The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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ADVERTISEMENT OF A LOST DAY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in paradise,
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changed as the light.

Lost—where the thoughtless throng
In fashion's maze wind,
Where trilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to hay,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search in vain;
That gem of countless cost
Can ne'er be mine again;
I offer no reward,
For, till those heart-strings sever,
I know that heaven-intrusted gift
Is left away for ever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of earthe and loss,
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

—*Mrs Lydia H. Sigourney.*

Union Celebration.

The following Address on "Pastoral Fidelity," was delivered by Rev. William M'Culloch, of Truro, N. S., at the Union Celebration, at Pictou, on the 4th of October:—

The obligations and responsibilities of a christian teacher form a subject so deeply interesting as important and solemn. The glory of God—the subjection of a rebellious world to the Saviour and his own acceptance before God—constitute, as the accredited servant of Christ, his grand objects. Correspondingly solemn and impressive are the warnings to diligence, and glorious the rewards of success. "Be thou faithful unto death."

Fidelity is the grand characteristic of a gospel teacher. Christ exemplified faithfulness to Him who appointed him—He demands it of his servants—the momentous nature of the work claims it, and it is essential to success. The pastor is not merely a servant of Christ—he copies His mode of doing his duty as well as aims at having His work done. This peculiarity has a more intimate connection with success than is generally supposed or believed. If believed, its value is very much underestimated. This is evident from the strong tendency manifested by the Church of supplanting Scriptural principles by doctrines of expediency, or supplementing imaginary deficiencies by worldly wisdom. Imitation of Christ in his faithfulness is not the most visible mark of his Church; and just as long as this continues, the results must correspond. It will not be so always; and why it is so now, why it should be so, if Scriptural views of ministerial character and responsibilities be correct, is a question of the utmost moment not only to pastors, but to those whom Christ has entrusted to their care, and for whom he will hold them accountable. To pastoral fidelity the leading idea is that all required must be attempted, with a view to the largest possible return. This demands all the inducements and motives which Christ has so abundantly thrown around his servants and their work. A life influenced and regulated by these motives, and the truths and duties from which they spring, and with which they are connected, forms the true test of success, not as success is estimated by visible results, but by the decisions of the great day of Almighty God. The life of a pastor may be a correct transcript of Divine rule, and yet in the wise purposes of Jehovah he may be only the savor of death unto death.

The first element in pastoral fidelity is personal fidelity. Here there is imitation of Christ. The cultivation of intimate personal relation to God, not for individual welfare alone, but for its relation to a prosperous ministry. Christians—much more pastors—are the salt of the earth; and fidelity is the seasoning which enables the pastor, instrumentally, to affect the world around. If it regulates the efforts of intercourse with God for himself, how much more with men in behalf of God. The personal relation of the Saviour to his Heavenly Father was of the closest and most endearing character, and it requisites for him, how much more for us; and who can question the influence of his nights of prayer on his daily activity.

Unfaithful pastors are loose walkers with God, and their success is little apparent that zeal. To the corruptions of nature we too readily attribute that want of fruit of which complaints are heard on all sides. But may not want of piety and deviations from the good old way often arise from the unfaithfulness of the labourer in view of the difficulty of the work—from the want of deep, constant wrestling piety rather than from those outward influences which fidelity of the true type is destined to overcome and will eventually subdue? Laxity here overthrows with one hand what with the other we daily try to build, and is the characteristic of those who make shipwreck in God's house not from honorable and honest motives, but for a piece of bread. It is the test of a pastor's estimate of religion's value to himself and others. It is just the difference between a sword tempered by human skill and one which has been bathed in Heaven—between the arm of human flesh and the arm moved by Divine energy. If, then, personal fidelity be essential for personal faithfulness, what is the position before the unfaithful who gave upon others what they themselves do not seek, either for its intrinsic value or in its relation to that unfitness which is their declared object and to which by reason were they not self-consecrated? The pastor who neglects high toned personal piety voluntarily denies himself his greatest comfort as well as the most powerful instrument of success.

Pastoral fidelity requires the full influence of the highest motives. The pastor is a steward of God, entrusted with the eternal destinies of his fellow-beings, and his own acceptance before God. What motives more powerful or suggestive of faithfulness? Indolence, and fear of man are the great foes to fidelity. The former the effect of self-satisfaction or a very low estimate of the work and its awful responsibilities. The latter as a motive of action originates in selfishness, and is so degrading, so self-humiliating, that few are willing to confess its existence; yet it does exist, and has extensively modified the ministerial office and affected most injuriously the efficiency of the Church. "The fear of man bringeth a snare." It pleases men by limiting teaching to things that save a pastor from opposition to his people, and saves its character by earnestness in things not as needful as those which are withheld—sacrificing self-respect and peace of mind—perilling the interests of souls and dishonoring God. Some try to please by keeping back, from unholy fear of man, what the fear of God should lead them to proclaim. The issue does not meet expectation. Unfaithfulness is never respected, even by those for whom a pastor makes such tremendous sacrifices.—There may be much doctrinal and practical preaching, but a ministry that avoids current sins and neglected duties is of questionable fidelity. It is not love for sin that deters, but fear of the sinner. Faithfulness is marked by the study of a congregation's wants, and affectionate fearless endeavors to supply them. Such a ministry commands respect even while disliked. A different course pleases the sinner, breeds carelessness, but produces contempt. Few are so blind as not to see when a pastor is trying to please men or to please God. A faithful pastor will never preach himself nor to please men. The whole counsel of God and God's approbation will be his object and aim.

Pastoral fidelity requires example, second only to correct thorough teaching. Laxity in conduct is a sure controfoil to teaching, while example is the visible token of a pastor's impression not only of the value of truth as a rule of life, but of the necessity of a personal exhibition of the truth by himself.—However eloquent or attractive, out-door life neutralizes the pulpit, awakens the pity of the christian, and excites the contempt of the world. It says not, "We are journeying, and come," but go. As Christ before his disciples, he is expected to guide his people, not to be guided by them. To the extent of his carelessness, such a pastor is a snare instead of a pattern of godliness. Few believe the extent to which ministerial practice is quoted against ministerial teaching; the great day alone will declare its extent and the fearfulness of its effects.

Religion is the regulation of life in every situation and circumstance and through the whole nature—is proclaimed as the pastor's guide—the result of deep, sincere personal conviction—attended by all its awful and revealed sanctions and glorious benefits, and as such he offers it to the people. Let him fail to show its power in the honesty and integrity of life—let his teaching, however eloquent and impressive, differ from his life, and men will follow not the teaching, but the example. So essential is ministerial fidelity in example, that a little folly destroys the usefulness of much wisdom. The more tenderly a pastor walks, and the more thoroughly his life exhibits the practical bearings of the message which he proclaims to sinners, the brighter his prospect of usefulness. Men who refuse to believe mere principles, will be convinced by their living exhibition and say, "We will go with you, for we have seen that God is with you."

Again, the Church is an assemblage of christians—not the world gathered into the Church. It is the visible family of God—the kingdom of the Redeemer—and has its rules and discipline. That discipline is as needful as is truth, which gathers into the Church. Its object is to correct, restrain and edify the body of Christ, and thus fit for duty and ripen for eternity. The Church can no more thrive without it than under faithless teaching. Honestly and affectionately enforced, it is regarded with aversion, and even by pastors as a foe of peace and hindrance to success; while in fact it is the strongest bulwark of a congregation or Church, and the most powerful element of a prosperous ministry. It is the will of God that order be maintained in his family, and the way of maintaining that order is not left to human wisdom, but so important is its bearing that God has made it matter of Revelation.—The degeneracy of a congregation or Church under unfaithful teaching will not be as rapid or thorough as under laxity of discipline. A Church untaught or unwilling to receive Christ as a King and Ruler will not detest him highly either as a Teacher or Intercessor. Submission to Christ's order is the complement of teaching, and at this every pastor is solemnly bound to aim; and just as a people are intelligently and conscientiously obedient, so is religion prosperous and a minister successful. It is indeed a strange sight—a Church with and yet without rule—with such a means of prosperity and yet neither enforced by the office-bearers nor desired by the people. It is her discipline which has made the Presbyterian Church what she is, and makes her disliked, shunned by others. It is her glory.

Laxity in discipline arises from various causes—low views of its importance to both minister and people, fear of consequences, or partiality, perhaps worse. Such a course may keep things quiet, but it perils the cause of Christ and induces the belief that religion without fruit is as valuable as with them. But a well-disciplined Church is a fruitful Church. Under laxity, the religion of a Church thus dwindles down to profession instead of meeting Christ's demand. It is always best, both for pastor and people, that there be fidelity in discipline.—Contention is in itself sinful. An undisciplined Church may be at peace, but it is the peace of slumbering embers before the conflagration, or the quiet of the grave. No people alive to their own true interests should tolerate laxity in their spiritual guides.

What is true of congregations is true of the wider spheres of Presbyteries and Synods. Tacit acquiescence in wrong on the part of Co-presbyters or Church Courts undermines the influence of Christ's house—opens a door for increased deviations—and the result is too painfully visible in the past history of the Church. Disinclination to appear officious—to hurt feelings—to arouse enmity—in short, fear of consequences—leads to suffering sin upon brethren; and wrong doing, even though cloaked by forms of religion and perpetrated by its officers, will ultimately be repaid. But the chief sufferer is the Church.

Pastoral fidelity is demanded in reference not to things Scriptural alone, but to those things which though not strictly and verbally forbidden, yet betray a hankering after useless novelties. Here there is danger, all the more dangerous because overlooked or despised. Great changes in a Church often arise from causes forgotten until the greatness of change or the bitterness of its fruits. Much of innovation proceeds from desire of notoriety and conformity to the world's spirit, and is not the characteristic of a mind which has imbibed its inspiration at the River of Life, but rather of one which feeds on its own emptiness and pride. The good old way is God's way. The new, whose is it?

The tendency of the day is either to supplement the supposed deficiencies of inspiration or to set aside by doctrines of expediency Divine rule, and because certain apparent benefits spring from neglect to argue the non-necessity of rules, a kind of modern conscience accommodating the things of God to the expediencies or presumption of man. Take, for example, lay preaching, blasphemously termed by a London correspondent of a New York periodical "getting rid of the rubbishism of religion"—a sentiment quoted by others, if not with approbation, yet without rebuke. An undefined idiosyncrasy is either the order of Christ or it is not. If it be, lay preaching is wrong. Not so vicious in its consequences, though so unscriptural, is sermon reading. Christ preached the gospel. Reading is man's improvement on the simplicity and Manna of Christ's example. So with the parade of a pastor's personal prayers in the pulpit. The giants of bye-gone days were the men of the closet; and Christ's personal devotions were alone, and amid the darkness and silence of the night. In things of no moment the idea of fidelity is not applicable; but even there pastoral conformity is of questionable propriety, as it caters to the love of novelty and change, the sin of the day, a spirit which a pastor may evoke and foster, but whose ultimate power he can neither mould nor resist.

Fidelity is a pastor's testimony to his faith in his office and its duties and benefits, and to the people the guage of his sincerity and honesty of purpose.—It is also the test of his faith in his Master's promise, and it need never be matter of wonder that where there is a different spirit deceitful calms or righteous judgments should be the result. Powerful are the influences against which the gospel struggles.—Combine them all and they are surpassed for evil by a ministry unfaithful in the truth, dishonest in rule, misleading in example. It was not the power of Babylon's King that drove Israel into captivity. It was their own unfaithfulness It was not the power of the adversary that begat secession after secession in the land and Church of our Fathers It was the unfaithfulness of the Church which drove them from her alters, and if we look not to it God in righteousness will do yet greater things than these. It is not necessary to God's judgments that a whole Church should be faithless. An Achan scattered the people of God. A Jonah aroused the storm.

It becomes us who are pastors, and well does it become those whose eternal destiny hangs upon our fidelity, to see that in our hands the Church loses nothing of its glorious character.

Presbyterianism is on the advance. Never in its history has it exercised influences greater than at the present moment, vindicating by its vitality and activity and its tendencies to union the divinity of its principles and the value of its order. To-day we witness in the scene before us the triumph of these principles, and yet what is the scene of to-day compared with the prospects of the future—the dawning of the day compared with meridian brightness—the hopefulness of spring with the plenteous harvest.—For us it remains to lay broad and deep the foundations of the future temple—to transmit to our posterity a Church which, while they enjoy its exalted happiness, will lead them to bless God for the men of to day. Many an eye of jealousy contemplates the passing scene—more regard it with intense interest and delight. Let it be our aim to disappoint the anticipations of the one and verify the hopes of the other. The house of God is not yet finished.—Let us arise and build. The battle is not yet won Let us fight the good fight of faith. The land is not yet possessed, let us go up and occupy, and let us give God no rest day and night till he arise and make Jerusalem a rejoicing and her people a joy.

The Bible in India.

Sir John Lawrence is regarded as a high authority in all things connected with our Indian Empire. His sword was most valuable in winning back our revolted Princes, and his words are now valuable in conveying counsels of warning to those in whose power the education of the people is placed. Lately, on being presented with the freedom of the City of Glasgow, he made the following weighty observations on the introduction of the bible into schools in India:—

The Sepoys revolted, not because Christianity was taught to the people of India, but because they believed that the cartridge they were required to use would convey destruction to their bodies and their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters in nowise accord with ours. A Hindoo soldier lying wounded on the field of battle has died rather than drink water offered to him by a man who, in his eyes, was an outcast. A Sikh soldier in our hospitals at Agra preferred continuing to suffer for some hours all the anguish arising from feverish thirst induced by severe wounds rather than receive water from the hands of an English lady. His words were, "Though no man see me drink, God will see it." The religion of the great majority of the people of India consists in ceremonial observances, and in a fancied personal freedom from certain contaminating influences. There is certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus stories of bone-dust being mixed with the flour sold in the market, and the like, are constantly floating about the country. We are never secure from panics arising from such causes. Does not this, then, inculcate the policy of instructing the people, where they are willing to receive it, as to the real character of our religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences without showing them the folly of their own faith. Shall we, then, sap the foundations of their belief, without giving them facilities for acquiring true knowledge? Can this be wisdom? (Cheers.) It is said that the work should be restricted to the missionaries. But what can a few missionaries do among hundreds of millions of people? I do not desire to see the Government undertake the duty of the missionary; but that when the parents of children belonging to our schools do not object, and masters are able and willing to instruct, the Bible should not be prohibited. Government, as regards the extension of our faith, cannot really remain neutral. Its influence will either be for or against its progress. Under the most favorable auspices, that faith will not spread very fast; the probability rather is that its progress will be lamentably slow. I myself believe that sound policy, as well as our duty to God and to man, demand that we should give facilities and encouragement to the spread of Christianity in India, and that the introduction of the Bible into the Government Schools may be effected in many places with the full consent of the children and their parents by teachers who have their heart in the work. (Sir John resumed his seat amid great cheering.)

Syria.—State of Damascus.

Damascus, Sept. 9.

The Christian quarter of this city, which commences a little below the hotel, is a mass of ruins. The houses, including some of the finest in Damascus, have been gutted, fired, and the upper walls thrown down, and in the same category are to be included the churches and convents of the various Christian sects. The humblest shop has shared the same fate. They have all been fired. The horizontal rafters which supported the roofs, where burnt through, or partly so, gave way and allowed the latter to fall in, filling with the earth of which they were constructed the apartments and and courtyards. Rich tesselated marble pavements, columns, and ornaments, were torn from their places and wilfully broken to be rendered quite useless. The trees in the interior yards were hacked and broken. In the streets mounds were formed on either side and continuously. The bodies of the murdered Christians had been dragged close under the walls, the upper parts of which were then tumbled down to hide the ghastly evidence of Moslem cruelty. The falling of the roofs in like manner concealed the remains of those who had been slaughtered in the houses. But as "Murder will out," occasionally a foot or a hand might be seen protruding from a heap of earth and stones, revealing the nature of what lies below. I first went through the pillaged district with the Greek Consul. His residence had been pillaged and destroyed. He directed attention to the Greek church, the residence of the Patriarch, and Russian schools, which stood together, and have been ruined. The whole value of the plunder here is stated to be enormous, not a fraction of which has been recovered. There were six dinner-services of gold and silver plate, besides the sacred vessels and ornaments in the same metals, which were further ornamented with precious stones, and were the offerings of the wealthy. Nothing has been spared, and on every side can be seen traces of the passage of rapine and red-handed murder. The gate, Bab Shurky, which is at the end of the "street called Straught," was blocked up and guarded by a detachment of troops. We were here compelled to turn back and take one of the side streets to arrive at the Castle. The mounds were larger here than those we had just left, and emitted that sickening odour which my experience at Deir-el-Lammer enabled me to recognise immediately. That there was no mistake, unfortunately, was proved by a skull lying on one of the mounds. The Christians seem to have been driven into the back streets, and there met by bands of Moslems coming from different points, who surrounded and slew them. It was very significant to notice that the Moslem houses, although surrounded in some cases by Christian dwellings, were uninjured. On the way to the Castle, we passed along a road, one side of which used to be inhabited by Christian stoneworkers and the other side by Moslem saddlers. When the outbreak took place the saddlers crossed to the opposite side of the way and deliberately assassinated their neighbours. In the Castle the numbers of Christian refugees was greatly below what I expected. Altogether, with the men who had gone out to pick up jobs, there could not be more than a thousand; and this was explained by the information I received that, by expelling Moslems from their homes, Fuad Pasha had induced nearly 6,000 Christians to take up their abode there. If they are safe in their new dwellings, which may be reasonably hoped, they cannot fail to be much more comfortable and healthy than being in the Castle. The Moslems are naturally furious at being driven from their homes; and every day that I have been here I have met numbers compelled to decamp and carry away their few household goods. No heed is taken of where they are to go to, but it is presumed they will receive hospitality from their wealthy fellow-Mohammadans. Fuad Pasha exhibits an unshaken resolution in carrying out the measures he has devised. But if I may be permitted to branch into digression, I desire to call the attention of your readers to Mr Brant and his apparently unacknowledged services. I saw him for the first time to-day, in consequence of his being laid up by severe illness, the reaction of the excitement and extraordinary labors he underwent, and I could not help recalling to mind how day after day he had remained with all his family at the consulate, sheltering and protecting upwards of 200 Christians? how day by day he had traversed the infuriated mobs of the city, to induce Ahmed Pasha to do something to save Christian blood, and yet for this faithful discharge of a perilous duty he has received no visible sign of his Government's approbation, while crosses, stars, and ribands are showered upon the servants of other Governments, whose first thought during those dreadful days was to take care of themselves. That Mr Brant will shortly receive the retiring pension, which he has so well earned, I suppose is probable. But is there any obstacle, except red tape, to giving him the Companionship of the Bath? Mr Robson is a clergyman, and can, therefore, except no reward save the approbation of his own conscience and the esteem of all Englishmen. It is an undoubted fact that by remaining faithful to their posts, instead of seeking their own safety in flight, Mr Brant and Mr Robson contributed by the moral effect of their presence to preserve the lives of the thousands of Christians who were snatched from death.—*Times' Special Correspondent.*

The Voice of Nature the Voice of God.

No discovery in physical science that has ever yet been made conflicts with the testimony of the divine records; while all nature with clarion voice proclaims that it is not only true, but the truth of God.

It is a solemn and suggestive thought of Thomas de Quincey's that it was only at the Reformation that Christendom began rightly to decipher and understand the oracle of God. It is nowise inconceivable to us, that modern science may bear a commission to shed a light upon those oracles which well deserve the name of another Reformation. Even as it is, science has done much. It has widened vastly the conceptions of all enlightened men touching the power and the working of God. The astronomic scheme of the heavens which satisfied the mind of Milton, and which he has lighted up with a radiance which will never fade in the temple of his immortal song, is now known assuredly to bear no more proportion to that limitless immensity where dwells the Almighty, and where the unnumbered worlds he has willed into being float like a little cloud of light, than the orrery of a school-boy to the conception of the mighty poet. Almost strangely, too, and certainly in accordance with no presage or expectation, physical science has, in our own day, thrown a light of spirituality over the page of inspiration, bringing out a radiance thereon hitherto unseen, and touching with golden fire certain of the dogmas of an iron theology. It has shown that death existed in the world ere the fall, thus turning perforce the attention of men to the nature of that death entailed upon man by sin, suggesting the question of the difference between the death which can affect a spirit, and opening up vast fields of lofty and noble speculation regarding the complete and healthful nature of man, whether original or to be restored. Science has certainly opened the minds of men to perceive a deeper significance than hitherto recognized in the words of our Saviour, which declare that what he said to his disciples was "spirit and life." And if it has enabled us more clearly to discern what was the past sentence and what is the present curse, it casts also a fainter but still more precious ray into the far future of punishment and reward.—*Bayne.*

Rev. William Arnot on Belgium.

A lecture was delivered on Friday, September 7th, in Free St. Peter's Church, Glasgow, by the Rev. Wm. Arnot, the subject being—Sketches of Scenes and Incidents which had come under the reverend gentleman's observation during a recent Continental tour. The church was filled.

The meeting having been opened with prayer—

The Rev. Mr Arnot began a very interesting lecture by remarking of Belgium, the first country he visited, that the most remarkable thing in it was its Popery, which existed in full force alongside a large measure of political freedom, and of high attainment in agriculture and manufactures. It remained to be seen—probably within the next twenty years—whether the adherents of the Pope would be able to extinguish liberty, or whether liberty would extinguish them. At present the two parties were in constant conflict, and hitherto the country had flourished by keeping the priests in the background. A great deal depended on the life of the present king, who is greatly loved by his subjects, and called "The Father of his People." He described a curious method of collecting seat rents, which he had witnessed while in one of the churches in the country There was a considerable congregation, and an immense number of cane chairs. He was standing in the outskirts of the congregation, and there was a tall, square, hungry-looking fellow of a beadle threading his way through the crowd, touching some on the shoulders, and getting some little coins from them, and sometimes looking into the faces of others very minutely, to see if he had not been at them before; and all this took place during the time of the sermon. Through and through the congregation he went, and in a few cases some better-to-do parties got change from him; so that it appeared as if there was the same charge from all. He had no doubt that this man was some official collecting the seat rents.

Treasury.

"Choose ye this Day."

Some years ago, two young men, whose parents were pious, were taking a walk towards evening of a pleasant day, when the sound of the church bell fell upon their ears, inviting them to solemn religious services which they knew had been appointed. One of them said to the other, "Edwin, let us go to the meeting; we ought to attend to the concerns of our souls. We know very well that it is our duty, and why should we delay any longer?"

"I have no objection, Charles. It is time we were Christians, I admit; but I thought the first thing was to feel deep sorrow for sin, and I have nothing of this."

"It seems to me, Edwin, that it is more important that we should act according to what we already know rather than wait for more feeling."

They reached and entered the sanctuary, where many were already assembled. The subject of the discourse was, "Choose ye this day whom ye will serve;" the duty of forsaking sin, and choosing Christ as the portion of the soul, and the consequence of choosing or rejecting him in eternal life or eternal death. At the close of the service, both of these young men remained for conversation and prayer; and from that hour they consecrated themselves to the Lord for ever. A few years passed, and Edwin "was not," for God had taken him; but Charles still lives, an earnest, active Christian.

The importance of *deciding* and *acting* is, we fear not sufficiently realised. We are not to wait for to-morrow, nor for conviction; but looking to God for strength, are to perform present duty, and grace will be given us for the next.—*Am. Messenger.*

A Religion of Pious Expressions.

"There is a sort of people in the world that have such a lazy, unthoughtful, listless, yawning way of talking of religion, that one would almost think they talked in their sleep. They have a road of pious expressions, and are got into a certain set of good words such as, 'What please God,' and the like; which upon all occasions they go over by rote, just as a seaman does his compass, or rather as a bellman does his godly rhymes, without thinking of what they say, or being at all affected with it. Methinks when I hear such people talk of religion, I fancy the chimes going to the tune of a psalm. The truth is, there is but too much resemblance between them; they both go as far as they are set, and one almost as mechanically as the other. Only there is this unhappy difference in the case, that the bells oftentimes call the people to their devotion, whereas these sleepy, dreaming talkers of religion do but make them sick of it. Whenever, therefore, you talk of religion, in the first place be sure to be awake, and to think and consider of what you say."—*Norris.*

Praying without Ceasing.

"To be in communion with things not seen, we must pray without ceasing. But how pray? O, my God, pray as if seeing thee, speaking to thee, listening to thee, answering thee; as feeling thy presence and delighting in thy word. And who can teach us to pray, if it is not thou, O God of prayer? O God forgive the manner in which thy Church prays, which alone in the world can pray; forgive the way in which we pray ourselves; forgive our langour, our hesitation, our unbelief, even in the least unfaithful, least unbelieving days of our Christian life,—of our Christian ministry. O God! forgive the sins of our holy offerings!

Ah! if we could at this moment overpass by prayer the distance that separates us from thee; if we could pray as Jesus Christ prayed; as prayed a Moses—a Samuel—a David—a St. Paul—a St. John; if we could pray in a way that might be called prayer—that might be called prayer according to the expression of St. James speaking of Elias: 'He prayed in praying!'

"Alas! how often we pray without praying. We have no idea of the unbelief, of the deadness that often finds place in our prayers, because we do not live with invisible things; and we have no idea of the blessings of the graces of which we thus deprive ourselves. O my friends, let us constantly repeat this prayer, 'Lord, teach us to pray!' When we know how to pray, we shall know everything, and what is still better, we shall have everything."—*Adolphe Monod.*

A More Excellent Way.

"Whatever savours of the things which be of men, that is to say, whatever rule of conduct has for its foundation the desire of propitiating the favor, or averting the opposition of men; whatever is founded upon the unpoetic, though, alas! too fashionable doctrine of expediency or worldly policy, with no reference to the will, or the honor, or the glory of God, is unscriptural, unholy, and unsafe.

"It may, for a time, have fewer crosses, and less anxieties; you may congratulate yourself upon your wisdom and your prudence; but be assured, that the end will be bitterness and vexation of spirit.

"Better, infinitely better, to take up at once the cross, to bear the opprobrium, to become, if needful, a by-word and a reproach, than by a constant succession of timid, temporising efforts, always shrinking from the confession of your real feelings, always attributing