

loved with humility. The Greek word imports that humility is the ribbon or string that ties together all those precious pearls, the rest of the graces. If this strong break, they are all scattered.

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A TEST.

Where God loves, he affords love tokens, and such are only his soul-enriching graces. If our heart moves towards God, certainly his goeth out toward us. The shadow on the dial moves according to the sun in the heavens.

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"LEST ANY MAN SHOULD BOAST."

Our very graces should humble us as well as our sins—as the latter, because they are ours, so the former, because they are none of ours. Believer! didst thou ever write one letter without God's guiding thy hand! Didst thou ever shed one penitential tear till God smote thy rock, and melted thy heart?

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"KEPT BY THE POWER OF GOD."

Grace in itself considered, as a creature, will totally fail. Our permanency is not in respect of the thing, but of God; not from our being holy, but from our being kept holy. All the power of hell shall never prevail against the God of heaven.

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THE TWO EXTREMES.

Let us neither be secure nor discouraged. Not *secure*—we live in the midst of enemies; we cannot trust God too much, nor our hearts too little; we can neither stand nor rise alone, all that we can do is to fall. Not *discouraged*—thy many robbers show thou hast something worth the taking from thee; in opposing thee, thine enemies speak thee none of them; nay, they engage Jesus Christ to oppose *them*, who will lose none of His, to pity *thee*, who will not suffer thee to be tempted above thy power. Let the world fall, yet a Christian falls not, so long as Christ stands.

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"LOVEST THOU ME?"

He that loves God most, will lay out most for God. More than once we read in Scripture of the "labour of love." Love resteth in its labour, and then resteth most when it laboureth most. Nothing labours more, or thinks its labours less.

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"POOR, YET MAKING MANY RICH."

There's nothing more covetous or prodigal

than grace. A saint ever loves to be receiving from God, and imparting to others. "From Jerusalem round about to Illyricum," Paul preached the gospel. What an encouragement it is to young beginners in grace to see that they who once were as poor, and had as little to begin with as themselves, have attained to such a plentiful spiritual estate.—*Jenkyn.* (1652.)

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THE WANT OF THE MINISTRY.

There be those who fancy, that the chief deficiency of the modern ministry is of an intellectual sort; that if only the memory were more richly stored, and the logical faculty more thoroughly disciplined, and the art of rhetoric more fully mastered, the cause of Christianity would receive a new impulse. The highest end would be gained, whence the world would be moved. But I have no sympathy with such views. God forbid that I should disparage learning—the more of it the better; and in this respect, I am confident, the ministry of the present day will bear comparison with any that has preceded it. The chief want of our clerical order—and I mean no aspersion when I say it—is not *love* of any sort, but *love*. The love that prostrates itself, first of all, with streaming tears of gratefulness, at the foot of the cross, and then looks with unutterable yearnings upon the souls for whom Christ died; the love that measures not carefully its sacrifices, but delights to multiply them; that, in its deep devotion, forgets the thorns in its pillow, the burdens it has to bear, the roughness of its pathway. O, it is more *heart* we need in the pulpit, rather than more of the head. A greater boon to the church, with the work she has to do, were one Peter the Hermit, with only the fanaticism omitted, than a thousand Erasmuses. Our greatest peril is dead orthodoxy, perfunctory service, a ministry merely professional, or cold, sluggish and timid. Having reached the point of respectability and acquisition, it is the loving life behind the sermon, it is the tears that bedew it, it is the heart that flames out in every sentence, however simple and unadorned, that moves more than all else, even the callous and skeptical.

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Christ often takes the crown off his own head, and puts it upon the head of faith; witness such passages as these, which are frequent in Scripture: "Thy faith hath saved thee" (Luke vii. 50). "Thy faith hath made thee whole" (Matt. ix. 21). And no wonder that Christ crowns faith, for of all graces, faith takes the crown

off a man's own head and puts it upon the head of Christ.—*Brooks.*

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Ah, believer, it is only heaven that is above all winds, storms, and tempests; God did not cast man out of paradise that he might be able to find himself another paradise in this world. The world and you must part, or Christ and you will never meet. "Ye cannot serve God and mammon."—*Brooks.*

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A PREACHER'S RULES.

It appears from Dr. Leischild's own account of his labours, in the recently published biography, that he regarded the delivery and the preparations of his discourses as being of almost equal importance. In the following quaint "precept for remembrance" he expresses the manner in which, in his own opinion, his sermons should be preached:

"Begin low,
Proceed slow,
Take fire,
Rise higher;
Be self-possessed
When most impressed."

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Katherine Bretterge once, after a great conflict with Satan, said, "Reason not with me, I am but a weak woman; if thou hast anything to say, say it to my Christ, he is my advocate, my strength, and my Redeemer, and he shall plead for me."—*Brooks.*

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It was a sweet saying of one, "O Lord, I have come to thee; but by thee I will never go from thee without thee."—*Brooks.*

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"Whereby are given unto us exceeding great and precious promises" (2 Pet. i. 4). The promises are a precious book; every leaf drops myrrh and mercy. They are golden vessels laden with the choicest jewels that heaven can afford or the soul desire. *There is nothing you can truly call a mercy, but you will find it in the promises.*

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