterior of the church, 752 crowns; sundries, 3,276 crowns.

Christian work is being carried forward in the Italian army. Since 1872 more than seven hundred soldiers have professed their faith in Christ. Many more attend evangelical meetings and night schools, and are thus brought under Christian influence. Signor Capellini visits hospitals, and distributes tracts and portions of Scripture in the guard-rooms, and on the streets of Rome. By means of the work among the soldiers the Gospel is carried to the most obscure villages and distant outposts of Italy.

The Bishop of Bangor, in the course of his recent triennial charge, said he could not disguise his feelings of shame and indignation at the manner in which lay ecclesiastical patronage was exercised. Most unfit and incompetent men were preferred for livings owing to political sympathy or family ties, and when induced to their indifference and negligence. He hoped the time would come when the parishioners would at least have a negative voice in the selection of the man to whom their spiritual welfare was entrusted. The advertisements of sales of livings in ecclesiastical journals were scandalous.

The International Medical Congress reports 180,000 physicians in the world. Of this grand total the United States has much more than its share—about 65,000. Great Britain, with all its colonies, has only 35,000; or a population five times greater than that of the United States has a little more than half as many doctors. It is difficult to make satisfactory inferences from such a state of things. Thousands of new doctors are turned out each spring, and most of them make a living. Are we worse physically than any other people, or do we call in the advice of a physician for less serious ailments?—N. W. Advocate.

One of our Western exchanges tells us that "about half-a-dozen families of the Presbyterian church, at Taylorsville, Ky., have undertaken to tithe their income. The result is very noticeable. The income of the church has increased from \$704 to \$1,204, this last year, while no one, contributing in this Scriptural way, has been incommoded by the change." Fairs and Entertainments and Strawberry Festivals, and Grab-Bags and Post-Offices would all be recommended to the world that has no God to trust in, if the Church could be brought thus to do its Lord's work, in the Lord's way.—Episcopal Recorder.

METHODIST LAYMEN.

An English paper, the *Western Daily Mercury*, has an article on the recent Conference at Liverpool, G. B., a part of which, having reference to the laity of the Church, we copy with pleasure.

"Like other of the non-Established Churches, the Wesleyan Church has learnt how to make full use of intelligent lay effort: indeed, in this respect, she has, perhaps, surpassed all sister communities. At Liverpool the pick of the lay workers of Methodism in England are to be found. Looking round upon the assembly, members of society might be found among the representatives whose presence bore testimony, not only of personal godliness and goodness of life, but of eminence in all walks of life. It is matter for thankfulness that the pernicious heresy which holds that Christian men and women should fix their whole thought and attention upon the world to come and leave the conduct of the affairs of this sphere to those who care for it alone, has not affected the 'people called Methodists.' Our readers have only to call upon their memories for the names of the men most active in political and municipal life, and they will find that a large proportion are Wesleyans. What is true of the West, is true of other parts of the country also. Certainly, the lay representation of Conference proves this. In the throng of two hundred and forty laymen at Liverpool are to be found one Lord Mayor (Alderman McArthur, of London), one Baronet, four members of Parliament, five Mayors, one Queen's Council, and thirty-three Justices of the Peace, to say nothing of many others notable in social, municipal, and political life, who have not yet been specially honoured, socially or otherwise—that is, beyond the honour which lies in the esteem of one's fellow men. Among the representatives elected by district meetings are men of high repute everywhere. First in this rank comes Mr. S. D. Waddy, Q.C., whose public career is known of all men; in his person he conspicuously illustrates the advantage of lay representation in Conference, for he it was who suggested the Thanksgiving Fund, which has proved so noble a monument of Wesleyan munificence. Another notable man is Mr. A. McArthur, M.P. for Leicester, who in the Australian Colonies has done conspicuous service for his generation. Among those we may mention are Mr. John Dingley, Mayor of Lancaster, chairman of its School Board, candidate for Parliament in the Liberal interest, and always to be found when wanted in the cause of progress; and Mr. H. H. Fowler, M.P. for Wolverhampton. If we pass over scores of others, all eminent in their way, it is simply for want of space.

A feature in the position of those representatives deserves notice. Many of them are Methodists, who, though it is only one hundred and forty-two years since John Wesley constituted the society, can trace a lineage in Methodism of which we doubt not, they are very proud. . . . What is more, they are glad in their turn, to do it service. None of them consider time wasted or talents misapplied when they engage in the work which some classes of Christians consider should be done only by ordained ministers. While this remains a characteristic of Methodism, it will always be a great power in human society. We have said above that the lay representatives largely represent a continuity in Wesleyan work which shows that the sons are often only too happy to imitate their fathers. A few instances may suffice to prove this: Mr. S. D. Waddy is the eldest son of an ex-President of Conference; Mr. W. W. Pocock, B. A., (the architect of Spurgeon's Tabernacle) is a Methodist of the third generation; Mr. G. H. Chubb, of Chislehurst, is of the fourth generation; Mr. Fowler, M. P., is a minister's son; Mr. Henry Wigfield, J. P., of Rotherham, is of the third generation; Mr. J. W. Lewis, of Nottingham, is the son of a minister; Mr. T. P. Bunting is a son of the well known Dr. Bunting; his son, a barrister-at-law, is a member of the Conference; Mr. J. Wood, LL.B., is the son of a famous

benefactor to Wesleyanism in Lancashire. And so we might go on almost through the entire list. Enough has been said to show two things—first, that Methodism is a social, political and municipal power of great importance; and second, that the principles John Wesley taught and the Society which he established have struck deep root in Anglo-Saxon life, and that while sun and moon endure Wesleyan Methodism will be an active and uplifting spiritual element wherever the English tongue is spoken."

The writer of this appreciative article might have added that the Lord Mayor of London and his brother Alexander McArthur, M. P., are sons of the Rev. John McArthur, a deceased minister of the Irish Methodist Conference.

"AT HOME IN FIJI."

Under this title, which a few years ago would have seemed to Englishmen a grim joke, Miss Gordon Cumming, who accompanied Sir Arthur and Lady Gordon to Fiji, where she resided two years, has published two volumes of high literary merit. Coming from the pen of an author who is a member of the Episcopal Church these volumes have a deep interest for Methodists. A born traveller, she made various excursions through the islands, entering into the pursuits of both pastors and people, and rejoicing in the marvellous changes wrought by the Gospel. Frequent references are made to the work of the native preachers and teachers. One of these in particular won her regard. Later on she saw him in his illness, and was on the spot when the grand old man passed peacefully and triumphantly away. Miss Gordon Cumming says:

"Strange, indeed, is the change that has come over these isles since first Messrs. Gargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. . . . Slow and disheartening was their labor for many years, yet so well has that little leaven worked that, with the exception of some wild highlanders, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have loved—i. e., embraced Christianity, in such good earnest as may well put to shame many more civilized nations. I often wish that some of the cavillers who are for ever sneering at Christian missions could see something of their results in these isles. But first they would have to recall Fiji (as it was) when every man's hand was against his neighbor, and the land had no rest from barbarous inter-tribal wars, in which the foe without respect of age or sex, were looked upon in the light of so much beef; the prisoners deliberately fattened for the slaughter; dead bodies dug up to be eaten; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed excusable, but in time of peace, to gratify the caprice or appetite of the moment. Think of the sick buried alive, widows deliberately strangled, living victims buried beside posts of a chief's house, and of those who were made rollers for his new canoe; and of the time when there was not the slightest security for life or property. And just think also of the change that has been wrought! Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the first sound that greets your ears at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of family prayer? . . . They are a body of simple and devout Christians, full of deep

reverence for their teachers and the message they bring, and only anxious to yield all obedience. . . . Nor is there the slightest reason for thinking that this is merely an outward show of devotion. Already an immense number can read, and are as well instructed in Bible history and precepts as any Scotch peasant of the old school. Everything in daily life tends to prove its reality. . . . One thing which strikes us forcibly in all our dealings with these people is their exceeding honesty. Day after day our goods are exposed in the freest manner with every door wide open, but we have never lost the value of a pin's head.

SITTING DOWN WITH JESUS.

"Command the multitude to sit down. They do so, in long lines, upon the verdant grass. He takes the five loaves and the two fishes out of the rustic lad's basket, and begins to distribute. The meager provision grows and grows, until not only are all the thousands abundantly fed, but there is a surplus of broken food to fill a dozen baskets.

There is something akin to this in our spiritual experiences. We often worry like the disciples, about the best means of feeding our souls, or of bringing the gospel bread to needy souls around us. We invent new methods; we try all manner of devices; we get up all "attractions" in the sanctuary and the Sabbath-school; we go to all sorts of "villages to buy." O, if we would only sit down with Jesus, and accept what He bestows, with his rich blessings on it! O, if congregations would sit and receive the gospel of life from their own Shepherd, and pray over it and practice it! If teachers would only aim more to keep their classes sitting quietly at the feet of Jesus, to take in his truth and to think about it! The transcendent truth of the new birth was revealed to Nicodemus when he sat as an inquirer at the Saviour's feet. The woman of Sychar found the well of salvation only by waiting to be taught by the great Teacher. The most zealous worker needs to have instruction, prayer, reflection and heart-converse with God, or else he will become superficial and shallow. Like Mary, he must sit down with Jesus, and gain deep views of Jesus and of himself.—T. L. Cuyler.

CLEAN NEWSPAPERS.

One of our San Francisco dailies boasts that it pays nearly \$2,000 a month for telegraphic dispatches. This it calls enterprise. But what does it amount to? If there is a casualty, or a crime, or a scandal to-day in any part of the land, a full account of it must be flashed over the wires to-night regardless of expense. If there is a quarrel between the President and a United States Senator, everybody who knows anything about it must be interviewed, and all this gossip telegraphed, to give us an appetite for our breakfasts. Every morning we have solid columns, in the smallest of type, filled with the latest evidences that this is a fallen world; that there are dishonest men and frail women in other cities as well as in our own. Rumors, speculations, murders, suicides, and Bob Ingersoll's lectures, our journalists must have, fresh and in full, at a cost of \$2,000 a month. But the General Assembly of the Presbyterian Church which has now been in session for nearly a week, has not yet been named in the dispatches. One blatant infidel and his utterances are of more importance in the estimation of those who prepare Eastern news for the Pacific Coast than six hundred ministers and elders, representing nearly a million Christians.

Good people are getting disgusted with this kind of enterprise. They ask, with some show of reason, why can't the papers tell us something about what good people are trying to do? It will be orthodox in regard to the depravity of human nature, and no reader of the secular newspaper can fail to be; but we would like to have some intimation by telegraph, that there is something besides sin and misery in the

world. I believe that the time is coming when public sentiment on this subject will penetrate even the atmosphere of conceit that envelops agents of the Associated Press and the managing editors of our great papers. When that time comes we shall have newspapers that will mirror the world's progress, and instruct and edify their readers—newspapers that will not cater to the tastes of the ignorant and vicious, but will try to make the wise wiser and the good better. There are already a few such papers in the land. And in the new way in which they have entered all first-class journals must follow, or sink to the level of the *Police Gazette*. Christianity is a growing power in the land, let aepetics and scoffers say what they may; and the civilization it is introducing will demand ere long a different style of journalism. We expect the daily newspaper of the future, with its marvellous enterprise, to be a most efficient ally of the pulpit in elevating and purifying the world.—San Francisco Cor. Herald and Presbyterian.

CONFESSING CHRIST.

The obligation is not met by a moral life. However exemplary this may be, the demand of the gospel goes beyond it, and requires a personal recognition of Christ as the Son of God and the Saviour of the world. A man of the world may claim to be as good as any Christian, and blameless in deportment, as generous in his charities, as amiable in his disposition; but this is nothing to the point, unless he has given his allegiance to Christ. Neither is the obligation met by a religion in which Christ is not the object of faith and obedience. However devout any of the Jews were, and however zealous for the worship of God, they were required to accept Christ as the promised Messiah, and to confess him as the Redeemer of men. Those who believed in God must also believe in Christ. No morality, no religion, can relieve us from the obligation to receive Christ, and to confess him before men. We may say that it matters not, so the life is upright, what the faith may be. But if moral goodness and virtue were possible without Christ, still the duty of confessing him remains.

There is a duty direct and personal to Christ. Our argument with the moralist, the deist, or the atheist, need not be that he is corrupt and sinful, and that all his claims to goodness and benevolence are a sham and a delusion. If we were to concede all, still the supreme guilt of ignoring or rejecting Christ rests upon him. All to whom Christ has been proclaimed, whatever their lives may be, are under condemnation if they refuse him as their Lord and Saviour. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." We might perhaps truly explain that without faith in Christ it is impossible to attain to spiritual life, and consequently to eternal blessedness. But the wrath that hangs over the unbeliever seems to be threatened because of his unbelief. On this single ground of rejecting Christ, or neglecting to receive him, is he excluded from the hope of life. The same conclusion is forced upon us by Paul's declaration: "If any man love not the Lord Jesus Christ, let him be *Anathema, Maran-atha*." Whatever love he may have for men, for country, for kindred, and whatever of benevolence may be in him, still every man is accursed who loves not Christ. Christ's demand upon us is absolute. This supreme personal love to him must be yielded, or his coming to judgement can have nothing but terror and condemnation. Nothing can substitute faith and love for the person of the Saviour.—New Orleans Advocate.

There may be a mere official piety, a mechanical performance of religious duties, and yet, while all the exterior forms of evangelical worship are preserved, the heart may remain nearly, if not wholly, destitute of all power of godliness.

The readiest and best way to find out what future duty will be is to do present duty.

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A feature in the position of those representatives deserves notice. Many of them are Methodists, who, though it is only one hundred and forty-two years since John Wesley constituted the society, can trace a lineage in Methodism of which we doubt not, they are very proud. . . . What is more, they are glad in their turn, to do it service. None of them consider time wasted or talents misapplied when they engage in the work which some classes of Christians consider should be done only by ordained ministers. While this remains a characteristic of Methodism, it will always be a great power in human society. We have said above that the lay representatives largely represent a continuity in Wesleyan work which shows that the sons are often only too happy to imitate their fathers. A few instances may suffice to prove this: Mr. S. D. Waddy is the eldest son of an ex-President of Conference; Mr. W. W. Pocock, B. A., (the architect of Spurgeon's Tabernacle) is a Methodist of the third generation; Mr. G. H. Chubb, of Chislehurst, is of the fourth generation; Mr. Fowler, M. P., is a minister's son; Mr. Henry Wigfield, J. P., of Rotherham, is of the third generation; Mr. J. W. Lewis, of Nottingham, is the son of a minister; Mr. T. P. Bunting is a son of the well known Dr. Bunting; his son, a barrister-at-law, is a member of the Conference; Mr. J. Wood, LL.B., is the son of a famous benefactor to Wesleyanism in Lancashire. And so we might go on almost through the entire list. Enough has been said to show two things—first, that Methodism is a social, political and municipal power of great importance; and second, that the principles John Wesley taught and the Society which he established have struck deep root in Anglo-Saxon life, and that while sun and moon endure Wesleyan Methodism will be an active and uplifting spiritual element wherever the English tongue is spoken."
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"AT HOME IN FIJI."
Under this title, which a few years ago would have seemed to Englishmen a grim joke, Miss Gordon Cumming, who accompanied Sir Arthur and Lady Gordon to Fiji, where she resided two years, has published two volumes of high literary merit. Coming from the pen of an author who is a member of the Episcopal Church these volumes have a deep interest for Methodists. A born traveller, she made various excursions through the islands, entering into the pursuits of both pastors and people, and rejoicing in the marvellous changes wrought by the Gospel. Frequent references are made to the work of the native preachers and teachers. One of these in particular won her regard. Later on she saw him in his illness, and was on the spot when the grand old man passed peacefully and triumphantly away. Miss Gordon Cumming says:
"Strange, indeed, is the change that has come over these isles since first Messrs. Gargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. . . . Slow and disheartening was their labor for many years, yet so well has that little leaven worked that, with the exception of some wild highlanders, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have loved—i. e., embraced Christianity, in such good earnest as may well put to shame many more civilized nations. I often wish that some of the cavillers who are for ever sneering at Christian missions could see something of their results in these isles. But first they would have to recall Fiji (as it was) when every man's hand was against his neighbor, and the land had no rest from barbarous inter-tribal wars, in which the foe without respect of age or sex, were looked upon in the light of so much beef; the prisoners deliberately fattened for the slaughter; dead bodies dug up to be eaten; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed excusable, but in time of peace, to gratify the caprice or appetite of the moment. Think of the sick buried alive, widows deliberately strangled, living victims buried beside posts of a chief's house, and of those who were made rollers for his new canoe; and of the time when there was not the slightest security for life or property. And just think also of the change that has been wrought! Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the first sound that greets your ears at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of family prayer? . . . They are a body of simple and devout Christians, full of deep reverence for their teachers and the message they bring, and only anxious to yield all obedience. . . . Nor is there the slightest reason for thinking that this is merely an outward show of devotion. Already an immense number can read, and are as well instructed in Bible history and precepts as any Scotch peasant of the old school. Everything in daily life tends to prove its reality. . . . One thing which strikes us forcibly in all our dealings with these people is their exceeding honesty. Day after day our goods are exposed in the freest manner with every door wide open, but we have never lost the value of a pin's head.
SITTING DOWN WITH JESUS.
"Command the multitude to sit down. They do so, in long lines, upon the verdant grass. He takes the five loaves and the two fishes out of the rustic lad's basket, and begins to distribute. The meager provision grows and grows, until not only are all the thousands abundantly fed, but there is a surplus of broken food to fill a dozen baskets.
There is something akin to this in our spiritual experiences. We often worry like the disciples, about the best means of feeding our souls, or of bringing the gospel bread to needy souls around us. We invent new methods; we try all manner of devices; we get up all "attractions" in the sanctuary and the Sabbath-school; we go to all sorts of "villages to buy." O, if we would only sit down with Jesus, and accept what He bestows, with his rich blessings on it! O, if congregations would sit and receive the gospel of life from their own Shepherd, and pray over it and practice it! If teachers would only aim more to keep their classes sitting quietly at the feet of Jesus, to take in his truth and to think about it! The transcendent truth of the new birth was revealed to Nicodemus when he sat as an inquirer at the Saviour's feet. The woman of Sychar found the well of salvation only by waiting to be taught by the great Teacher. The most zealous worker needs to have instruction, prayer, reflection and heart-converse with God, or else he will become superficial and shallow. Like Mary, he must sit down with Jesus, and gain deep views of Jesus and of himself.—T. L. Cuyler.
CLEAN NEWSPAPERS.
One of our San Francisco dailies boasts that it pays nearly \$2,000 a month for telegraphic dispatches. This it calls enterprise. But what does it amount to? If there is a casualty, or a crime, or a scandal to-day in any part of the land, a full account of it must be flashed over the wires to-night regardless of expense. If there is a quarrel between the President and a United States Senator, everybody who knows anything about it must be interviewed, and all this gossip telegraphed, to give us an appetite for our breakfasts. Every morning we have solid columns, in the smallest of type, filled with the latest evidences that this is a fallen world; that there are dishonest men and frail women in other cities as well as in our own. Rumors, speculations, murders, suicides, and Bob Ingersoll's lectures, our journalists must have, fresh and in full, at a cost of \$2,000 a month. But the General Assembly of the Presbyterian Church which has now been in session for nearly a week, has not yet been named in the dispatches. One blatant infidel and his utterances are of more importance in the estimation of those who prepare Eastern news for the Pacific Coast than six hundred ministers and elders, representing nearly a million Christians.
Good people are getting disgusted with this kind of enterprise. They ask, with some show of reason, why can't the papers tell us something about what good people are trying to do? It will be orthodox in regard to the depravity of human nature, and no reader of the secular newspaper can fail to be; but we would like to have some intimation by telegraph, that there is something besides sin and misery in the world. I believe that the time is coming when public sentiment on this subject will penetrate even the atmosphere of conceit that envelops agents of the Associated Press and the managing editors of our great papers. When that time comes we shall have newspapers that will mirror the world's progress, and instruct and edify their readers—newspapers that will not cater to the tastes of the ignorant and vicious, but will try to make the wise wiser and the good better. There are already a few such papers in the land. And in the new way in which they have entered all first-class journals must follow, or sink to the level of the *Police Gazette*. Christianity is a growing power in the land, let aepetics and scoffers say what they may; and the civilization it is introducing will demand ere long a different style of journalism. We expect the daily newspaper of the future, with its marvellous enterprise, to be a most efficient ally of the pulpit in elevating and purifying the world.—San Francisco Cor. Herald and Presbyterian.
CONFESSING CHRIST.
The obligation is not met by a moral life. However exemplary this may be, the demand of the gospel goes beyond it, and requires a personal recognition of Christ as the Son of God and the Saviour of the world. A man of the world may claim to be as good as any Christian, and blameless in deportment, as generous in his charities, as amiable in his disposition; but this is nothing to the point, unless he has given his allegiance to Christ. Neither is the obligation met by a religion in which Christ is not the object of faith and obedience. However devout any of the Jews were, and however zealous for the worship of God, they were required to accept Christ as the promised Messiah, and to confess him as the Redeemer of men. Those who believed in God must also believe in Christ. No morality, no religion, can relieve us from the obligation to receive Christ, and to confess him before men. We may say that it matters not, so the life is upright, what the faith may be. But if moral goodness and virtue were possible without Christ, still the duty of confessing him remains.
There is a duty direct and personal to Christ. Our argument with the moralist, the deist, or the atheist, need not be that he is corrupt and sinful, and that all his claims to goodness and benevolence are a sham and a delusion. If we were to concede all, still the supreme guilt of ignoring or rejecting Christ rests upon him. All to whom Christ has been proclaimed, whatever their lives may be, are under condemnation if they refuse him as their Lord and Saviour. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." We might perhaps truly explain that without faith in Christ it is impossible to attain to spiritual life, and consequently to eternal blessedness. But the wrath that hangs over the unbeliever seems to be threatened because of his unbelief. On this single ground of rejecting Christ, or neglecting to receive him, is he excluded from the hope of life. The same conclusion is forced upon us by Paul's declaration: "If any man love not the Lord Jesus Christ, let him be *Anathema, Maran-atha*." Whatever love he may have for men, for country, for kindred, and whatever of benevolence may be in him, still every man is accursed who loves not Christ. Christ's demand upon us is absolute. This supreme personal love to him must be yielded, or his coming to judgement can have nothing but terror and condemnation. Nothing can substitute faith and love for the person of the Saviour.—New Orleans Advocate.
There may be a mere official piety, a mechanical performance of religious duties, and yet, while all the exterior forms of evangelical worship are preserved, the heart may remain nearly, if not wholly, destitute of all power of godliness.
The readiest and best way to find out what future duty will be is to do present duty.