

Son of God was given not for the holy, righteous, worthy, and such as were his friends; but for the wicked sinners, and for His enemies; wherefore, if Satan say, "Thou art a sinner, and therefore must be condemned;" then answer thou, and say, "Because thou sayest I am a sinner, therefore will I be righteous, and be saved;" and if he reply, "Nay, but sinners must be condemned;" then answer thou, and say, "No, for I fly to Christ who hath given Himself for my sins, and therefore Satan, in that thou sayest 'I am a sinner,' thou givest me armor and weapons against thyself, that with thine own sword I cut thy throat, and tread thee under my feet."—*Luther.*

ST. PAUL's rule for giving for religious purposes is—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Say to yourself—St Paul's rule shall be my rule. Whether God gives me little or much, I will not forget to return a fixed proportion of it to Him.

AN arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly, and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and desire which sends it to heaven, and makes it pierce the clouds.—*Bishop Hall.*

#### AFTER LENT.

AFTER all the lenten examinations, the penitence, the humiliation, the fasting, the self-denial, the stricter rule, the better reso-

lutions, what then? Violent reaction, return to the world and self, resolutions laid aside, unrestrained liberty?

Easter is not a time to loosen the restraints. If all the Lenten discipline and resolutions have had any reality in them, they are to have a marked effect after Easter in a higher life than before. Permanent resolutions will have been formed. We entreat that there be no gaieties and festivities immediately following Easter, lest they scatter all the good influence of Lent.

#### OUR NEW TESTAMENT.

THERE is a great deal of talk just now about the Revised New Testament which has already appeared, and some people fancy that "a new Bible" is being put forth, to be used instead of the old one, which they have known all their lives.

They say some hard things of it in consequence, and seem to think it a duty to remain faithful to the old edition, which they consider the real Bible.

Now, if these people waited a little, and inquired about the truth of the matter, they would find out that no English Bible can be the real old Bible—that was composed of a number of separate books, written in Hebrew or Greek, and had to be translated by Englishmen into the English tongue—a thing that has been done several times.

These translations, again, have been looked through and corrected from time to time by great scholars. The last revision of this sort took place in James I.'s reign, and