

besought the Lord "to send comfort to the parents who had buried their only son before their very door in a strange land, so that they too should be able to say, 'It is well with the child.'"

"He's wonderful better after the exercise," said Jean, as the stranger said "Good night" with frank warmth, very different from his former cautious and almost suspicious manner.

Though all his fears were laid to rest, and though his limbs were very weary, Paul Scott did not soon fall asleep. "There must be something in being a Christian," he thought, "when I, who am not one myself, am glad to find myself in the power of Christians. I wish I had taken more care of the little Bible my mother gave me. I dare say they are not too easily got in this wild neighbourhood; but to-morrow I will ask my host. And how content they both are in this solitude, as if the presence of God was quite enough for them! Why, I have committed no crime, but am rather what people call a good sort of a fellow, and yet in this wilderness I should go wild in a week."

Early next morning he prepared to depart. Breakfast was a different affair from last night's supper; but still Paul was at the gate,—actually holding his horse's head, before he could venture to stammer out the inquiry about the Bible.

"Wife," said Aleck, "the gentleman wants a Bible, having unfortunately lost his own. There's our Willie's; but I don't guess you'll—" "He shall have it, and welcome," returned Jean, running into the cottage, and bringing it out. "It's a little worn, sir; but he who used it is an angel now." And as she turned aside to dry her tears, Paul saw the little mound with its neat fence of white twigs.

The Camerons watched him ride away, and at the last point whence he could see them he paused, and waved his hat, and then he was gone.

"Maybe a blessing will rest on Willie's Bible," they said to each other, as they went back into their lonely cottage.

But they never knew how he read that book in the night watches of his homeward voyage,—they never knew how a sweet peace—that peace "which passeth all understanding"—came down and blessed his restless young spirit. They never knew of the joy in the little London villa when the good widowed mother found that her boy had returned to her, saying, as did the prodigal son, "I have sinned against heaven, and before thee."

No,—they lived and died in the wilds of Australia; and to her last day Jean Cameron sometimes regretted she was so much "cut off from doing the Lord's work."

Sabbath Readings.

THE INFLUENCE OF A HOLY LIFE.

(Extracts from a Sermon by REV. W. C. CLARKE, Ormstown, Durham.)

"The memory of the just is blessed."—Prov. x. 7.



THE term just, as applied in the Scriptures, means one who fears God,—a godly person, one who is circumspect and consistent in his life, who is just and upright in his conduct, both towards God and his fellow man.

Not that there is one among God's children on earth of whom it can be said that he is absolutely and perfectly just, but the term is applied to those who are relatively so. They fear God, and make it their first and highest duty to walk in the way of his commandments. They fear God as the Supreme Ruler and Lawgiver. They love him as the Giver of all Good, and rejoice and trust in his salvation. They realize their sins, they confess them, they repent of them and forsake them, and go to him daily for pardon, and grace to help them in their need, and hope in his sovereign mercy. God is in all their thoughts; they acknowledge him in all their ways. He is their guide and portion, their stay

under all the burdens and trials of life, and their hope and comfort in the trying and solemn hour of death. Under the full light of the Gospel, those who really believe in and love the Saviour, who confess him before men, and who believe in their heart the great truths of his Incarnation, Sufferings, Death, and Resurrection and Ascension, and Mediatorial Intercession, are said to be *just*, because to *such*, Christ is the end of the law unto righteousness; and to *such*, because they are *thus just* in Christ Jesus before God, there is therefore now no condemnation, for they walk not after the flesh, but after the Spirit. They know their Saviour and believe in him; they acknowledge his law and obey it; they live in his love and feel its power. These are perfect in Christ Jesus, and in this sense are *just* persons. The Evangelists and Apostles acknowledge the correctness of applying such a term to those who are eminently consistent in fearing God. The memory of the just is blessed in actively inspiring the minds of others to prosecute the same noble life. Every just person that lives in his uprightness and dies in his integrity and blessed faith is another link in the chain of evidence that pro...