

myself—why might not those who love the same Master, and feed on the same promises, and anticipate the same common home for ever,—oh! why might they not realize the same Christian communion in the crowded and crowded city, as in the Alpine wilderness? Those who are thirsting for the honors and advantages of this world, and tearing one another in the life of the mart, or the political arena, live at variance, hateful and hating one another—why might not they who speak the same language, and have one common Head, be as brethren even amidst the darkness of Babel?—why does iniquity abound, but because the love of many has grown cold? And when I have asked those questions of myself and had no answer, but that it is not so,—and that there is almost as little fellowship within the church as there is without it; why, then, I have thought that this distempered atmosphere must be purged by coming tempests; and that God will bring upon us those calamities which by drawing us to a common stronghold, will make us draw and clusier together.—*Rev. J. Sandford.*

THE LORD'S PRAYER ILLUSTRATED.

<i>Our Father—</i>	Isa. 63 : 16
By right of creation.	Mal. 2 : 10
By bountiful provision.	Psal. 145 : 16
By gracious adoption.	Heb. 1 : 5
<i>Who art in heaven—</i>	1 Kings, 8 : 43
The throne of thy glory.	Isa. 66 : 1
The portion of thy children.	1 Pet. 1 : 4
The temple of thy angels.	Isa. 6 : 1
<i>Hallowed be thy name—</i>	Psal. 115 : 1
By the thoughts of our hearts.	Psal. 83 : 11
By the words of our lips.	Psal. 61 : 15
By the works of our hands.	1 Cor. 10 : 31
<i>Thy kingdom come—</i>	Psal. 110 : 2
Of providence to defend us.	Psal. 17 : 8
Of grace to refine us.	1 Thes. 5 : 23
Of glory to crown us.	Col. 5 : 4
<i>Thy will be done on earth, as it is in heaven.</i>	Acts 21 : 14
Towards us, without resistance.	1 Sam. 3 : 18
By us, without compulsion.	Psal. 119 : 36
Universally, without exception.	Luke 1 : 6
Eternally, without declension.	Psal. 119 : 93
<i>Give us this day our daily bread—</i>	
Of necessity for our bodies.	Prov. 30 : 8
Of eternal life for our souls.	John vi. 34
<i>And forgive us our trespasses—</i>	Psal. 25 : 11
Against the commands of thy law.	1 Tim. 3 : 4
Against the grace of thy gospel.	1 Tim. 1 : 18
<i>As we forgive them that trespass against us.</i>	Matt. 6 : 15
By delaming our characters.	Matt. 5 : 11
By embezzling our property.	Phil. 18
By abusing our persons.	Acts, 7 : 60
<i>And lead us not into temptation, but deliver us from evil—</i>	Matt. 26 : 41
Of overwhelming affliction.	Psal. 130 : 1
Of worldly enticements.	1 John, 2 : 15
Of satan's devices.	1 Tim 3 : 7
Of error's seduction.	1 Tim. 6 : 10
Of sinful affections.	Rom. 1 : 26
<i>For thine is the kingdom, the power and the glory, for ever—</i>	Jude, 25
Thy kingdom governs all.	Psal. 103 : 19
Thy power subdues all.	Phil. 3 : 20
Thy glory is above all.	Psal. 148 : 13
AMEN.	Eph 1 : 11
As it is in thy purposes.	Isa. 14 : 27
So it is in thy promises.	2 Cor. 1 : 20
So be it in our prayers.	Rev. 22 : 20
So shall it be to thy praise.	Rev. 19 : 4

DISUNION INCONSISTENT.—There are many who seem to acknowledge that the different sects, or at least a great proportion of them, do profess and practice vital Christianity, but who nevertheless, withhold from sects other than their own, a hearty and sincere Christian love. They do not proceed to the enormities of uncharitableness, such as condemning them as heretics and enemies of the cross, and pursuing them with unsparing persecution; but there is a suspicion, distrust, and selfishness—a narrow, fault-finding spirit—a secret bitterness and keenness of remark—a spirit of rivalry, intrigue and proselytism—which effectually prevents an open and honest love. There may be no direct quarreling; on the contrary, there is often a show of friendship; but then, the courtesies are stiff and constrained; the speeches of charity and brotherly love are made with a sensible pains-taking; showing plainly that the flow of affection is not spontaneous and free. And what tells most decidedly the terms of this friendship;—in the great works of evangelizing the world, in which there is, to some extent, an attempt at union, instead of an intense zeal for the common and most glorious object, and a noble and generous co-operation, we seem more like a number of claimants to a possession about to be divided, where each is most anxious to advance his separate claim; or like Alexander's generals, after the death of that monarch, striving irrespective of old friendships, each to grasp for himself the greatest number of the conquered kingdoms. We would call the attention of all this class to the strange and palpable inconsistency of calling each other Christians, and refusing to love each other as Christians. Do you believe that an individual of another sect, or of another subdivision of a sect, is really a disciple of Christ, and yet do you disobey the law of Christ with respect to him? then have you serious reason to question your own title to discipleship. And still farther, do you admit that other sect, or subdivision of a sect, to be really a part of the church of Christ, and yet do you refuse to embrace it as such, and to love it as such, and instead of being anxious for its extension in common with the extension of your own sect, are you desiring, and perhaps secretly plotting, its overthrow, to make way for the advancement of your own? then most surely art thou judged out of thine own mouth; by thine own admission, thou art breaking that bond of charity, which is the bond of perfectness, and the very life and law of Christianity. You are contending, not with enemies, but with brethren. You are pulling down, not the kingdom of Satan, but the kingdom of our Lord and his Christ.—*Leaf from the Tree of Life.*

OBEEDIENCE A PROOF OF ADOPTION.—My religious affections, and my whole conduct, are so imperfect as to fill me with shame. Every day condemns me. I have never known thee, O God, as I ought to have done. I have never loved thee with half the admiration, gratitude and delight, which I owed thee. And all my services have been proportionably mean and defective. At this moment Christ is my only hope. I can only make mention of his righteousness. Apart from him I deserve still, not only for past sins, but for my present defects, thine eternal displeasure. Still hast thou wrought in me a vast change; which is a proof that in thy Divine mercy thou hast made me one of thy children, and received thy prodigal back again to thy paternal favour. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." But thy grace had made me subject to it. I love thy law. All its command-seem to me holy, just and good. I do not wish