

determine my sentence; but suspecting that he has not all, or not sufficiently drawn my concurrence in his representations, he tells me that the individual complained of has spoken evil of myself, made me the subject of some foolish jest, or cast some unmerited reflection on my fair fame. If I am true to human nature, if I act as the mass of persons do in similar circumstances, how do I behave now? O shame! I greedily pocket the bribe which is offered to vanity or purblind self-esteem. I readily, perhaps warmly, join in giving sentence against the supposed offender, and I am probably so foolish as even to take his wily and unopposed accuser to my heart. What contemptible injustice in judging of my neighbour! Yet how usually do men practise this behaviour,—enslaving their feelings to a slanderous bribery of their pride, and perpetrating a dishonesty which contrasts vividly with the noble conduct of the Cadi of Smyrna.

Sheffield, N. B.

R. W.

JESUS CHRIST MEN.

Read and Ramsey, two American missionaries to Bombay, say in their Journal of a Missionary tour in India; “The people in Ankola, as well as in Rajooora, call us Jesus Christ men, no doubt from the fact that they hear us make use of the name so frequently. In passing along through the streets to-day, the boys would frequently call out, in our hearing, ‘Jesus Christ!’ The name is yet an offence to many, but it shall be the glory of all the earth.” How happy would it be if “they who are without”—whether heathens in a heathen land, or indifferent onlookers among a christian population—always heard such conversation, and witnessed such conduct among the friends of the Saviour, as might lead them to call the latter “Jesus-Christ men,”—to “take knowledge of them that they had been with Jesus,”—to distinguish them by their “naming the name of Christ,” as at once the reason of their appellation and the spirit of their character! If, in what are called christian lands, the professing followers of Jesus suffer reproach from infidels and the ungodly, they often suffer it far less for the sake of Christ’s name, than on account of their own inconsistency. Such as are honestly, however, reproachfully called Jesus Christ men,—“happy are they!” To bear *one’s own* reproach, is to suffer in consequence of sin: to bear “Christ’s reproach,” is to enjoy an evidence of the divine grace, and a foreshadowing of the heavenly glory.—*Ibid.*

THE SUNDAY STONE.

In a coal mine in England, there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and, as the water passes off these become hard, and form the limestone. This stone would always be white, like white marble, were it not that men are working in the mine, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed.

Now, in the night, when there is no coal dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed, and so on alternately black and white through the week until Sabbath comes. Then, if the miners keep holy the Sabbath, a much larger layer of white stone will be formed than before. There will be the white stone of Saturday night, and the whole day and night of the Sabbath, so that every seventh day the white layer will be about three times as thick as any of the others. But if they work on the Sabbath they see it *marked against them* in the stone. Hence the miners call it “the Sunday stone;” and do you not think they must be very careful how they observe this holy day, when they would see their violation of God’s command thus written down in stone?

Perhaps, many who now break the Sabbath, would try to spend it better if there were a “Sunday stone,” where they could see their unkept Sabbaths with their *black marks*.

But God needs no such record on earth to know how all our Sabbaths are spent. His record is kept above. All our Sabbath deeds are written there, and we shall see them at the last.

Will you not, dear readers, be very careful to keep your Sabbath pure and white, and not allow the dust of worldliness and sin to tarnish the purity of that blessed day? It is our heavenly Father who says, “Remember the Sabbath-day to keep it holy.”