

H. How has a man of his mean birth arrived at such accomplishments?

I. I cannot tell: his manners far exceed his station.

H. I wish I had been present.

I. I wish you had; especially as a singular occurrence served in some degree to develop his character.

H. What was that?

I. While we were at supper, a profligate woman, a daughter of Belial, one of those foreign women, who live a life of lewdness, entered the chamber. I marked her approach. Her look was downcast, abashed and timid. For a while she hesitated apparently whether to draw near or not, at length spying the couch on which the stranger reclined, she came forward, and kneeling behind it at his feet, she bathed them with her tears, wiped them with the hairs of her head, kissed them repeatedly with great affection and anointed them with some precious ointment which she had purposely brought.

H. How did Jesus act on the occasion?

I. Why the eyes of all the guests were turned upon the woman—all seemed at a loss what to think of her behaviour. Our host Simon, appeared thoughtful, as if he was muttering something with himself, as much as to say, "I wonder this man who has the character of being a prophet, and should therefore know the quality of this woman, would allow her to use these familiarities with him, lest any might defame him, for she is an abandoned woman." Indeed the very same sentiments occurred to my own mind. After a silence of some minutes, during which the feelings of the woman seemed to be very acute, the stranger, to our great surprise, as if he had known by intuition all that had passed in our landlord's mind, addressed him thus, "Simon, I have a question to put to thee?" Simon answered, "Master, say on." On which Jesus said, "A certain person had two debtors; one owed him five hundred denarii, the other fifty. Neither of them being in a condition to discharge the debt he freely remitted both. Now tell me Simon, which of the two will be most grateful?" Simon replied, "Most likely he to whom most was remitted."—Jesus approved the reply, and turning to the woman, who all this time exhibited great anxiety and agitation he said, "Do you see this woman? Here is an instance of the very case I just now proposed to you; you (like the debtor of the fifty denarii) do not consider yourself as under any great obligation to me, and therefore you have received me, as men receive a common acquaintance. This poor woman again (like the debtor of five hundred denarii) thinks herself unspeakably obliged to me, and cannot do enough to testify her gratitude. When I came into your house, you did not ever show me the ordinary civility of offering me water to wash my feet; but she has bathed them with her tears, and wiped them with the hair of her head. You did not salute me when I came in, but she has incessantly kissed my feet. You offered me not the accustomed oil to anoint my head with; but she has anointed my feet with costly ointment. The reason of all this is: the height of her gratitude arises from a sense of the forgiveness of multiplied transgressions; but he who has received pardon of fewer sins, is seldom found to be very zealous in his acknowledgement.

H. What could he mean by these remarks? Did Simon make any reply to them?

I. No: all of us were silent, and stared at each other. The only person present, who seemed to understand this discourse, was the poor woman, in whose countenance I could discover mingled emotions of joy and thankfulness, especially when Jesus addressing her, said, "Woman, thy sins are pardoned."

H. Her sins pardoned! What authority has this man to pardon sin? I thought that had been the prerogative of God alone.

I. So thought the guests, and were going to express their wonder, when Jesus again said to the woman, "Thy faith has saved thee; go in peace."

H. The language and conduct of this man greatly surprised me; he speaks and acts, as if he were invested with supreme authority. Those who have heard his discourses in public say that he widely differs from the expounders of our law, in as much as he speaks with an energy and decision, and at the same time with a simplicity and affection, rarely to be found among them. He avoids all mystery, and brings every thing down to the level of the meanest understanding. He speaks of our sacred writings with great reverence, and quotes them as the inspirations of the Almighty; but disregards all the comments of our learned scribes, and refuses the authority of the traditions of our fathers.

I. Your character of him as a teacher is just; only there is one peculiarity you have not noticed, which is, that he carefully avoids treating of matters merely speculative, his whole aim evidently being to raise the standard of morals, to reform the conduct of men, and to purify their minds from gross and unhallowed passions. Whatever be his object, the common people hear him with enthusiasm; this morning they were flocking in crowds to our temple, before the sun arose, on purpose to listen to his instructions. — *Edinburgh Evangelical Magazine.*

OUR GUIDE.

For this God is our God forever and ever: He will be our guide even unto death.—PSALM xlviii. 14.

He who made us and knows what we are, whence we are, and whither we should go, is the guide we need, and the only safe guide we can possibly have to direct our course safely through this life, and through the shadowy valley to the regions of immortality: and it is with the most profound gratitude that we should willingly accept of his safe and loving guidance in the full assurance of faith and hope.

We make the journey to the eternal world only once.

If we go wrong we cannot retrace our steps and correct our mistakes and follies.

The refusal or neglect of God's guidance is to reach the regions of utter darkness and despair instead of arriving at the blissful abode Jesus has gone to prepare for us—the regions of light and love—of life and felicity.

In view of these momentous issues, is it not amazing that the great majority of those living in the light of Gospel truth, who take every precaution in even going a short journey from one place to another, to be sure they are rightly directed in order to avoid the disappointment, vexation and loss that would be incurred by going wrong, will, in regard to their eternal destination, be utterly careless and indifferent.

"The way of man is not in himself, it is not in man that walketh to direct his steps."

Our fellow man, not guided himself by God, is only a blind guide, and, if trusted, will surely land us in the "ditch" of despair with himself.

If we bow to any man's assumed authority as a guide in spiritual things without Divine proof of his legitimate qualifications we shall not escape the condemnation of Him who has enjoined us "To prove all things and hold fast that which is good"; and yet it is to be regretted that even in view of this awful responsibility, that they are many who take to themselves this vain authority, and millions who are guided by them.

In order to make us perfectly sure that we are Heaven-guided, our kind Father has given line upon line; precept upon precept. All the persons of the Godhead; angels and inspired men, in combined and harmonious revelations; pointing out the way; illumining it with never-failing light; discovering to us by conspicuous danger-signals, mis-

leading by-paths, pit-falls and impediments, and giving us the example and experience of those who, thus guided, have safely reached the longed-for destination.

"Behold I have given Him for a witness to the people, a leader, and a commander to the people," is a prophecy of Him who, when on earth, said; "I am the way."

"How be it when He, the Spirit of Truth is come He shall guide you into all truth."

Angels were sent from the presence of God to inspired apostles, to the presence of men who were to be directed in the way of salvation, that their teachings and acts in carrying out the commission of Christ might be recorded for our instruction and guidance.

And lastly, as the result of the manifestations of Divine power in the inspiration of godly men, we have the counsels and exhortations of those who infallibly carry out the purposes of Him who is our guide, in encouraging as well as leading us; in giving us the assurance that our journey will not only be a safe one, but in pointing out the Holy City with its blessed inhabitants and its unending joys as the glorious reward of all those who follow Christ.

E. SHEPARD.

Married.

TUCKER-LEAVITT. — At LeTete, August 24th, by J. A. Gates, Mr. Clarence Tucker, of LeTete, Charlotte County, N. B., to Miss Almira Leavitt, of L'Etang, St. George, N. B.

PLAMER-THEREAGHT. — At Chocolate Cove, Deer Island, August 12th, by J. A. Gates, Mr. Alden Palmer, of Chocolate Cove, Deer Island, N. B., to Miss Josephine Thereaght, of Back Bay, Charlotte County, N. B.

SPINNEY-DOUGLAS. — At LeTete, Charlotte Co., N. B., August 21st, by J. A. Gates, Mr. George F. Spinney, of St. George, to Miss Jennie Douglas, LeTete, Charlotte County, N. B.

Died.

PETERS. — At Everett, Massachusetts, July 13th, 1890, Sarah, beloved wife of Bro. James Peters, aged 52 years. Sister Peters was born in Westport, Digby County, N. S., where she lived until nearly four years ago, when, with her family, she moved to Everett. She was baptized by Bro. Garraty, and united with the church on the 25th of October, 1859, and was one of the original members of the church of Christ in Westport. For many years she was an active and earnest worker in the church of her choice. Many were the acts of kind hospitality enjoyed by the writer of these lines at her pleasant home. Never will these be forgotten. Indeed all our preaching brethren who visited Westport, while her home was there, will testify to the bounty of her hospitality. She has left a husband and seven children to mourn the loss of an affectionate wife and mother. We learn that she died trusting that Saviour in whom she had so long believed. May those whom she has left heed her dying exhortation to consecrate their lives to the service of their God.

E. O. FORD.

Port Williams, August 25th, 1890.

CHAMBERS. — At LeTete, August 13th, of consumption, Cornelia, daughter of Bro. Joseph Chambers, elder of the church in LeTete, in the 18th year of her age. In the midst of life we are in death. The deceased was a fine healthy looking girl till a few months of her death, but worn down by the care of her mother, who only passed on a short time before her, she went into a quick decline which nothing seemed to arrest. The second visit I made to her when I came to this place, she asked me if I could wait upon her and assist her in her obedience to her Saviour. I did so, and she died trusting in Jesus. We believe she has gone to be with Him who redeemed her with His precious blood. Bro. Chambers has been called to pass through severe trials, having had a great deal of sickness in his family. He has followed two wives to their last resting place on earth. He has watched over five grown-up daughters till death had finished his work, one son also died, and I think three infant children. But in the midst of his sorrows he finds consolation, for they died trusting in Jesus, and he hopes to meet them again. May God bless him and the children still spared to him with length of days and much joys in the service of their Master.

J. A. GATES.