

SHINING CHRISTIANS.

To be a Christian is not enough. In the heart to accept Christ, and lean upon Him for salvation, is indeed the main thing, but not one whit more solemnly binding than the next step to which this first fact calls us the moment it is true of us. If an inward and secret appropriation of the merits and death of the Crucified had been all Christianity demands, there had been no martyrs, the fires of persecution had never been kindled, the gory engines of torture had never been strained to their work—they who, in the Apostles' days, had trials of cruel mockings and scourgings, moreover of bonds and imprisonment; who were stoned and sawn asunder, and slain with the sword, and made outcasts and wanderers in deserts and mountains and dens and caves of the earth, had passed calmly and peacefully to their graves in a good old age in the midst of their kindred and homes—then Daniel might have escaped the night he spent in the den of lions; and the three, who fell down bound in the midst of the burning fiery furnace, were most foolhardy and presumptuous, instead of being moral heroes whose names shall brighten when Alexander's and Buonaparte's shall rot.

There must be no concealment of Christian character; no private understanding with the conscience that in the closet and alone one is to be a child of God, and abroad in the open walks of life he is not to wear any distinctive badge or costume which, like Peter's speech, shall betray him to the world. Now one can be a Christian and not have it found out, it is difficult to explain; but that he has no right to attempt such a thing that he is guilty of cowardice and treachery if he do, is as clear as day.

He is, as the Scriptures represent him, a city set on a hill, like that Bethesda to which the Saviour pointed when He uttered this imagery, a city of tall places and towers on one of the mountain eminences of Judea, seen from afar. The Christian is to be like that city, not like an Alpine village nestling greenly and securely in some vale of the mighty ranges, down upon which the tourist suddenly looks from the overshadowing cliff. He is to be seen and known by all around him as what he is; he is never to be out of sight as a Christian. He has not two lives to live—one a religious life, the other an everyday worldly life; one made up of a few private devotions and secret raptures, the other flowing steadily along with this world's currents of maxims and habits. His religious life is to be his only life, his every-day life; that which is to be always seen and marked like the mountain city.

He is, to turn to another image, the "light of the world." What is the light of the natural world? What but yonder glorious sun. And, what that mighty flame is to the face of nature, he is to be in the moral world to the human heart—a light shining for Christ, for truth, for virtue, for holiness. Can that bright orb hide its beams? Do they not ever flow dazzling down? Does he not carry his suffulgence with him round the world? Can he steal across the sky, wrapped in a dusky mantle, so that it shall not be known where the day marches? Like that sun, a Christian is to shine in a dark world. Needs he be told how dark the world would be without the light which the Gospel sheds on the nations? and when does the Gospel shine—where has it its reservoirs of light but in Christian hearts? And there they are to shine in their constellations through all the night of time, till the Sun of Righteousness brings the perfect day.

Here is a way in which the humblest of us may instrumentally convert souls to God. Shine upon them as Christians. Stand in their daily path and shine upon them. You work with them in the shop or field, shine upon them. You meet them in social circles, shine upon them. You are beneath them in social standing and influence; you cannot speak to them; shine, shine upon them. Oh, if we all preached more by this same silent, mighty eloquence of a shining life of Christianity, more would be the trophies of redeeming love. Think, then, of hiding this light under a bushel, of diffidence, of coldness, of non-profession, of

any thing that keeps the fact close that you are a hooper in God's great mercy by His Son. What guilt there is in it! What connections there may be with the ruin of souls! What a peradventure is there that some lost kindred or neighbour will hereafter accuse you of having by your silence only lulled him to a fatal sleep!—*Congregationalist.*

STEPS IN THE SLOUGH OF DESPOND.

In this Slough of Despond there were good and firm steps, sound promises to stand upon, a cause-way indeed better than adamant, clear across the treacherous quagmires; but, mark you, fear followed Christian so hard that he fled the nearest way, and, not stopping to look for the steps, or not thinking of them, fell in. Now this is often just the operation of fear: it sets the threatenings against the promises, when it ought simply to direct the soul from the threatenings to the promises. That is the object of the threatenings to make the promises shine, and to make the soul lay hold upon them; and that is the purpose and the tendency of a salutary fear of the Divine wrath on account of sin, to make the believer flee directly to the promises, and advance on them to Christ. But in general men under conviction of sin, having more desire to escape from hell than to get to Christ, more desire to be relieved of their distresses than to become holy, are blinded by the very fears which should have pointed out the promises, and without looking narrowly for those steps they struggle for relief rather than holiness, for comfort rather than Christ, and so fall deeper into difficulty. Just so in all applications that we make of any remedies but the Gospel; in all directions that we go for relief but just to Christ; and with all the physicians we can have without Him, our sickness of sin and misery never grows better, but rather grows worse. Fleeing from our fears, we flee only into greater guilt and fear if we do not flee to Christ. Struggling to be rid of our burden, it only sinks us deeper in the mire if we do not rest by faith upon the promises, and so come indeed to Christ. Precious promises they are, and so free and full of forgiveness and eternal life that certainly the moment a dying soul feels its guilt and misery, that soul may lay hold upon them and find Christ in them; and, were it not for unbelief, there needs be no Slough of Despond for the soul to struggle and plunge in its mire of depravity.—*Cheerer.*

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The Divinity Classes will be opened on the first Wednesday in November.

Candidates for Matriculation as regular Students of the first year will undergo an examination before the College Senate in the first three Books of the *Æneid* of Virgil, the first three Books of *Cæsar's Commentaries*, *Mair's Introduction*, the Greek Grammar, and Arithmetic, as far as Vulgar and Decimal Fractions, inclusive.

The only charges are £1 of Matriculation Fee; £2 for each Class per Session, to be paid on admission to the Classes, and £1 additional in the Natural Philosophy Class, for expenses of apparatus.

Accommodation will be provided for Students as BOARDERS, the expense of each boarder being from 40s. to 50s. per month, or just sufficient to cover the outlay. Students, intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

Each Student on entering will be required to produce a certificate of Moral and Religious character from the Minister of the congregation to which he belongs.

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This department is under the superintendence of the Professors, and is visited by them as often as their duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,

J. MALCOLM SMITH, M. A.,

Secretary to the Senatus.

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