

tions they most surely must be considered,—should be made the means of humbling us who have escaped, as well as the nation upon which they have fallen so heavily. Indeed, would it not be wise for us to give the subject much serious consideration, for may we not be occupying a more hazardous position than even those in more apparent danger? Is there not reason to fear that, being so exempt from great and sudden calamities, we may be losing sight of God's claims upon us, and may be failing in that humble and whole-hearted service,—that sacrifice of self, which alone brings the hope and promise of the joys of heaven? It is plainly apparent to some minds at least, and has given cause for many fears, that the people of this Dominion, enjoying, as they do, peculiar privileges and blessings, and freer from pestilences and public calamities than any nation or country on the earth, are far behind less favored lands in their devotion to God and His Church, and in their offering of those things which God has confided to their keeping. One cannot view the many places and souls in this Dominion suffering—and in some cases longing—for the Bread of Life, and having no man to break it unto them, without feeling that the curse of God will surely rest upon us as a Church and people, unless the paltry sums, which now our rich and well-to-do, and able-to-give men and women force themselves to pay into the Lord's treasury, give place to more liberal and hearty contributions towards the support and spread of the Gospel.

Let not the absence of these trials which others are called upon to endure, produce in us a forgetful-

ness of our Christian obligations, and lead to a neglect of our Christian duties, but rather let it lead us the more humbly and thankfully to obey God in all things, and to give of our means liberally and freely for the promotion of every good work—“thereby laying up in store for ourselves a good foundation against the time to come, that we may attain eternal life.”

TO BE REMEMBERED.—All Church people should remember how clearly regeneration or admission into covenant is *distinguished* in the Catechism from that renewal or conversion of the heart which ought, but which (alas) often fails to follow in maturer years. If this distinction were more clearly set forth, and better understood, it would go far to remove prejudices against the church.

“WHOSOEVER COMETH.”

“WHEN we have done all, we are unprofitable servants.” Our best, our righteousness is as filthy rags in the light of His awful purity; but oh! blessed thought, we may be clothed with His Righteousness—Clothed with His Righteousness! We, poor, blind, naked, miserable, with nothing of our own, but our sins to offer to God, may go to Him, offering, *as our own*, the merits of the Lamb that was slain. **Mystery of Mercy**—the fullness and riches of that mercy that suffered in our stead, satisfying the **Justice of the Eternal**. We, even such sinners as we feel ourselves to be, may “come boldly unto the Throne of grace.” Do we