

But our diligence may be co-extensive with this spacious field, and yet be only strenuous unprofitableness. Earnestness and acceptance may meet in men who do no work for Christ. I trust, however, that the aim of your lives is to prove yourself evangelists indeed—uttering no doubtful sound—sowing no seed but pure truth—reaping the harvest of immortal souls. If so, you will pray that the concluding counsels which I humbly address as brother to brethren may distil as the dew upon the weary soil.

#### Objects of Study.

I. In this age of busy minds we must be students, and Christ should be our study. In him are hid all the treasures of wisdom and knowledge. He of God is made unto us wisdom. The study of Christ is the study of studies, because the knowledge of Christ is the wisdom of wisdom. Paul stands before us as the first of ministers, because supremely wise. Christ was in his every thought. He counted all things but loss for the excellency of Christ's knowledge. To the most enlightened, then, it is a word in season—study Christ. Believe me, much more is here to be learned than the elementary facts that He assumed our nature, died, revived, ascended, sits on the right hand of God, intercedes, and, yet a little while, returns. There are but rudiments of a divine science—the first stones of an edifice which towers above heaven. There is an efficacy in His dying—a power in His rising—a principle in His advocacy—an energy in His return—surpassing thought. Work out these truths, and they will translate into a new world of mystery and wonder, in which every view slays self and sin, and restores the reign of God. Study Christ if you would have each hour a delight, each step a holy progress, each word a spring of saving health.

#### Where Monition is needed.

II. Guard with all jealousy lest any hope but Christ intrude. This caution will be needed while man is man. Cain brings some offering of his own, and the race of Cain endures unto the end. It is rare grace which casts each idol from the heart. They who rest in forms and rites and human goodness sit in almost every pew. They bow before a God which is not Christ; they have something in their eye which is not His cross; something in their hand which is not the Lamb slain. But we know that, from the foundation to the top-stone, Christ is all. The whole universe besides is but a sinking plank. Man's righteousness for justification is worse than nothing. Let us warn of this lest ruined souls wail because of us.

#### The Teaching Required.

III. But teaching, though faithful, is often as water on the rock. The fault may be that we are too general or superficial. But we should be honest, and close, and plain, when we interpret and apply. Vague and pointless instruction produces loss and empty profession. We may tell in fluent truth the purport of our Gospel, and men may discern with accuracy the distinctive features and love the charming sound. But the heart may remain dead—without penitence, or faith, or holiness, or hope, or thorough surrender unto God. But worthless are the sermons which thus die in the vestibule of the head. Would this too often occur if we adhered to the model which the Spirit gives? In Scripture every text seems a ray to pierce the recesses where self-delusion lurks. They who would arouse must use shafts like these—"Except a man be born again, he cannot see the kingdom of God." "Know ye not that Jesus Christ is in you, except ye be reborn?" "In Christ, neither circumcision availeth anything, nor uncircumcision, but faith, that worketh love; but a new creature: but keeping the commandments of God." Blessed, our work will not abide if self-pleased consciences are left in dreamy ease.

#### The Knowledge that is Necessary.

But to handle well the weapons of the Spirit, we must know well their mighty properties. I boldly say that their powers are such that nothing can withstand them. It must be so: for He who framed and applies them is God. In the quiver of Scripture every arrow is divine. In the hands of the Spirit each must triumph. Believe then fully that, in the word, each and every part has literal and plenary inspiration. I urge this, because, the conceits of a foreign theology are gaining acceptance where they should find abhorrence. No marvel that Satan smiles on this heresy! It is not less deadly than the nightshade of Rome, because it extracts all saving essence from the cup of truth. But before all heaven and earth we must take our stand on the rock that Scripture is divinely worded. So also it is absolutely concluded. To add to it is neither needful nor possible. It makes the man of God perfect, be-

cause perfect itself. Is any folly then like his, who seeks further aid from undefined and undefinable shadow, which no man ever yet grasped nor can grasp—tradition? Will you add to the Bible? Pause: will you subtract therefrom? Pause: a curse is gone forth, the mouth of the Lord hath spoken it.

#### Conclusion.

And now, my brethren, I take my leave. Would that in departing I could express the blessings which my heart desires for you! I include all in humble prayer. May Christ be so entirely our life that death may be our gain; and our's the crown of glory that fadeth not away. May our labours be so faithful that each with Jynghip may testify, I have fought a good fight, I have kept the faith; yet not I but the grace of God, that was with me. And may self-emptiness be so complete that this humble breathing may seal each ministry, "God be merciful to me a sinner." Even so, Heavenly Father, for Christ's sake.

### News Department.

From Papers by R. M. S. Europa, August 10,  
HOUSE OF LORDS, AUGUST 12.

#### MANIFESTO OF THE EMPEROR OF RUSSIA.

The Earl of Malmesbury moved for copies of the manifestoes published in the St. Petersburg Gazette by the Emperor of Russia, and for the answers returned to those documents by the British Government. He thought it humiliating that, when Russian manifestoes and French notes had been published, no reply had appeared from the British Government.

The Earl of Clarendon regretted that the state of the negotiations which were still pending would not permit him to do anything more than repeat the answers which he had already given. The only object of the Government was an honorable peace, and they were unwilling to say anything which might impede the peaceable solution of the present crisis.

Lord Beaumont expressed his dissatisfaction at Lord Clarendon's statement, and wished that the Government had acted more vigorously on the Eastern crisis.

The Earl of Hardwicke complained that the Government had not afforded much insight into the state of affairs.

The Marquis of Clanricarde thought the statement favourable, as affording a prospect of a peaceable solution of the question.

Lord Ellenborough regarded the position of affairs with great apprehension, but did not see how matters would have been mended by a hostile demonstration.

The Earl of Aberdeen thought that the house ought to be satisfied with the statement of Lord Clarendon, and that the union of the four great powers was sufficient to maintain the independence of the Ottoman empire.

The Earl of Malmesbury, under the circumstances, thought that it would not be for the public service to press his motion. The motion was accordingly withdrawn. The remaining motions and orders of the day were then despatched, and their lordships adjourned.

#### HOUSE OF COMMONS, AUGUST 15.

##### CRIMINAL CODE AND PERSECUTION IN MALTA.

Mr. Kinnaird called attention to the Malta criminal code, which was unjust and tyrannical, giving to the Roman Catholic religion the power of persecuting the Protestant visitors or residents at Malta, unless they complied with observances repugnant to their religious feelings. He, therefore, moved an address to the Crown, praying that Her Majesty would not sanction such a case without further consideration.

Mr. T. Chambers, in seconding the motion, said the code was a departure from that previously in existence, and on behalf of the Roman Catholic laity, as well as the Protestant and other inhabitants of the island, he appealed against it.

Mr. F. Peel thought the motion most injudicious, and said that the facts by which it was supported by the hon. gentlemen were misrepresented or erroneous. The fact was that it had been found necessary to codify the law of Malta, and advantage was taken of the opportunity to mitigate its severity. As an instance of this, he stated that the present punishment for stealing the "Host" was six years' hard labour—a very severe punishment, no doubt; but it was a mitigation of the former punishment, which was fifteen years' imprisonment. The code had been prepared with much consideration, and he thought the best thing the Government could do would be to ratify it. Under those circumstances he hoped the hon. gentleman would not persevere with his motion.

Mr. I. Butt said the code gave such a predominant power to the Roman Catholic religion that it was impossible to say that other religions were placed upon a footing of anything like equality. He never could consent to designate the Roman Catholic as the 'Apostolic Church,' as it was designated in the code which professed to be sanctioned by the Queen, who had herself sworn that it was not the Apostolic Church.

Mr. Pellatt supported the motion, not thinking the explanation of Mr. F. Peel satisfactory.

Mr. Nowlegato read a portion of the code, which he said admitted of such wide interpretation as to leave no one safe who in Malta professed any religion different from the Roman Catholic. The Government should take further time to consider before ratifying such a code.

Mr. Hume said that we had guaranteed to the Maltese not only the free exercise of the Roman Catholic religion, but that it should be dominant; and it would therefore, be a breach of faith to refuse to ratify the code.

Lord John Russell said we were bound to protect the Maltese in the full enjoyment of their religion, which could only be done by subjecting to punishment those who insulted or reviled it. He admitted, however, that some of the objections raised in the course of the debate did require further consideration, and the code should be submitted to the law officers of the Crown with a view to define what were the civil liberties of the Roman Catholic religion in Malta.

Mr. Spooner expressed his satisfaction at what had fallen from the noble lord, and suggested some other points of the code for consideration.

After some observations the motion was withdrawn and the house adjourned.

#### THE TURKISH QUESTION.

Lord John Russell then moved that the house at its rising should adjourn until Friday (this day), and in so doing, proceeded to make his promised statement with respect to Russia and Turkey. When the present Government entered office its attention was drawn to the question of the "Holy Places." He was informed of the intention of the Emperor of Russia to dispatch a special mission to Constantinople to obtain a settlement of the matters which had arisen with respect to those places, and he expressed to the Russian Minister his hope that the mission would be sent in a conciliatory spirit. The noble lord then entered on a confused history of the whole affair; and observed that when Russia occupied the principalities the British and French Government thought it desirable that Turkey should not consider it a *casus belli*, and that further negotiations should be attempted; but at the same time, that the fleets of both countries should be placed at the disposal of the ambassadors residing in Turkey. The Austrian Government had declined to join the conference with France and England prior to the occupation of the principalities; but it then altered its views and joined the policy of those two powers.—Some conferences took place; but it was not until the 31st ult. that the note was agreed to by the three powers which was forwarded to the Russian and Turkish Governments. Since then it has been intimated that the emperor would consider his honour saved if it should be signed by the Turkish Government. No dispatch had since that period been received from Turkey. He added that no settlement of the question could be satisfactory which did not include the immediate abandonment of the principalities by the Russian troops; neither could it be allowed that the presence of the British and French fleets in the neighbourhood of the Dardanelles was at all equivalent for the actual occupation of the principalities by the Russians. The noble lord concluded by an expression of his hope and belief of a peaceful solution of the present difficulty, and also of an opinion as to the necessity of maintaining the integrity of the Turkish empire, which could only be done by a cordial union between France and England.

Mr. Layard thought it requisite that Parliament should declare some opinion upon the Eastern question when he considered that the noble lord at the head of the Government was known to be the avowed advocate of peace at all hazards. Had the noble lord the member for Tiverton been in the foreign office, foreign powers would have been more cautious in making aggressive demonstrations. He contended that the Russians should have been warned that if they passed the truth it would be considered as a *casus belli*; whereas now Russia had gained its whole object by showing that she can enter the principalities whenever she thinks proper, without its being considered as a *casus belli*, and that Turkey is powerless to oppose her.—England and France should have called upon Russia