

HOW CAN I REPENT ?

"I CANNOT repent of myself; I cannot make my heart sorry," is not an uncommon objection. If you mean that you cannot by a mere effort of will produce in yourself emotions of sorrow, we do not care to dispute the point; but if you infer from this that you are free from all obligation to repent, you are mistaken; for although you cannot, in the above sense, repent yourself, yet are there influences within your reach calculated to produce that state of mind which we call repentance. Let us illustrate this point a little:—You sit down in your room some day, and having a spare hour you pick up some favorite author and begin to read. Your mind, let us suppose, is passive at the time—neither sorry nor glad—and you could not, by any effort of will, produce the one emotion or the other. But as you read on, the spell of the author's genius begins to work. He is describing some touching occurrence, and as the well-chosen words bring the scene before you in all the vividness of a present reality, the pathos of the story penetrates deeper and deeper, till at length it touches the spring of tears, and you weep in sympathy with another's woes. A few lines farther on there comes a change in the story. It passes from the pathetic to the humorous. Some keen flash of wit touches a hidden chord, and lo! a smile is sparkling in the eye and dancing on the lip, almost before the tear is dry upon the cheek.

Now what does all this show? It shows that influences from external sources can produce in us states of feeling which we are powerless to produce in ourselves. Now apply this to the point under consideration. You cannot repent of yourself. Granted. But you can bring before your mind truths, the design of which is to lead you to repentance. The Word of God read, and pondered, and prayed over; the history of our life remembered and rightly estimated; the present state of the soul seriously and prayerfully investigated;—all these have an awakening and sorrow-producing power. And this is not all; for while in the case before referred to the emotion was caused by the mere pathos of the story, in *this* case, behind the story of the cross, melting as it is in its deep tenderness, there lies the Omnipotent power of a Divine Spirit, applying the truth to the conscience, and producing that "godly sorrow which worketh repentance unto salvation not to be repented of."

BOOK NOTICES.

Counsels to Converts. By REV. DANIEL WISE, D.D. Abridged by REV. A. SUTHERLAND, (from whom the work may be obtained). 180 pp. Neat cloth. Price 30 cents.

WE know of nothing more suitable for putting into the hands of the young convert than this abridgement of Dr. Wise's "Converts' Counsellor." It treats in a concise and interesting manner of the Duty of Converts to join the visible Church—Means of grace peculiar to Methodism—Objections to Methodist peculiarities—Doctrines peculiar to Methodism—The Founder of Methodism—Rise and Progress of Methodism—Spiritual Results of Methodism—and Methodist Church Government. It will be of special value in those neighborhoods where efforts are made to proselyte Methodist converts by misrepresenting the doctrines and usages of Methodism. [See ad advertisement on 3rd page of cover.]

Biblical and Ecclesiastical Cyclopaedia. By Drs. McCLINTOCK and STRONG. New York: Harper & Bros. Toronto: Wesleyan Book Room.

THERE can be no necessity for anything more than a mere announcement of the arrival of a fourth volume (from H to J) of the new Cyclopaedia of Biblical and Ecclesiastical Literature, edited by Rev. Drs. McClintock and Strong, and published in admirable style by Harper & Brothers. These slow instalments of the work must take their own time, of course; but when all are completed, there will be within reach a whole library at once, for any student of the Bible. The other two Encyclopaedias, competing with this for popular favor, are Smith's and Kitto's. The American edition of the former is a vast improvement on the original, and presents in irresponsible plainness the latest results of scientific research. The enlarged edition of the latter is a revision in the full light of science, and is a most valuable exponent of the staid traditions of our Christian age. But this great work now offered was needed, not only as a most creditable presentation of American industry and erudition, but to show that it is possible to be orthodox without injury to learning, and to be scholarly without losing reverence for the Word. Dr. McClintock, while ministering in the chapel at Paris, chose his lodgings out of the city that he might give himself to earnest study for this book. And his faithful coadjutor is finishing it with equal fervor and success. It is denominational; but its generous type of Methodism will never harm anybody.