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DOCTRINAL SKETCHES, No. 7.

no way of escape from the wrath to come?

Before these enquiries can be answered, others force themselves upon our considera-Lord, and bow myself before the High If left to our own resources, hope must

he can never exceed the measure of his obvine justice could accept a life of unsinning be for them to bear in the life to come.

the disparagement of the lively oracles of

Heaven. But where, we might ask, does

g, one illustration is -E. PAXTON HOOD. ise, he still taught sought out and set Preacher sought to R, JR., & CO. I have examined framed, and then, ignoring its source, the ceaseth for ever." advocates of a merely natural religion have demanded it as a part of their system, to

it would be equally read the whole with he opportunity. It variety of substance tail, and a compact lumn roval octavo Book Room, 174 minister of any De-

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tion. "Wherewith shall I come before the Christian Church. But to the sufferings which it prescribes to its adherents in the God?" Seeing that He is our ruler, and present life, Romanism has invented a pursupreme, and that justice and judgment are gatory by whose tormenting flames the rethe habitation of His throne, "How can mains of guilt and sin are to be consumed man be just with God?"

hereafter. There are some who hold an ostensible reformed creed, who still give utterly perish. For, no obedience in the credit to this belief and make it the chief present can in any way meet the claims of point in their theological system. And in ustice, in reterence to the past. By all the addition to all these there are doubtless laws of his being the creature, at every mo- very many who professedly disavow the ment of his life, is bound to render an in- doctrine, who in heart indulge it, many telligent, cordial, and complete devotion to too, who scarcely think upon religious subthe author of his existence. As therefore jects at all, but calm their conscience in the day of rebuke, and flatter themselves amidst ligations, so if at any time he should come the sorrows of life by the imagination that short of their fulfilment he becomes help-lessly bankrupt. Nor is this all. If di-

obedience as an atonement for past offences, Yet here also we must take exception to the price could not be paid. We have seen man's own sufficiency no less by suffering that depravity is the necessary result of than by doing to expiate his own guilt, guilt, and that this depravity is not partial. The belief to which we have just alluded but universal in its influence upon the soul does indeed bear witness to the universal -darkening the understanding, perverting conviction that for sia men should suffer. the will, and corrupting the affections. It This terrible thought is ineffacably written is morally impossible that the sinner should upon the human conscience. But how can properly conceive the nature of true holiness, much more that he should set himself long continued, avail to wash out the stains the task of bringing a clean thing out of an of guilt, of to cleanse the impure founforts must end, and in absolute failure. and can never transform itself into a cause "That which is born of the flesh is flesh." of blessing. A God of infinite goodness But may not repentance avail for the re- would become a vindictive and cruel deity moval of human guilt? So it has been as- the moment that He could be pleased with serted. It has even been claimed that this the torments of the lost, or attribute priceis the teaching of nature, that it is demon- less virtue to them. And if suffering canstrated to be the method of the divine Gov- not purchase His favour, as little can it ernment, and that therefore whatever en- purify our unholy nature. Apart from the that the Holy Scriptures inculcate the duty impenitence of spirit-to proud defiance of of repentance. They everywhere affirm God, to horrid blasphemy against Him. It that the exercise of this grace is followed remains therefore that if mercy is available by deliverance, declaring that only except for our guilty race it must be looked for men repent they shall perish. They go from some other quarter than ourselves. father and assure us that "godly sorrow "Cease ye from man whose breath is in his worketh repentance to salvation not to be repented of." From these and similar statements, doubtless, this theory has been cious," and left to our own efforts, "it

nature teach this doctrine? Not in the YOUR HEARTS." heavens above, or in the earth beneath. There are no voices which proclaim pardon To sanctify God may signify to offer him for man; there are no facts which point for man; there are no facts which point the praises due to his grace; but as to sanc-out the value of remorse. Nature, if it tify literally means to make holy, it is immay be interpreted by the instincts of men possible that God should thus be sanctifi-and the usages of society is in opposition ed. We have often already seen that the to the view that repentance can constitute Greek word signifies to separate from the ground, the reason, the procuring earth, that is, from any common use or cause of a sinners justification. Would a purpose, that the thing or person thus secreditor take the expression of regret and the promise that no further liability should Perhaps we should understand Peter's be incurred as equivalent to the payment of words thus: Entertain just notions of God his debtor's bill? Would the plea of of his nature, power, will, justice, good guilty, on the part of the criminal, if ac- ness, and truth. Do not conceive of him companied by the language and the evi- as being actuated by such passions as men dent emotions of grief, and the promise of separate him in your hearts from every amendment for the future, suffice as an thing earthly, human, fickle, rigidly severe atonement to the public for his offences, or capriciously merciful. Consider that he and ensure his acquittal from the bar of can neither be like man, feel like man, nor justice? We know that in either case it act like man. Ascribe no human passions would not. We feel, intuitively, necessari- to him, for this would desecrate, not sancly that it ought not. Were this principle tify him. Do not confine him in your conto be adopted, it would not only imperil ceptions to place, space, vacuity, heaven, but sacrifice, absolutely, the welfare, the or earth; endeavour to think worthily of very existence of society. Lawlessness, the immensity and eternity of his nature, fraud, oppression, and every species of of his omniscience, omnipresence, and omwrong, would be at a premium. Virtue nipotence. Avoid the error of the heath-alone would be defenceless, would be deposed, destroyed. But if this principle be their greatest gods, by fate, as many wellso unsuitable to human government, how meaning Christians do the true God by decan it with any show of reason be alleged crees; conceive of him as infinitely free to to be adequate for the divine administra- act or not act, as he pleases. Consider the tion? That which produces disorder on goodness of his nature; for goodness, in earth cannot be productive of harmony in every possible state of perfection and infiheaven. The cause of wrong in a limited nitude belongs to him. Ascribe no malesphere can never be the occasion of right volence to him; nor any work, purpose, or n a more extended one; or, otherwise, the decree, that implies it: this is not only s distinction between these two terms is for human passion, but a passion of fallen man. Do not suppose that he can do evil, It may, however, still be urged that the or that he can destroy when he might save; two cases are dissimilar. God is a father, that he ever did, or ever can, hate any of and "we are His offspring"; He does not those whom he made in his own image and rule with rigour, and He has but to see a in his own likeness, so as by a positive degenuine sorrow for sin and purpose of cree to doom them, unborn, to everlasting amendment—as He alone can see—and forgiveness will be frankly bestowed. In pass them by without affording them the spacious words like these there is as much means of salvation, and consequently rentruth as conceals the most malignant, de- dering it impossible for them to be saved. moralizing and destructive falsehood that Thus endeavour to conceive of him, and by ever was suggested by the father of lies. so doing, you separate him from all that is God is a father, but He is also a Sover- imperfect, human, evil, capricious, changeposed to care quite as much for the happi- has wisdom without error, power without sons that the kingdoms of the earth to-day of its intrinsic power to arrest general atteneign; and even as a father He must be sup- able, and unkind. Ever remember that he ness of His obedient, as of His rebellious limits, truth without falsity, love without children. God is merciful, but not at the hatred, holiness without evil, and justice expense of justice and truth. The grandest without rigour or severity on the one hand, display of His mercy is quite as much the or capricious tenderness on the other. In display of His inflexible, rigorous hatred to a word, that he can neither be, say, pursin, and of His determination to punish pose, or do, any thing that is not infinitely it. The sight of heartfelt penitence never just, holy, wise, true, and gracious; that escapes His observation, and He does he hates nothing that he has made; and

us, that He "justifieth the ungodly." It al explanation, because founded on some follows that to exalt the fatherhood of God misconception of the Divine nature. at the expense of His Sovereignty; to set "They set at odds heaven's jarring attributes". They set at odds heaven's jarring attributes And with one excellence, another wound."

and justice; to affirm that simply for re-The system of humanizing God, and pentance' sake He will pardon the guilty, is making him, by unjust conceptions of him grossly to misrepresent the divine perfections; is to contradict the express teachings to act as ourselves would in certain cirof holy writ; is to diminish men's horror cumstances, has been the bane of both re at sin; and is to put the enquiring soul ligion and piety; and on this ground infi-upon a way which while professedly leading to eternal life, can only terminate in the realms of despair and everlasting after the flesh; for even if we have known Jesus Christ after the flesh we are to know One other way there is, and only one, by which it might be supposed that man could What I have wr

provide deliverance for himself—that is by any particular creed of religious people, it closets and know that God hears us? To lous accents exclaimed, "Sir, you have afford-this part of your public duties. Study before-ings, though you can soon wear a congregation DOCTRINAL SKETCHES, No. 7.

REDEMPTION—ITS NECESSITY.

Man is fallen. Sin has fixed a great guilty and depraved, and all are consequilty liable to the full penalty of trans
DOCTRINAL SKETCHES, No. 7.

It is part of your public duties. Study before this part of your public duties. Study before the merit of suffering. We think it extremely probable that on this ground there is a larger number of human beings at this very hour hoping to gain the realms of rest and play it may even be against some portions against any or all to whom it may justly be there with the Divine Ear attent; then, apply, it may even be against some portions apply, it may even be against any or all to whom it may justly be there with the Divine Ear attent; then, apply, it may even be against some portions apply, it may even be against some portions. It is no easy matter to find out with long public prayers.

We have defined to provide delivers. Study beliance of which may justly be there with the Divine Ear attent; then, quently liable to the full penalty of transgression—eternal death.

But is our ruin irretrievable? Is there ed into that communion which boasts of in- his own revelation. To act thus requires prayers. fallibility, and does really embrace a larger no common effort of soul: and just appre-

BY REV. BISHOP SIMPSON.

thing?" The people supposed that, by their efforts, the establishment of Christianity could be prevented. As in the days when the Apostles went everywhere preaching, some were death; and yet it was a vain thing .- What they upon it the Ruler, strengthened its foundations, and, though the kings of the earth and the rulers should join together against the "The Lord shall have them in derision." The Lord will laugh at their efforts, sitting on establish the Kingdom of Christ. He regarded Christ's kingdom extended every where. the efforts of men as potters' vessels. He would dash them together; with a rod of iron would He rule over the kingdom, and those who rose against it would be broken in pieces. sees its universal diffusion. " Ask of me and I shall give thee the heathen for thine inherit-

Here are presented, evidently, different stages of progress and the gradual enlarge-

fraud shall give way; iniquity shall be broken Christian. God opened the way. In Europe, it down in the kingdom of the Great Father.

Gospel is to have its widening way until all Gospel is to have its widening way until all on and on! France, Napoleon's authority, shall acknowledge Christ. 2. The power of Christ shall be felt in all the kingdoms of the armies all over that country, carries with it and the Cheerful acquiescence was given, and the earth.-Not only in individuals and society, Father saying: "Ask of me and I shall give Unseen has been the work. No Christian thee the heathen," etc. The Apostle says that armies have marshalled and made the attack of a Persons came and went, but none spoke Christ has sat down "expecting," until his upon them for Christianity. Not at all! It is ed? Persons came and went, but none spoke the agency of man. If I may use the phrase, Church is ready to go to the uttermost parts of kingdom by means of force, conquest, heavenly Christian World. appearances, or exhibition of Divine power directly displayed. Christ could command le gions of angels-all authority is given him in heaven and earth; but He lays aside that authority and leaves it for men and women to subdue the earth, and, should it require hundreds at "how much of earth's freedom and order of thousands of years to bring about the result, and peace would be found to have distilled Christ and the prayer of Christ's people. it did not altogether curb; and it has nourished 'Thy kingdom come," before daily bread. leading journals of our country. stand ready to multiply pardons according has so leved the world, the whole human to the number and enormity of the return- race, as to give his only begotten Son to ing prodigal's iniquities, and yet it is not die for them, that they might not perish, for the sake of that returning prodigal's hu- but have everlasting life. Thus sanctify miliation, of his tears, his confessions, his the Lord God in your hearts, and you will entreaties for mercy, but simply for the ever be ready to give a reason of the hope sake of what His only begotten Son endured that is in you to every serious and candid as our surety and substitute, and to whom, inquirer after the truth. Most religious as our Mediator and Advocate, He sends systems and creeds are incapable of ration-

> wants so as to plead intelligently. with God's will. I here is a divine sympathy are the rengaging the attention of the meeting to the occupy one of the proudest thrones in the world in praying as Christ prays. If we ask anything room a subdued sob broke the silence; and the certain faults of manner which you may avoid, throne, and then close, allowing some one else to and whose influence in its various branches is in praying as Christ prays. It we ask anything room a succeed with streaming and which you certainly will avoid if you de-according to His will, we know that He hears old gentleman tottered forward with streaming and which you certainly will avoid if you de-take up the strain, while you pray on in secret. Supreme over more than half Europe.—Evan. Us. Is it not a comfort to kneel down in our eyes and seizing Booth by the hand, in tremu-sire earnestly and truly to give effectiveness to You can't wear the Lord out with secret plead-Christendom.

hensions of this kind are not acquired spirit become churches of power. Men and tenderness and grandeur can be condensed in a practiced skill in verbal and grammatical anawithout much prayer, much self-reflection, women who take no interest in Christ's king- space so small and in words so simple. That lysis, but often much historical knowledge, and much time, and much of the grace and dom abroad will soon have very little care for prayer of cled by A Clerk and Dr. A Clerk mercy of God.—Dr. A. Clarke, on 1 Peter, iii. 15.

CHRIST'S KINGDOM ADVANCING.

The grace and dom abroad will soon have very little care for prayer of itself illustrates the truth of the Billustrates the truth of the Billustrates the truth of the Billustrates fully and vividly before the churches of which they are members. Where there is this earnestness of spirit, there will be the exercise of agencies in harmony with this spirit. That brings me to notice the churches of the divinity."

CHRIST'S KINGDOM ADVANCING.

The grace and dom abroad will soon have very little care for prayer of itself illustrates the truth of the Billustrates the truth of the Billustrates fully and vividly before the mind. In the passage, John xx. 16, for interest minds and much the minds minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and vividly before the mind. In the passage, John xx. 16, for interest minds and much through and tice this-that there is an unseen power to-day, BY REV. BISHOP SIMPSON.

In the second Psalm is presented the establishment of Christ's Kingdom, the temporary efforts produced upon the earth in the efforts for its establishment, and the final results. The Psalm says, looking out upon the scenes of excitement, the nations are agitated, their rulers

CONSECRATED CULTURE.

A preacher had better work in the dark with mothing but mother wit, a quickened conscitant mothing but mother wit, a quicke whenever the Church is ready to send the citement, the nations are agitated, their rulers are enraged, and inquires: "Why do the heathen rage and the people imagine a vain heathen rage and the people imagine a vain ternal way is opened for the sending of the se seized and imprisoned and banished and put to God is working powerfully. For instance, the death; and yet it was a vain thing.—What they had done was useless, for God had decreed:

"I set my King upon my help hill of Zion"

"I set my King upon my help hill of Zion"

"I set my King upon my help hill of Zion" God had established His throne and placed what do we see? The need, It is inconceivable to me how any eduunclean. If we may even suppose it practains of our corrupt nature? If we deserve Lord, yet all their efforts would be unavailing island on the face of the globe, sailing all we do need consecration of culture. This is against the very elements of nature. It is that

Again, every part of the globe is becoming explored. Expeditions go up the river Amazon, and in the darkness of Africa, Livingstone from His lips gives any evidence that He would chinery. Here the shot are cast that are to hit made his kingdom to be accounted for somehas travelled, and others have risked life to have tolerated the awful anomaly of clerical life the enemies of God out yonder. Here the bolts thing in the scale of Europe; and in spite of forces any other method cannot be a true softening and renewing grace of God angrevelation from God. We gladly admit
that the Holy Scriptures inculated the duty impositores of softening and renewing grace of God angmented misery does but lead to increased the duty impositores of softening and renewing grace of God angmented misery does but lead to increased church, to none but select and gilded hearers,
a growing, waxing, increasing power from pare ye the way of the Lord; make His paths straight." Christ is coming; clear ye the way! Men are studying, and infidels are grance of the atmosphere, while "Five Points," killed with prayer. Strange but true. At least wields at her will the whole energies of the Fawriting vocabularies, investigating dialects, meaning of words—the only practical results of the kingdom of our Saviour Jesus all of which is to translate the Book of God then, is spiritual, as distinct from intellectual in dear brethren would stop.

Some prayers are systematically and the period of Christ. * * This kingdom is not to be into all languages. All the kingdoms that set to the kingdoms that set to the boundaries of other kingdoms; it is not to interfere with the form of government with other kingdoms; it is to interfere with the principles kingdoms; it is to interfere with the principles within two years! Madagascar, where Christian of the kingdoms is not to be into all languages. All the kingdoms that set the Book of God into all languages. All the kingdoms that set then, is spiritual, as distinct from intellectual in its nature. The cry should be, not "Less in-boundaries of other kingdoms; it is not to interfere with the progress of Christ's timeselves against the progress of Christ's themselves against the progress of Christ's themselves against the progress of Christ's then, is spiritual, as distinct from intellectual in its nature. The cry should be, not "Less in-boundaries of other kingdoms; it is not to interfere with the position of her neighbour the Lord has in derision.—Looking over the world to-day, what wonderful changes within two years! Madagascar, where Christian is not to into all languages. All the kingdoms that set the Book of God into all languages. The cry should be, not "Less in-boundaries of other kingdoms; it is not to interfere with the progress of Christian the progress of Christian the progress of Christian the progress are systematic enough to kill a we contrast it with the position of her neighbour dear brethen would stop.

Some prayers, it is hard to tell where some clusion that all this is but the result of accident. Her progress appears still more striking if they had no other destructive quality.

Where heart! more prayer! more godliness! If you can be patient enough to analyze them, is spiritual, as distinct from intellectual in the progress are systematic enough to kill a we contrast it with the position of the result of accident. Her progress appears still more striking if they had no other destructive quality.

Where heart! more prayer is in the progress of C of government rule, of administration. The tian Missionaries were banished and put to laws of Christ are to become superior to all death, as well as Christian natives—the Queen laws of men, and the authority of Christ to all has passed away, and in the space of a few authorites of men. Empires established on menths comparatively, the kingdom has become down; truth and righteousness shall triumph, where are the nations that prohibit the circulaantil in every land men shall honor the Cross, tion of the Bible? In France, it was very pareen shall read the Book of God, men shall feel tial; in Spain, totally prohibited; in Italy, abtheir responsibility to the law of God, and men solutely forbidden; in the Papal States, it was that a young man was lying sick in one of the shall strive to promote each others happiness as death to circulate the Bible. But Christian members of the same great family destined to churches have been praying and missionary societies have been trying to send out missionarafter talking with him for a while on general In the passage there are two lines of thought. ies to every land, except those that have been . The salvation of all the people in all parts thought unapproachable. But the stone that of the earth is indicated. In this sense, the was severed from the mountain side kept rolling he yet ventured to ask if he might read a por-

proclaims the Word of God. Bismarck, whatenemies be made His footstool-i. e., waiting the upheaval of the minds of the people, comooking for the enlargement of His kingdom. ing from the great thoughts of God. He has pondering the anxious question. He did not And its accomplishment is not to be brought been working and preparing the way. I might read the Bible. He dared not pray. His wel-

THE MODEL PRAYER.

written, it is believed that all would be amazed ly. He will wait for it. The final triump h can be through quiet and secret channels from the secured only through the sons of men. How full and exhaustless fountains of this single is it to be brought about? By the prayer of prayer. It has hampered the wickedness which The first thing is, "Ask." This part of individual goodness and greatness in the emin-

The kingdom of God is more important than In the palmy days of the great Booth, before persons ceases to charm and captivate. The souls called for specific prayer. even daily bread, far more important than to be his genius had been marred by dissipation, he guarded from temptation or to be delivered out was invited by a pious old gentleman in Baltiof evil. It is in harmony with other declarations more to dine. The host, though disapproving of Jesus. "Seek ye first the kingdom of God of theatre going, had heard so much of Booth's and His righteousness, and all these things wonderful powers, that curiosity overcame his shall be added unto you." People who ask for prejudices; and his invitation was cordially the kingdom of Christ grow more prosperous given and accepted. After dinner, lamps were and wealthy from day to day. I speak now of lighted, the company seated in the drawing meaning. communities, churches, and nations. The duty room, and Booth was requested as a special devolves upon the Church to plead for the comtavour to repeat the Lord's prayer. Slowly

down rules for reading. Yet I do wish to say in duty bound to pray," for the Missionary Sothe devolves upon the Church to plead for the comtavour to repeat the Lord's prayer. Slowly ing of the kingdom, and a careful study of its and reverently he arose, and be ame pale, to superintendents, and to all who are required ciety, Tract cause, etc., winding up with a few as represented by the Emperor of the day, This thought is to take possession of a man's silence was profound, almost painful; until at est heed to this matter. You may never learn imagine that Jesus would have taken any no- his life was threatened, he was despoiled of his heart, becoming more to him then the thought last the spell was broken, as if by an electric to give the Scriptures the melting power which tice of such a string of plentitudes? of his own daily comforts. If the man and the shock, as his rich-toned voice, from white lips, they had when coming from the lips of Dr. But she had a want that was eating up her scribed to the petty principality of Saxe-Gotha. of his own daily comforts. It the dial and the scribed to the petty principality of Saxe-Gotha.

Church did live in this spirit of prayer; if it was syllabled forth "Our Father which art in head mason or Elizabeth Fry. You may not have very soul; she came to Jesus crying about that; Driven from their home and despoiled of their Church did live in this spirit of prayer; if it was a pathos and fervid solemnity the natural gifts of voice and intellect, or the her earnest, sincere, natural pleadings touched dominions, it might have been thought that asking for Christ's kinguom before laying out ven, the state of culture, which those eminent his heart of love, and soon the prayer was anothing in store for them. But from them. The prayers would be in accordance lence continued. Not a voice was heard from persons had. But there is a certain degree of swered. In your public prayers, bring the matthem. The prayers would be in accordance that family has spring a race whose members with God's will. There is a divine sympathy the rapt audience, until from the corner of the excellence which you may attain. There are ter engaging the attention of the meeting to the occupy one of the proudest thrones in the world

CONSECRATED CULTURE.

ternal way is opened for the sending of the Gospel. When the missionary spirit is kindled in the bosom of the Church, humanity, art, science, and almost nature itself, seem to respond to the anxious de ire of the Church: a power instead of a luxury. Our temptations was not that Dr. Alexander understood He-how is his wisdom manifest even in this.

earth is laid open. Men risk their lives, like cated man can see relief from our present dan- School Idea," J. C. Garrigues & Co., Publish-Franklin and Kane. Men, without being gers or from any dangers in that direction. Ig- ers, Philadelphia. moved by the Christian spirit, but by com- norance is a remedy for nothing. So imperfec mercial and scientific spirit, try to find every tions of culture is always a misfortune. But around, braving disease and danger, fighting the thing which the world is blindly craving. Above all we need faith in the ideal of Chris

the throne of universal dominion, resolved to Christ's name may be carried everywhere, and tian culture, which measures its value by its use. This was Christ's ideal of culture. He respected no other. He denounced every other mos fearfully. Not an act of His life, not a word with all the paraphernalia of elegance around and "Boweries," and "Ann Streets" are grow-

Some weeks ago a young man, an active

upper rooms of the hotel.

Going to see him, he found him very ill, and topics, he remarked that he must soon leave about by miraculous power, but through the say, looking at it in this aspect, when the business, but before he reluctantly left, he call-God has bound himself not to enlarge that the earth, God will have all things ready. - The ed the attention of a minister in that city, whom he knew, to the case of the stranger. The bedside was soon visited by Christian sympathy, and not many days after, the sick man passed away in a calm hope and trust in Him Could the full history of mankind be truly who died to save the lost.—Association Month-

> READING THE SCRIPTURES. BY JOHN S. HART, LL. D.

No writings, if well read, are so impressive none are so capable of high elocutionary effect the work by Christ is done, and the rea- ence of which nations and ages have rejoiced." as the Holy Scriptures. Yet of all books that sible thing in every prayer. on His account. Christ's intercession is not judges, simply because of our laminarity with complete, however—it is still continued; but it, and our ignorance of its capabilities. In il-Christ devolved upon His people the same work | lustration of this, I give you the following in. | and beauty that is in them. It is not merely itents at the close. How much, do you think, of intercession. Hence, He taught us to pray, cident, whose truth is vouched for by one of the finish, and that Holy Writ as uttered by such meeting; general, when the need of immortal two historic houses that were once associated

of that wonderful production. Hardly one in voiceless, inanimate words are before us, it reness which says by its very tone, "Do you not been depriving me," he wrote, "of one mercy

LONG PRAYERS KILL PRAYER-

MEETINGS. BY THE REV R. V. LAWRENCE.

hilled with what is called prayer. The pray- therland. The most careless reader of history about long prayers, it is hard to tell where some clusion that all this is but the result of accident.

you will notice that they have exordium, state- member of the Reich. France 'was, at no very BE VIGILANT IN WORK FOR CHRIST. speeches or orations, delivered on the knees, connected with ravaging of the Palatinate by or standing with eyes closed.

look after them as soon as convenient. Occa-

some one in the Church, while ostensibly praying to the Lord, is praying at some one near

Then you hear the rambling prayer, rambling here and there and yonder. The dear brother ly keep still. When the "Amen" comes, sev-

rhetorical flourishes.

bare meaning even is not rendered. The Suppose that the Syro-Phenician woman Brandenburg and the Elector of Saxony were Scriptures are often read as one would read an when she came to get the devil cast out of her the principal supporters of the Reformation in unknown tongue, whose alphabet and pro- daughter had commenced her prayer by naming its earlier days; the latter the more resolute nunciation he has mastered, but without hav- all the attributes of the Deity, then described and determined of the two. The fortunes of ing the slightest idea of what the words meant, the religious or irreligious state of her neightheir families differed widely, and yet both or whether they had any meaning. They are borhood, then spoken of the general prevalence were extraordinary. The one, as we have seen, often read with an entire perversion of the of paganism, then asked that the millennium has ascended by no slow or faltering steps from might come pretty soon, than prayed for "the a petty princeling to revive the German Empire It is no part of my present purpose to lay sick and afflicted," and "all for whom we are in the person of his descendants. Upon the while tears gushed to his upturned eyes. The to lead in the devotions of others, Give earn- words about her devil-possessed child; do you Charles V., fell. For his integrity to his faith

ONLY BELIEVE.

mode of accomplishing this purpose. And yet

REFORMATION. EUROPEAN ISSUES.

Two hundred years ago there was not one of the petty margraves and electorates which had a less chance of being recognized as the head of Germany than the House of Hohenzollern and the Electorate of Brandenburg. It never contributed a member to the list of Kaisers; far The prayer meeting is the most important in- a-field as the Electors sometimes looked, they stitution of the Church. It is the engine-room; never sought to Prussia for a chief. The gebere the power is received to move all the ima- nius and audacity of Frederick the Great first A Church that is worth anything has a live the days of the Reformation till now that were not so flong. If nothing was ever said skeptical must find it hard to maintain the con-

Her progress appears still more striking if ment of facts, argument, peroration, etc., but distant period, the unsparing ecourge of Wes no petitions, no supplications. They are tern Germany. The tales of blood and horror the soldiers of Louis XIV. surpass in atrocity Some prayers are a sort of general report to anything we have yet read of in the present war the Lord of the state of things in the Church and in the world, with a recommendation to large portion of that country, with the Rhine for a frontier, for generations the dream of sionally you hear a prayer that would do very French ambition, was to the last thought to be well for an exhortation if not offered as a so attainable as to be the moving cause of the present war. Heavily the blow aimed at Ger-Again a brother who is not pleased with many has been made to recoil upon her own

One philosopher has propounded a solution of the problem than which we have never seen a better. Thomas Carlyle says (we quote from memory) that the period of the Reformation rambles on eight or ten minutes, and you think was a judgment-day for Europe, when all the gregation nicely composed to sleep and snor- the gospel of Voltaire, with all the anarchy, ing, and the other half so nervous they can hardlutions of which that gospel is the parent. Such eral of the less godly jump up and rush out, as is the explanation of the phenomenon by one of if they had stood it as long as human nature the greatest thinkers of our time, and one who could endure it, and now must have a breathing of Christianity. But is there any other soluis by no means wedded to any one special form Of course the minister is resigned. He don't and it will be found that, with the exception of tion probable? Look abroad on the world: find it necessary now to caution the people Russia, the Protestant powers in Europe and about undue excitement and noise. It is so America are masters of the world.—Compare still that the silence is almost audible. Here their political progress since the time when, you have the eloquent prayer, sickening with little more than three centuries ago, Luther be-But any of these styles of prayer might be en-ruptions of Rome. See the Roman pontiff totdured if not so long; but the long prayer wears tering to his fall, deprived of his temporal powout and stupefies the most godly congregation. er by those who profess to revere his spiritual On the other hand, short singing and short authority, and reduced to the humiliation of praying keep every body awake, and excite interest. Just feel the need of something, and and England against his own adherents! We with the simplicity of a child ask the Lord tor stand so near the events that we cannot see their full grandeur, or guess their profound sig-There is no sense in praying for every [pos- nificance. Probably our successors may see in With the altar full of penitents, and, as you of the earth a spectacle as impressive as the rise this rapid rise of Protestantism to the dominion sons that the kingdoms of the earth to-day are not in the possession of Christ is not on His account. Christ's intercession is not judges, simply because of our familiarity with

We cannot leave this subject without advertin the cause of Protestantism. The Elector of dominions, and his family honors were circum-