Lastor and Leople.

Lecture on the 5th Chap, 2nd Corinthians, by Rev. D. McGillivray, B.A., Brockville.

In this eminently plain, pointed, practi-cal chapter, the Apoetle, under the guidance of the Spirit of God, is teaching the Christian people of Corinth the attitude which they are to assume toward those persons known to be guilty of the gross sin of li-contionsnose. They were not to "com-pany" or associate with such, not so much as to eat with them. This means utter, as to cat with them. This means utter, unconditional condemnation of the wrong—entire exclusion of the wrong-door from the intimacy and friendship which otherwise might have been permitted. Now this condemnation of Christian society is representative of the condemnation of God. Its object is twofold. First, it is remedial, having reference to the saving of the individual Himself, "That his spirit may be saved in the day of the Ind Jeens Christ." To condone his crime, to counive at it, either by passing it over lightly, or by president. either by passing it over lightly, or by pre-tending blindness, or ignorance of its exist-ence, would be to embolden and encourage the wrong-door in his vicious career. If, however, the Christians of Corinth made, in their mode of treating the offender, their however, the Christians of Corinth made, in their mode of treating the offender, their condemnation strongly and sharply felt, if they plainly and positively refused to associate with him on equal terms, then they would be found co-working with God on the side of right sgainst wrong, of virtue against vice. Morcover, their course would tend to the salvation of the wrong-doer. If, for example, the Christians of Corinth smiled upon the sinner, conscience would slumber; but if the voice of Christian men, and especially women, whose more refined and sensitive spirit and tone, must ever be the security and safeguard of society, was raised in condemnation, and he felt himself shunned on every side, then conscience would be aroused, and would begin to do its dreadful work. Condemned of society, condemned of conscience, and consequently realizing that the way of the transgressor is hard, and that the way of the transgressor is hard, and that the way of righteousness, after all, are the only ways of pleasantness, and that the vay of the transgressor is herd, and trait ways of righteousness, after all, are the only ways of pleasantness, and that the way of the paths of peace, he would naturally seek to turn to God, to goodness, to rectitude and right living. Timely penitence might thus be produced to the "saving of the spirit in the day of the Lord Jesus Christ." Second, the condemnation was for the preservation of society itself from the conspirit in the day of the Lord Jesus Christ." Second, the condemnation was for the preservation of society itself from the contagion of the disease. "They were to purge out the old leaven, for a little leaven leaveneth the whole lump." This evil, which, perhaps, more than any other, has produced jealousies, burning miseries, murders, auicides, &c., is like certain kinds of deadly disease, very contagious as well as very deadly. Who does not know there is profound philosophy as well as truth in deadly dicease, very contagious as well as very deadly. Who does not know there is profound philosophy as well as truth in the warning which the great Apostle gave the Corinthians, who vainly imagined they might mingle with whom they chose, and yet be free from their taint? "Be and yet be free from their taint? "Be to be the contagination of t

guage, show an acquaintance with evil, without becoming in some degree assimilated to them, nor can you long easily retain enthusiasm for the right in the company of those who habitually scoff at goodness. Familiarity with evil, according to the spirt of the old proverb, breeds contempt for the good, and familiarity, especially this evil, takes the fine edge off every right feeling and sentiment, the fragrance, the delicacy of beauty and bloom from cff the snow white hily of purity. The first the dolicacy of beauty and bloom from cfi the snow white lily of purity. The first plain, unmistakeable, much needed lesson which we learn from this subject, i to avoid "companying" with those who are known to be openly guilty of this con-tagious soul-degrading, destroying sin. It is true that this is partly done already by the more respectable portion of society, done toward the guilty woman, but not toward the equally guilty man. The fallen woman is frowned out of the pale of society, and that too emphatically by her society, and that too emphatically by her sister woman. Nor do I say this is wrong; but why should the treatment of the betrayed be different from that of her betrayer? Why should woman, always the weaker and more helpless, and oftentimes only the innocent, uneuspecting victim of base in-trigue, be shunned, while her accomplice in guilt, ber wily tempter and seducer, more guilty than she, is allowed to go free? nay, is received into society, fashionable society, if you please, as if bringing infamy and ruin upon a fellow-being was doing no wrong, and deserved only the sweetest blandishments and most bewitching smiles of respectable, if not over much, God-fearing, God-honouring mammas and daughters. Now, does not such lax, unwhole mongrel morality in respectable people tend to breed moral miasma and pestilence, which, if not checked, will leaven the whole moral atmosphere of society?

Does it not tend to produce and foster a race of vile tempters and seducers, who, for the momentary gratification of their own base passions, hesitate not to bring un-measurable suffering, ruin and shame on their poor deluded victims? What, under the present system of society, is the fact? Under it are there not amongst us, every where in our large cities and towns, those not a few of whom claim to be considered as gentlemen, whose higher nature has become sodden and sunken, whose highest aim and ambition in this life is the grossly low one of going about seeking whom they may allure into infamy and ruin. Now, why are such monsters, not men, tolerated in pure Christian society? Is it hecause of the scarcity of men, and the necessity in of the scarcity of men, and the necessity in the estimation of prudent, far fore-seeing mammas—of having their fair daughters married at all risks? Is it because of this, that the sin sternly condemned in woman, is complacently condoned and connived at in man? Is it because of this that the tone, the ebb and flow of Christian morality has fallen so low in our times? Is it because of this that virtue must be mated with vice, innocence with guilt, purity with impurity, virtuous young women married not so much as sacrificed, to vicious, vile,

dissipated, degraded ereatures, having, at most, only the outward semblance and shape of men, and utterly incapable of appreciating or reciprocating any pure sentiment or fine feeling? Is it because of this that strong moral sense must be crushed, considered and conviction crushed. God that strong moral sense must be crushed, conscience and conviction crushed, God, the loving God in whom we live, move and have our being, as well as the plain teaching of His word, disowned, dishenoured, departed from, and the whole body and being of Christian society prestituted, so as to become the accomplice in guilt of the licenteous? for in the eye of Him who judgeth righteous judgment, he who countenances or in any way aids or abets the criminal, is an accomplice in his crime. Be ye not, therefore, partakers with them. Be ye not, therefore, partakers with them. Christian men and women, let us pause to consider our course before God in this matconsider our course before God in this mat-ter. Let us put honour, and honesty, and candour, and conscience in our decision and dealing in this matter,—let us, accord-ing to the Apostle, not associate on any account with these vile people of Bodom, not Lot-like for any wordly gain, rank or pleasure, assured, if you do, that like him in the end, you will have ample cause to regret it,—your children will become taint-ed to the core with the corruption of the place, and perish in its injusty—your ed to the core with the corruption of the place, and perish in its iniquity,—your very wives will be disowned and destroyed of God in the encrusting salt; and your-selves, on the brink of the grave, blighted, blasted, scathed, as if by the lighning of heaven, saved, if saved at all, so as by fire, Let us, as obedient children, not fashioning attractive coordinates. ourselves according to the course of the world,—stand by our heavenly father and his counsels—no matter at what present self-denial—let us, if we will come after Him, take up our cross daily, deny ourselves, and follow Him,—let us not, at least, assoand follow Him,—let us not, at least, associate with those known to be openly licentious, and the God of purity and love will stand by us in life and death, in time and eternity,—he will give us a vision of His wisdom and love here, and a fuller vision in the never ending hereafter. "Blessed are the pure in heart for they shall see God."

Second, it is in the spirit of the apostle's teaching, that we associate not with those known to be secretly guitty of sin. "Fast" young women, as well as young men, is the term applied to such, which, without disguise or deceit put in plain language, disguse or deceiv put in pian language, simply means immoral young women or men who are living low, licentious lives (though vainly imagining it is under the cloak of secrecy). Nay, it is in the spirit cloak of scoreoy). Nay, it is in the spirit of our Lord's teaching that we are to avoid those against whom nothing is positively known but who are of a doubtful or auspicious character or conduct; for we are to "avoid the appearance of evil." This leads us to speak of mixed assemblies. By these we do not mean the mingling together of the rich and poor, the cultured, and those less highly favored. Such a mingling does good to both—the poor oftentimes imparting a simpler, sincerer, humbler and more real life to their brethren, while, in turn, they receive benefit in other respects. By mixed assemblies we

ren, while, in turn, they receive benefit in other respects. By mixed assemblies we mean the mingling and commingling of decent, respectable folk, with those of description of a suprisions alteracters. What is the balls party white most any what is the balls party white with the same and daughters. It was not a suprision and daughters. It was not a suprision and the shades and stripes of character; made to breather the impure moral atmosphere with which they are surrounded, and if introduced, as they are liable to be, made to whirl round and assume attitudes and postures, and come into contact in "fast" dances with their fast partners, which afford the amplest opportunity for impurity to insinuate itself into the very heart of purity, and to sow a seed of evil, which, perhaps, never in this world or the next purity, and to sow a seed of evil, which, perhaps, never in this world or the next will be wholly eradicated. Attitudes and contracts, which no really reflued, sensitive Christian lady would ever think of assuming or of allowing herself to come into, were it not that the gay demon of fashion made it tolorable and fashionable for the young women to do so. Men and brothren, is there any favourite child of heaven that can take the fire ball into the hollow of his hend and not be burned, or the black coal hand and not be burned, or the black coal into his bosom and not be blackened? and can your children and wives in the whirl and excitement of the passions incident to the "fast" dance in a public ball room come into closest contact with impurity ill-disguised there in sentiment, in look, in touch and tone, and not be contaminated? Has not the fine delicacy of tint, of ruddy beauty and bloom departed from the handled peach? The peach remains, but its beauty is gone. The hard rock remains long after the fresh morning dew that lay upon its surface has been dried up by the scorching rays of the sun. So has the freshness, the sensitiveness, the beautiful delicacy of feeling and sentiment, which is the peculiar and distinguishing glory of woman, departed under the close contact and familiarity with vice, incidental to the frequenting of mixed assemblies. She is the same, and yet not the same—some-thing once there was which now is not— something gone, and instead growing grossness has come. Now, when under hideous undermining process, resulting from familiarity with evil associations, that for which we reverence, admire, and look up to woman is finally gone, then perhaps, of all other creatures which God has made she most resembles the salt that has lost its savour, which is thenceforth fit for nothing but to be cast out and trodden under the foot of man. Lether then be faithfully warned against these hot beds of vice mixed assembles with their "fast" dances Lether then be faithfully and "fast" characters that contaminate and destroy victims, whose name is legion There is but one step lower which I would mention, that is from mixed assemblies to mention, that is from mixed assemblies to assemblies almost wholly unmixed—the low travelling theatres, such as frequent this town. We are told that theatres, like the pulpit and press, ought to be the educators of public morals. But we have not to do with the theory of what they ought to be, but with the sad, stern fact of what they really are and ever have been. What has been the past history? An emi-What is their present history? An emi-nent man who has gathered the statistics and studied the subject and is prepared with proof, declares that mineteen-twen-tieths of the theatres at present infesting

all lands, are grossly immoral in their tone and tendency, and ought not to be countenanced by moral people. Just think that a few weeks ago the British Government had to step in and step by force of law the native theatres in India. Just think of the bidoous, horrible scene presented at one of these low travelling theatres in our town only the other night, when the groans and screams of the dying woman behind the screen, mingled hoarsely and awfully with the farce enacted by the living woman in front—a spectacle so sickening and sad,

front—a spectacle so sickening and sad, that the audience, essentially low as it chiefly was, turned away shuddering with horror and utter disgust.

"Avoid, therefore, the appearance of evil." This is in the language of the text "company" not or associate with evil, and emphatically not, I would beg leave to say, in the mixed assemblies of public ball rooms and the atmosphere of low travelling theatres. theatres.

Has it come to this that now-a-days the religion of Jesus Christ is a living farce onreligion of Jesus Christ is a living farce on-acted before the world, and not a living reality, revealing and reflecting, though famity, the image of His own beautiful life, a hellow mask, a figment put on on Sunday and off on Monday, and not a liv-ing conviction, a spirit, a life? a dried, dead shell in which there is no living con-viction or life? You go to the Holy Com-munion on Sunday, and openly vow that you are His, that you are in living, active sympathy with the spirit of His life and doath, which meant the discountenancing and utter destruction of all evil, and on Monday evening, in direct violation of the Monday evening, in direct violation of the spirit of the vow which you so sacredly made, in direct contradiction of the spirit of the life and death which you have so in the world by your influence and example,—you go out into associations and scenes, which to say the least of them in the great majority of cases, are admittedly bad, evil and only evil in their tone and tendency. In the one instance you cast your induence and example on the side of Christ, in the other on the side of that which he died to destroy. O, Christian Consistency, thou art a jewel, of which no true Christian ought to he wholly devoid! Consistency, thou art a jewel, of which no true Chrietian ought to be wholly devoid! You cannot consistently build up with the one hand and break down with the other, —you cannot consistently have communion with Christ and also with associations that in their tendency are contrary to His spirit and kingdom. You cannot be between and betwirt things so directly contradictory and opposite. He himself tells you so. "You cannot sewer God and manuson." the one opposite. He himself tells you so. "You cannot serve God and manuson," the one or the other, not both. You must hold to the one and let go the other. "You must love the one and hate the other." "What fellowship hath light with darkness?" or "what communion hath Christ with Belial?" None. Neither ought we, as true followers of Him, have any communion or companying with workers of iniquity, whether they be found collectively in the foul atmosphere of low theatres or the fast immoral dances, fashionable mixed assem-

immoral dances, fashionable mixed assemblies, or includedly and separately upon our his distribution. There is too little distribution of the separate of the separate of the separate. When the separate of t tone, tastes, nants; when the one can requent the same haunts and scenes as the other, and do the same things, when there is no difference, when they mingle, mingle, then it is lost, it is lost, the battle of Christian. tianity, so far as they are concerned is lost the leaven has leavened the whole lump then, base cowards, they may turn and flee every dying conviction and struggle for the victory of right, of purity of Christ. We want the lines more sharply drawn, we want the lines more sharply drawn, we want a purer tone, a clearer atmosphere, a healthier morality, severor, noblor lives, a regeneration of the life of society and the individual. Now woman, under God, is the great educator, refiner and regenerator of Christian society. Talk of woman's rights; it is woman's right to remember the rock out of which she is hewn to be the last at the group and first at the tomb of last at the cross and first at the tomb of Him by the spirit of whose life, teachings, and death she hath been raised from a condition of brutal slavery, to be man's equal, companion, counsellor, educator and friend. What's her condition to day among the heathen nations? Think of the harems of India, China, etc., and of what she wa among the Jows, even under the old dis-pensation; and let her who owes so much, everything to Him, be first in every good word and work, pure as He was pure, emphatically going about doing good, as He went about doing good. Her influence in society is paramount. Were the ring and tone of her whole being and bearing clear on the side of Christ and Christianity, evil would cease from our land. Did she set her face firmly against drunkenness and debauchery, they would cease from our land; did she frown on impurity, refusing in any way to countenance it, it would hide its diminished head in shame for ever Did she retire from society when she found it tainted, society would become everywhere pure. Think of that lady of ladies, Lady Huntingdon, whose social charms, culture, wealth, rank, made her deservedly the centre of the testing o the centre of attraction and admiration in the high circles in which she moved, giving up society when she found it out of sym up society when she round is out or sym-pathy with Him, that she might grace and adorn the doctrine of her Lord and Saviour, who loved her, and gave Himself for her. Think, too, of her of whom our own late Think, too, of her of whom our own late noble McLeod said, that she was always in sympathy with the good and true. Unlike her once gay sister monarch, the ex-Empress of France, her life is not one scene of gaiety, frivolity and dissipation, which invariably ends in degradation; but one of pure, self-denying goodness, "of sympathy always with the good and true"—a fact which has established and exalted her throne for ever in the heart of her people. It is not that she is Queen of England, but considering all the circumstances, the Queenliest, woman in all England, Christendom, or the world; on the highest pin-

tendom, or the world; on the highest pin-

nacle of position, power, wealth, fame—a height on which most heads would be giddy indeed. There are others, who do not live, move and have their being in scenes of social dissipation and galety, simply because they cannot be first, but she is easily that a there heads to the property of the state of the second that the second the second their means will not the second the second their means will not second the sec first; others because their means will not allow it, but her means are ample; others allow it, but her means are ample; others too because parents will not permit it, but she is a parent and Queen, and, without let or hindrance can do, as seemeth her good. * * * Her first act at any rate, so far as her own court was concerned, was to separate it from all impurity. When a favorite Lord and Lady of Court married claudestinely, because friends opposed the union, and when he returned to that pure presence again, she said calmly but om presence again, she said calmly but ompresence again, she said calmly but omphatically, "No; depart and never appear
here again." And who does not know that
Lady Flora Hastings was expelled from
court on suspicion, which I am bound, in
honor of her pure memory to say, was unfounded; but the Queen was sincere, and
therefore inexorable. And thus, through
her influence and example, to day here is the influence and example, to-day hera is the purest court on earth, and the society of England, with all its defects, the purest in the world. May God bless and save our beloved Queen. May He honor her still more, whom already he has highly honored and exacted by retiring the pure the same transfer. and exalted, by raising up under the power of her example many similar Queens, in all ranks of society, who shall not "company" with or countenance evil in any form, especially that condemned in the text. Amen.

Stipends of Presbyterian Ministers in Scatland.

In the Free Church Blue Book for 1876, we have a comparison between the incomes of Free Church ministers now and the same incomes six years ago, and also a comparison between these incomes and those of ministers of the Established Church of Scotland. It appears that while in 1869 the number of Free Church ministers whose income was less than £150 was forty-six, the number whose income was under that figure in 1875 has diminished to 34; the figure in 1875 has diminished to 34; the number at the above £150, and less than £200, in 1869 was 588; and in 1875 it was 329; while the number at and above £200 and less than £800 had risen from 126 to 855 in the six years. Those paid at from £800 to £500 bad in the same space of time risen from 94 to 180, and those paid at £500 and upwards from 12 to 28. The average income of each minister over the Church in 1869 was £202 11s.; in 1875 the average had risen to £545 (omitting colleagues), and, of course, reckoning exclusively those in full equal dividend charges. The return of incomes of the Established Church ministers recently issued under authority of the House of Commons gives the

Church ministers recently issued under authority of the House of Commons gives the payments from the teinds and other sources, and the annual valuation of manses and glebes in 970 charges—a few others being left blank. The return does not include quoad sacra and mission charges. Putting the equal dividend platform charges of the Free Church (omitting collegues) alongsude the parochial and Partimentally charges of the Established and the collegues alongsude the parochial and Partimentally charges of the Established and the collegues are successful to the collegues.

umber of ministers whose stipends are less than	Z:	Established Church.
£200	329	261
and under £300 . Jumber at the above £300	355	850
and under £500	130 27	432 27
	841	970

The average stipend in the Free Church is £242 Established Church 284

If, however, the advance made by the Free Church in the payment of its ministers during the past six years be maintained at the same rate during the next six years, the average stipend in that Church, at the end of the period specified will be equal to the average in the Established Church.

In the case of the United Presbyterian Church the recent advance in the average Ohurch the recent advance in the average stipend rate is more marked than even in the case of the Free Church. In the United Presbyterian Church the average rate of stipend for 1875 was £247 1s. 3d., being £2 higher than the average in the Free Church. But this rate shows an advance of £6 5s. on the average of 1874; and of no less than £80 8s. 4d. on the average for 1878. No doubt the United Presbyterian 1878. No doubt the United Presbyterian Church will be able to maintain its position, because the increase in the avarage rate of contribution to stipend has been going on steadily for a number of years; and so may be expected to continue, though pos-sibly not with the effect of raising the average incomes or rapidly as has been the case during the past three years, that being partly dependent upon other circumstances. The present rate represents The present rate represents an average contribution, per member, of 16s. 1d., which seems to be considerably higher than the rate per member in the Free Church Although a few congregations in that Church contribute at an exceptionally high rate (less than a hundred rise to £1 per member, or above it), only 523 congrega tions contribute at and above 10s. per member, while 804 fall below that rate-168 of them below 7s. 6d. per member.

THE only native paper circulating in a kingdom of 414,000,000 souls is the Pekin It has been established over one thousand years, and its present numbers are probably exact counterparts of the first issued. It has ten pages, four by eight inches, has a yellow cover, on which the name is printed, and is exclusively confined to official notices.

A costly church usually leads to costly dressing. And a costly church and costly dressing make it all the harder for a min ister to preach plainly as to his dying fellow-men. The genius of the place tends to display and man-pleasing. And if there is a debt, then the end of all the preaching is, not to save souls, but "to make up the deficiency." It is of more moment to gain a wealthy man, than a prayerful, spiritual, poor man. We do not say that all these things will happen; but this is the tendency; and things are very apt to follow their tendencies, especially when that ten-dency is downward.—National Baptist.

The Lord's Prayer.

Lightfoot and others, familiar with Rab. binic works, have affirmed that the petitions of this prayer (or phrases which seem to be identical with them) may all be found in the ancient Jewish liturgies; but it is the marvellous selection and ar. rangement that gives it that unique and super-human completeness, that perfect symmetry, which renders it a microcosm of the whole Christian life, and of all revealed trath. Taking the fuller form, as given by St. Matthew in the Sermon on the Mount, we find the potitions, exclusive of the doxology, to be seven; which, like the "seven Epistles," and "seven seals," otc., in the Revelation are grouped together as three and four,—the numbers which are appropriated as symbols to the designation of divine or heavenly on the one hand, and human or earthly on the other—dividing the whole prayer into its two most marked divisions; the first three relating to God and heaven; the last four relating to man and his wants while here on the earth. The first of the three petitions relates to the Father "in heaven"—"whom no man hath seen or can see "—and is simply that His proper being be acknowledged in the hallowing of His name. The second relates to the Son, who is the revealer and representative of the Father, both as Creator and Ruler of the universe, and asks that His kingdom may come—he basilica,—the personal reign of Christ of the whole Christian life, and of all reboth as Creator and Ruler of the universe, and asks that His kingdom may come—
he basilica,—the personal reign of Christ in the world—the second Advent—shen the Father's government will be perfectly represented in the person of His Son. The third petition relates to the Holy Ghoat, by whom the will of the Father is made to prevail on the earth, by pervading all natures, until the same free and heartfelt obedience is rendered by every creature. felt obedience is rendered by every creature on earth, that is now rendered by the

felt obedience is rendered by every creature on earth, that is now rendered by the angels in heaven.

So in these three petitions, we not only adore the Holy Trinity in their distinctive offices, but we make the whole circuit of the eternal world. From our poor dependent selves, lost in this world until we can recognize our Father in heaven, to a reslization of His invisible omnipresence; then to the far-off glories of His eternal kingdom, to be rovealed in the end of time, when the Ancient of Days shall sit and call the Son of man to the throne of his endless glory, and the mystery of iniquity and of grace shall be ended; and then over all the realms of spirit-life in heaven, where all things live in the vitalizing atmosphere and move with every impulse of the Holy Ghost, who is the manifested casence, as the Son is the "express image," of the invisible Father; and as we return from this flight back again to earth, we bring with us the conscious assurance that as it is there, so it shall be here; "as in heaven, so also upon earth." And now, having thus been led through our Father's courts, and having seen what an inheritance He has there in store for us, and being returned again to our present earthly condition of want and weakness, we are encouraged to make our putitions to Him for ourselves in full faith that thoy will be promptly, graciously, and gladly attended to.

The four remaining petitions, accordingly, reacte to ourselves, as creatures of earth,

graciously, and gladly attended to.

The four remaining petitions, accordingly, reate to ourselves, as creatures of earth, in our relations with God—dependence on Him tour constant support; in our relations of mutual dependence upon each other, rendering us liable to trespass, not only against God, but against our fellowmen, whence, the need of forgiveness and forbearance; in our relations with sin, i.e., a nature capable of transgressing the laws of its chief good, and surrounded hy obstacles to the right development of its better faculties, so far as to make divine aid and restraint our only source of safety while in straint our only source of safety while in the world; and lastly, a more deep and subtle relation to an evil one,—from whom the children of God need to be first freed, the children of God need to be first freed, before they can attain to the full possession of their sonship, and are therefore promised both redemption and salvation, for which they are instructed to pray, as the final passport from their earthly state of distance from God, and the true happiness of heaven. This agrees perfectly with the course marked out in the Book of Revelation where Sates thereby have Sates. tion, where Satan, though chained, is not destroyed until after the millenium has passed, and when the whole universe is to be created anew. And so we have the four sides which constitute the whole of a Ohristian's life, as it is seen in actual prac-

1st. His faith is kept alive by the constant cultivation of "the knowledge and sense" of his entire dependence upon God. 2nd. The consciousness of personal imperfections cultivates "a godly sorrow" for its own sinfulness,—that "repentance not to be repented of," that, under the sancti-

fying influences of Divine grace, redeems the past, while it perfects that once imperbeing whom it reforms and finally sanctifies; and by enforcing forgiveness at a condition of being forgiven, keeps constantly alive that fountain of all Ohristian

virtues, charity.

8rd. The habitual contemplation of our own weakness, and the realization of the possible dangers to which we are liable, is the surest way of fortifying every virtue, and obviates the necessity of actual sub-jection to trials and the dear-bought dis-cipline of experience. The first is that dis-pensation under which Adam lived in his innocence, the last that which he brought upon us all when he courted "the knowledge of good and evil."

4th. The prayer to be delivered from the

evil one is a perpetual renunciation of his authority, and a seeking at the same time for protection in Him, who, as our deliverer, triumphed over him in the Wilderness, in the Garden, and in Hades; and he that the carden, and in Hades; and, by that victory, has assured all who come to Him of a like, and an equal, deliverance.

These four concluding petitions, therefore, complete the Christian life on earth fore, complete the Christian life on earth as the three former were seen to complete the circle of the Divine attributes and of the sternal world. They begin with the life and nourishment which we draw from "the Bread that lives beyond the tomb," and end with the complete victory, not only over death, but over him that has the power of death,—not only over evil, but over the Evil One.