

tempt Christ to cast Himself down from the pinnacle of the temple. "Only trust in the Lord, and thou shalt get no harm from it," he virtually said, quoting this very passage about the Lord giving His angels charge concerning His people, only he left out a very important part, as Christ knew very well; namely, "in all thy ways," in which ways, as the way he ought to go, the man Christ Jesus would not have been, if he had listened to the devil to cast himself down from such a place.

Many men have been led by the devil and their own depraved nature to "wrest the scriptures to their own destruction," not taking the word as it reads, or taking a wrong meaning out of it. We may be very sure that when the devil quotes scripture to enforce his temptations, he either misquotes it, or gives a wrong interpretation of it; therefore he should be resisted as Christ resisted him; namely, with some other scripture so directly opposed to what he is trying to get us to do that it is evident that he has no right, and that we have no right, to use such a passage as an encouragement to pursue the course proposed.

If people always thus resisted the devil and their own depraved natures, then it seems to me we would never find them quoting the scriptures in justification of any practice that was harmful and dangerous even in its tendency. The scriptures plainly teach that we are not to indulge in any practice that would be likely to injure either ourselves, or others through our example. They positively declare that we are to "do all things to the glory of God." They most clearly teach too, that if we believe there is *danger* in any practice, so far as standing in our strength is concerned,—such a practice, for example, as moderate drinking—we have no right to indulge in it, trusting in the Lord to keep us from falling. "It is written, Thou shalt not tempt the Lord thy God."

If in *anything* we go the devil's way instead of God's, then it is useless to trust in the Lord to keep us from "dashing our feet against the stones" we find in that way. We shall find, sooner or later that "the way of transgressors is *hard*," indeed. True, we may find stones in the way, even when that way is the way God would have us go. He may permit *seeming* evils to befall us, but He will fulfil the blessed promise: "Thy shoes shall be iron and brass, and as thy day is so shall thy strength be." We may find "lions," "adders,"

and "dragons," i.e., troubles of various kinds, and very threatening, but His own word is: "Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him, I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him, I will be with him in trouble. I will deliver him, and honour him. With long life will I satisfy him, and show him my salvation." J. B.

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## THE GOSPEL AFLOAT.

BY THE REV. WM. SCOTT.

### CHAPTER I.—OUTWARD BOUND.

Outward bound!—a well known and well used phrase, with more in it than is popularly supposed. It is like other common phrases, elastic and expansive. You can throw depths of meaning into it. To the observer ashore, watching the ship weighing anchor, and steaming down the river, it means but little. To the passenger on board, who has said his final "good-bye" to his friends on the "tender," and who is parting with all that is near and dear to him for months, "Outward bound" is truly meaningful.

In truth I felt it so, as standing on the deck of an outward-bound Cunarder, I waived adieu in answer to the signals of friends, until distance, mist and rising tears hid them from my view. It is no crime to be soft-hearted; and I do not hesitate to confess that at that moment I was somewhat broken down. After a little sad back-glancing, and anxious fore-looking upon the possible contingencies of a two or three months' voyage, I committed myself and all dear to me to Him who is faithful to keep that which is committed to Him.

Just then the tea bell rang. Sea air and a good appetite afterward taught me to regard that and kindred sounds as the most friendly and humane sounds of my ship life; but at this moment I failed to recognize anything particularly pleasing in the tea bell summons. In fact I felt it to be the signal for "muster for inspection." Passengers are speculating as to their fellow passengers, and officers are in a position to quiz. The situation is more unique than comfortable. Here are gathered round the tea table some two dozen passengers in the profoundest silence—the little world to which we were closed up for many weeks—our friends, but not of our own selection.

By and by, under the genializing influence of "the cup which cheers," distance began to lessen and stiffness to relax; we were soon in a position to hazard a remark beyond the hackneyed "pass the sugar.