

SPAREER HOME.

"Heaven is my fatherland,
Heaven is my home."
"The hills the sun is setting,
And the eye is drawing on;
We drive the clouds of twilight,
We another day are gone.
Gone for aye—its race is over,
And the darker shades will come,
Still, 'tis sweet to know we've
We are, one day nearer home."
"One day nearer," sing the sailors,
As they sail the waters o'er,
While the light is softly dying,
On his distant native shore,
Than the Christian our life's ocean,
As his light boat on the foam,
In the evening calm with sunset,
We are, one day nearer home."
When a weary, old pilgrim
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done,
Thus we feel when our life's desert
Hastens toward our home;
As the bright path leads us on,
We are, one day nearer home.

Nearer home I see, one day's ease
To our Father's house on high—
The green fields and the fountains
Of the land beyond the sky.
For the heavens grow brighter o'er us,
And the lamp hangs in the dome;
And our tents are pitched still closer,
For we are, one day nearer home.

WHAT IS MAN?

To the question at the head of this article, the Psalmist adds, "that thou art mindful of him." There is no subject that furnishes more food for reflection than "what is man?" and God's mindfulness of him. Man is exalted above all of God's creatures, and made only a little lower than the angels. Of itself ought to give us an exalted view of this subject, as it pertains to God's loftiest creature. Yet this exalted creature, man, should remember his nothingness when compared with the great God. Man is able to superintend and cultivate a small garden in this vast universe of God, and even this only by the help which God supplies. God can, and does superintend all this world, and the thousands of worlds in addition, each performing its circuit by his direction without jar or discord. "What is man?" Nothing. Man can only live one second at a time; could not invent a plan by which he could use two seconds at once. Where is our boasting? God lives all eternity at once. He grasps the two ends of eternity and brings them together in a cycle, and dwells in the endless expanse as one eternal now. How great is our God! and yet he has designed to pay attention to man, diminutive as he is. God made man, as his greatest and best work, in his own image, and was mindful of his wants in a superlative degree.

But to the question, "what is man?" we answer, man is physical, mental and spiritual, and he must pass from the infant to the man state in each of his natures, because he is not born fully developed in either. A vigorous spiritual man cannot live where the mental or intellectual is starved, nor can the intellectual exist in robust health, where the physical is starved. Hence God's mindfulness ought to consist in providing for the development of man in his three fold nature. We have but to open our eyes to enable us to see that God has done this to an extent that should call out our wonder and admiration.

His provisions for man are only such as man cannot supply for himself, and making these before man had an existence, of course it must be merited on man's part. God made the earth, gave it the properties which causes vegetation to spring up, "giving seed to the sower and bread to the eater." He sends the heat and cold, sunshine and rain, none of these things could man do for himself; and if God had not done this man must have perished. Thus do we see how mindful God has been of man's physical wants. It may be a bitter truth, but truth it is, that for man's good physically, God ordained that "in the sweat of his face" man should

eat his bread. As is well known, a strong physical man cannot exist without labor to harden it, hence there is a part that man must perform in developing the physical, and the labor of sowing, cultivating and reaping only develops the physical into that robust strength which God intended it to enjoy. We may raise the question just here. Has not God been mindful of man's physical wants to the extent that if man is not strong physically it is his fault alone?

We easily glide to the intellectual from the physical, because man cannot do his part in providing for his material wants until the intellectual man is sufficiently developed to enable him to take hold of this work. God has provided for man's intellectual growth in a marvellous way. By reading the book of God, man will find all the food that is necessary to develop him into a strong intellectual man. The brightest intellects of earth have exhausted themselves in trying to sound its depths, but at last exclaim "the half has never been told." "Oh! the riches of the depths of the knowledge of God!" If man tires of the intellectual food found on the sacred page, he has but to turn his eyes on nature and behold the wonderful works of God, and he will appreciate the statement of the Psalmist, "the heavens declare the glory of God, and the firmament sheweth his handy work." Has God not supplied the means for our intellectual growth and development? If a man remains a pigmy in knowledge it is his own fault. Let man reach forth his hand and partake from this table of intellectual food, and be wiser; the invitation is extended. God has likewise been mindful of man's spiritual wants. He has revealed another and a better life than this which we now live. Our spiritual natures crave this by intuition. God has furnished a basis for the hope of this better life after death: 1st, by his promises recorded in his holy word. 2nd, by the resurrection of his Son Jesus Christ from the dead. 3rd, by the revelations made through his Apostle John, on the Isle of Patmos. These three sentences furnish the basis of our hope, and in them is found food for the spiritual man. God has furnished man with the one true church in which He dwells by his spirit; in this church are the means of grace necessary for our spiritual growth and development. The means may be itemized as follows: 1st, "The apostle's doctrine." 2nd, "Fellowship." 3rd, "Breaking of bread." 4th, "Prayers." These, with all that is comprehended in them, furnish ample means for man's spiritual growth. But with all these wise provisions, if man refuses to comply with the requirements of the Gospel, stays out of the church, and hence does not use the means, he will starve spiritually on account of his own neglect. There is also a law of our being, of which God is the author, that our highest happiness on this earth is only reached by effort on the part of man, to make others happy, hence "no man liveth unto himself," but it becomes necessary for his own happiness that he shall do what he can in preaching; the gospel to others, making them happy, also. It will be somewhat difficult for us to appreciate this exalted view of God's dealings with man in providing for his spiritual needs, but our failure to appreciate this view will not make it less true by any means, nor will our neglect in assisting to send the gospel to every creature, keep us from spiritual declension. Hence we have a very broad view of the subject before us. 1st, Work in the spiritual field is necessary for our own spiritual health and growth. 2nd, The work is,

"preaching the gospel to every creature." The more we do in this good work, the stronger we become spiritually. In carrying out the commission of Jesus, "go teach all nations," there is a part in which all can participate, and those who do not bear any part in this work, can always be pointed out by their spiritual leanness. We have but to ask, "who enjoys the comfort of the Holy Spirit and are strong in the Lord?" Every one who has observed will say, "those who are for most in every effort to bless humanity by every good work." Shall we then, wonder at a spiritually slain on our battle fields? "Awake thou that sleepest." God has provided the means for our spiritual growth and development. Spurn not his favors, but lay hold of the work, and at last "you shall come rejoicing bringing in the sheaves."

CHRISTIANS ARE PERSONS PARDONED, JUSTIFIED, SANCTIFIED, ADOPTED, SAVED.

I. While adjusting the most important terms and phrases in the Christian system, in order to a more perspicuous and comprehensive intelligence of it, it is expedient that we should also advert to other predicates of the genuine Christian. The five terms at the head of this chapter are all indicative of his state; and do not include any attributes of his character.

II. These predicates are but so many counterpart aspects of a new state in reference to an old one; or they represent the gospel as affecting the position of man in the universe in all those points in which sin affected him. Was he guilty, condemned, unholy, alien, and lost in Adam the first? When in Adam the second, he is just in an opposite state;—he is pardoned wherein he was guilty;—justified wherein he was condemned;—sanctified wherein he was unholy;—adopted wherein he was alien;—and saved wherein he was lost. Sin, then, condemns, pollutes, alienates, and destroys its subjects. Grace justifies, sanctifies, adopts, and saves its subjects in reference to these points. Pardon has respect to guilt; justification to condemnation; sanctification to pollution; adoption, to alienation; and salvation, to destruction. Those out of Christ are, then, in their sins, condemned, unholy, alien, and lost; while those in Christ are pardoned, justified, sanctified, adopted into the family of God and saved.

III. In former dispensations, and in the present, two things are immutable as respects the preparation for a change of state, while the act by which that change is formerly consummated is not necessarily immutable. Thus, in reference to actual transgression, faith and repentance, in all dispensations of religion, were necessary to forgiveness, justification, sanctification, adoption, salvation. In one word, God cannot forgive an impenitent and unbelieving transgressor. But whether this or that act shall consummate a change of state, as respects man's relations to the moral universe,—whether that act shall be circumcision, animal sacrifice, baptism, confession, prayer, etc., is not from any necessity, either in the divine or human nature, immutable. It has been changed; but faith in God's appointments, and repentance for past transgressions are now, always were, and evermore shall be, necessary to forgiveness.

IV. The philosophy or reason of this is, that faith and repentance change the state of man's heart to God; and if there was no universe beyond God and the sinner, all further acts respecting it would be unequalled. But as respects the condition of sinners in the universe, and their views, affections, relations and manner of life, more than faith and repentance, is necessary to actual, and sensible, and formal pardon, justification, sanctification, adoption, and the salvation of the soul from sin. Hence came the ordinances of baptism, confession, prayer, fasting, and intercession.

V. It is wise and kind on the part of Heaven to ordain such acts, or to institute such ordinances as will assure ourselves and others of our new relations, and to suspend

our enjoyment of the favor and love of God, not merely upon faith and repentance, or any other external operation, but upon certain clear overt acts, such as baptism, confession, prayer, etc., which affect ourselves and others much more than they possibly can affect God himself, being the fruit of our faith, or perhaps, rather, only the perfecting of our faith in the promises of God.—A. Campbell, in Christian System.

DESTRUCTION OF SATAN'S WORKS.

The vivid declarations of these prophets require but little comment. Daniel declares, 2:4, that the kingdom which the God of heaven will set up, "shall break in pieces and consume all these kingdoms, and it shall stand forever." This has never yet been done; but, on the contrary, these kingdoms combined and to earthly vision, destroyed this heavenly kingdom, which had its commencement on the memorable day of Pentecost. Must the word of God fail? Not at all. Though the Messiah's kingdom lost power and influence in this world, it gained a thousand fold in the heavens; whence it shall return and destroy all enemies; thus in the end fulfilling this prediction. His saints shall then take the kingdom, as foretold by the prophet.

Once more: "For behold, the day comes that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that comes shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. If this was seen in the destruction of the Jewish state, how infinitely greater shall its accomplishment be, in the wasting and destruction of the present monsters of wickedness; with whom the ancient rebellious nations were as nothing in comparison. This prediction shall have an ample fulfillment. In the perdition of all the powers political and ecclesiastical, now in opposition to the Son of God.

But we are not yet done with Peter. Having announced the destruction of the earth and heavens, he says, "Nevertheless, according to his promise, look for new heavens and a new earth wherein dwells righteousness." Reader, where is this promise? We can find it only in the following: "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17. This clearly indicates what sort of new heavens and earth, we may expect. Evidently, a renovated earth and atmosphere is what is intended. The cause of all wickedness, rebellion and misery, must be driven from both: otherwise harmony and happiness cannot be restored. The apostle continues—"righteousness or righteous persons shall dwell in the new heaven and earth." Reader, observe how handsomely this agrees with several parts of Isaiah; notably the sixty-fifth chapter, also the seventy-second psalm. Each place or state has a magnificent city, as a rendezvous of attraction, and of superlative beauty; old Jerusalem on earth; new Jerusalem in the heavens; the former for saints terrestrial; the latter for saints and angels celestial; and yet so closely related are these two royal cities, that they seem as one, the sacred cabinet ruling this earth in the one; "the great king" on his blazing throne, dictating to the vast universe, in the other. Reader, will

not the Adversary and his multitude, be compelled to fall back in both places or states? We ought to rejoice in the achievements of our celestial Hero, so glorious and glorious to his name. This view gives a satisfactory solution of the question, what is the new heaven? For now, "the world to come," spoken of by Paul, Heb. 2:5, is entirely subject to the Christ, by his taking possession of Satan's dominions in the air, and establishing "that world," or the new Jerusalem over the earth—"angels, authorities and powers being made subject to him." In this manner are the heavens and earth made new—that is, foes in each are destroyed; while fresh hosts of good men and angels take their places. Paul seems to favor this view when he says, "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:11.

When Jesus appears, his heavenly Kingdom will appear with him. "I charge you therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his Kingdom." 2 Tim. 4:1. Reader, in view of these sublime wonders, well might John exclaim, "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them—their God." Rev. 21:3. "And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying Hallelujah; for the Lord God omnipotent reigns." Rev. 19:6.

"I was glad when they said to me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem, Jerusalem is builded as a city compact together, whither the tribes go up, the tribes of the Lord, to the testimony of Israel, to give thanks to the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Psa. 122.

"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be to us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will save us." Isa. 33:20. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." 35:10.

Our next theme shall be, "The times of Daniel."

AMOS.

Sept 16, 1883.

The co-operation is bearing fruit already in good work. In addition to what our Evangelist has been able to do, some of our preachers who have been rather quiet for some time are pushing out in the work at their own charges. We are glad to see this new interest manifested, but really think that they should devote their work to new and weak places, and not spend their time visiting the wealthiest churches. We hope they will say a good word for our co-operation where they go, for a pull altogether will tell now.

FRENCH MISSION.

Sister DeLaunay has authorized us to solicit and receive contributions from the brethren in Canada for the missionary work in France. We believe it to be the duty of the brethren to assist as much as possible in this good work. Those who have heard Sister DeLaunay lecture will have some idea of the difficulties in the way of preaching the gospel in a country full of infidelity and Catholicism. It will be some time yet before the church in France will be self supporting, and now is the time help will do good. Owing to difficulty in sending money so far, Sister DeLaunay thought it would be more convenient for the brethren to send their contributions to the CHRISTIAN WORKS office, Montreal, and we have agreed to forward from time to time when desirable, thus saving expense and loss. We will acknowledge receipt of money either by postal card or through the WORKERS as desired. Now brethren this is the simplest way we can conceive of doing the work. There can be no room for objections on account of machinery, salaries, etc., the money will go directly to Bro. DeLaunay, who is hard at the preaching. We now ask the brethren to assist even though your means are small, and if only 25 cents. Send as individuals. Send as congregations, send cheerfully, send liberally and much good will follow. Address CHRISTIAN WORKERS, Montreal, Ont.

PUBLISHERS.

It is said that to live well we must pray well. All true. The reverse is true also, that to pray well we must live well. When life is correct; when the walk is thoroughly conscientious and upright; when the speech savoureth of the things that profit and elevate, then it is not difficult to pray. Unbecoming conduct makes a sluggish heart, and words unfitly spoken are a weight upon the pinnacles of the soul. No preparation for a prayer-meeting is so good as work done for the Master.—S.D.

"There are three things," once said an old pastor of much insight and experience, "that are necessary to make a really successful minister—grace, learning and common sense. Now, if any one has not grace he can get it from God, and if he has not learning he can get it from man, but if he wants common sense, neither God nor man can do anything to help him."—Christian Standard.

Mercy is welcome news indeed To those who guilty stand; Sinners who feel what help they need Will bless the helping hand.

But let our debts be what they may However great or small, As soon as we have naught to pay Our Lord forgives them all.

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