

are to bear in mind that that is the most successful preaching which brings man prostrate before God for mercy. This is the very end of the gospel ministry; and the more vividly you can set forth Jesus Christ crucified among them, the more effectually this end will be answered. Yes, let every place of prayer have a Calvary in the midst of it, and on that Calvary let there be a cross, and on that cross a bleeding Saviour; and on that sight, that spectacle of love, let the eyes of the people be kept perpetually fixed. As preachers of the gospel, our great distinction is that we are the ministers of the cross, we have to wait on the cross, to walk around the cross, and to point out to the people the wonders of the cross. Have we any pathos? It should be kept for telling them of the cross. Have we any affection for their souls? It should gush forth when we are pointing to the cross. Have we any tears for them? When shall we shed them, but when we have led our people to the cross—when we are there saying to the sinner! "Behold him! look upon him! He is wounded for your transgressions! he is bruised for your iniquities; the chastisement of your peace is upon him, that with his stripes you might be healed. Draw nearer to him; it is of you that he is thinking; that blood is to wash away your sins; that life which he is pouring out is the ransom which he is giving for your souls. Draw nearer still; look into his heart; read the names which are written there; your name is among them." And while we are thus entreating the sinner, does he relent? Does he look upon him whom he has pierced, mourning? Does he smite upon his breast, crying, "God be merciful to me a sinner?" Then the end of the ministry is answered. "Behold he prayeth."—*Christian Guardian*.

### EVERY CHRISTIAN A MISSIONARY.

We think that it can be proved that every private Christian is bound to act as a missionary of Jesus Christ, from certain facts in Scripture, and from the reasonableness of the thing itself. We read in St. John's Gospel, that Andrew, Simon Peter's brother, when directed to the Lamb of God by the Baptist, "first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." Now this is precisely what we wish all Christians to do, when we say that they should all act as missionaries. We who have found Christ have all of us either brother, sisters, connexions, friends, neighbors, children, dependants or servants, who know him not. Let all of us imitate Andrew—tell them that we have found the Christ, and have been found of Him, and bring them unto Jesus. And what an incalculable amount of good, God may give us to do, in this way! We ourselves may be rude of speech, unapt to teach, unfitted from a want of genius, or talents, or acquirements, to make a strong impression, and to exercise an extensive influence upon the mass of men; but God may bless our efforts, to the conversion and sanctification of some individual of great powers and abilities, who may stir up like Paul, whole nations, by his eloquence; and by his life and his preaching, be the means of awakening thousands in Christian lands, from their

sleep of sin and indifference, or of bringing multitudes from heathen darkness, into God's marvellous light. And who, in that case, would be the world's greatest benefactor? The superficial reader of the Bible would point to St. Peter as a far more useful and eminent Apostle than his brother; yet it was his brother that brought him to Christ. The multitude of religious men have thanked God for the wisdom, the learning, the piety, and the useful labors of St. Augustine, the famous Bishop of Hippo; the more thoughtful Christian is disposed to dwell with gratitude, upon the tears and prayers, and persevering exhortations of his devoted mother, Monica. Thus often is it, that the greatest benefactors of men, are those the least known and unobserved. The broad river that fertilizes extensive territories, and bears upon its surface vessels richly laden with the produce of its banks, is known to all men. The deep spring, from whence it has its source, hidden in the cavern of some distant hill, is seen alone by God. Christian, if thou wilt imitate Andrew, and endeavor to lead some brother to Jesus, thou mayest be, as it were, the spring to a stream that shall bear thousands to the haven of everlasting rest.—*Rev. B. D. Winslow*.

### NOTHING GIVEN TO CHRIST IS LOST.

Say, what of the past is lost? the mites of the widow? True, the gift in itself was small, the act trivial; but she has, in high moral effect, been giving them daily ever since. They have multiplied into millions. Those millions have formed an inexhaustible fund; and to the end of time will constitute for the church an ever-augmenting treasure of wealth. What is lost? the labors of those who first took the Mission field, and who are already fallen? True, they failed in some of their immediate ends, and fell comparatively unwept. But, holy, honored men, your day of moral power is yet to come. Already, your names are our titles; your memory is our inspiration; your noble deeds are our heraldry; your example a precious part in our inheritance. By the perusal of your tale shall many a youthful bosom swell with sacred ambition of living to Christ in heathen lands; and as he hears your name pronounced with benedictions, or touches the soil that contains your hallowed dust, or opens the sacred page which you first laboriously unlocked to wondering eyes—your memory shall fire his zeal, and in his labors shall you live again. What is lost? the blood of the martyrs? True they fell. The car of the demon to which they were sacrificed, rolled over them and on "their ashes flew," as marble tells us whither; the voices which bewailed them sank into silence; the tyranny which crushed them waxed stronger and stronger; and age followed age apparently only to blacken their names, or to proclaim that they had died in vain. But did they? Let the history of truth struggling with error ever since testify. Never