

Church. The Bible, therefore, is essential to direct our devotions right before God. Hence Paul says, Acts xx. 32, "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

We therefore seek to convince men that Jesus Christ is "Lord of all;" that He is the "Head of the Church." We seek to convince men of His right to command, and to persuade them to believe what He tells them, and to rest assured that they may enjoy what He promises them. In short: we preach Christ on the throne; His gospel as the law of His kingdom; and to be born of water and the spirit as a necessity to an entrance therein; that it is not every one that says unto Him: "Lord, Lord," shall enter the kingdom of heaven, but he that does the will of His Father in heaven. We therefore seek for peace, that peace which is from God, which can only be enjoyed by having that faith in Him that leads to forsake all for Him. May heaven grant us all that faith, and that spirit of obedience that shall render us acceptable to God through Jesus Christ our Lord.

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#### SIMPLICITY IN WORSHIP.

In all ages, since Christ to the present, men have seemed to take for granted that their acts of worship must be, in some sense, an equivalent for the blessings they have expected to receive. The act and its reward must be proportionate—that to this. Such is the principle which underlies the conduct of vast numbers of those who claim to be the children of God.

To this add the apparent conviction that the more elaborate or complicated the act, the greater its value, and we have before us the reason for many of the corruptions in the worship of the followers of Christ. Whether we are naturally prone to forget that salvation through Christ is a matter of favour and not of debt, is not here made a question. That we do so forget is a fact. Between no act which we can perform in obedience to Christ and the blessing dependant thereon, is it possible to trace even the semblance of equivalence or proportion. Time bears no proportion to eternity; neither does the whole volume of our obedience, while in the flesh, to immortality and eternal life. What a sin is in itself, as fully comprehended by God, no mortal can conceive. I doubt whether even a seraph in heaven knows. Neither can we know what a boon its remission is. I would as soon attempt to attain to the perfect conception of the infinite as to attempt to fathom the meaning of the word remission as used by Christ. The word value is wholly unapplicable to it. It is a gratuity, not the payment of a debt. Hence, the act on which it depends bears no proportion, in point of equivalence, to it. But such is not the ordinary reasoning of men. They seem to think the more they do, the more they are entitled to.

Again: In all ages, whenever men have departed from the simple worship of the primitive church, as prescribed by Christ and the apostles, they have felt it necessary to call in the aid of art to refine and beautify their acts. With them it is not enough to build a gorgeous house of worship; They must adorn it with images exquisitely wrought, and with pictures of