

is in order to be safe? You are all aware, friends, that the only foundation which support a sinner's hopes for eternity, is Christ, the Rock of Ages. "Other foundation can no man lay, than that which is laid, which is Jesus Christ." (1 Cor., III. 1.) But this is a foundation which cannot fail, for it was laid by infinite wisdom, is supported by infinite power, and secured by the promise of Him who cannot lie. "Behold," says God by the prophet, Isa. XXVIII. 16, "I will lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste;" that is, he shall not need to hasten to find a safer refuge. He is here perfectly safe: for no winds of persecution can carry him from it, the floods of divine vengeance cannot reach him in it; for there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit. By the death of Christ, the divine threatenings have been fully accomplished. The honor of the divine law has been maintained, and a full and perfect rendered justice. In this comes the stability of the Christian's hope. Christ is the Rock on which he builds his claim to heaven. It does not rest on any claims of his own, but upon the covenant love of God, and the finished work of a Saviour. All human works brought forward as a ground of merit, will be found at the last day to be but a sandy foundation. No works of man could stand the strict scrutiny of divine justice. "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." (Titus III. 5, 6.) Hence it was the earnest desire of Paul that "he might be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. III. 9.)

The merits of Jesus, then, form the only foundation upon which we can build: and this brings us to the great, the all-important question, How are we to know whether we are building on Jesus Christ, or whether we are resting on unsafe foundations? Now the text furnishes us with a rule whereby we may decide this important question. It tells us that the man who built his house upon a rock, represents the man who hears the words of Christ and does them: while the foolish man represents him who hears the words of Christ, but does them not.

Observe, here, that the two characters agree in so far, that they both hear the words of Christ. Now it is this that renders the question the more deeply interesting to us; for thus we see that, in order to find the foolish man, we have not to search among those wicked Jews, who rejected and crucified the Lord of life, nor among those unbelieving

heathens who accounted the preaching of the cross of Christ foolishness. We need not go beyond the pale of the Church, to those nations on which the light of the gospel has never shone. Within the walls of our churches, in the midst of our congregations, amongst the professors of Christianity, there are too many to be found, who are building their house upon the sand. Let no one, then, imagine that, because he has been baptised into the name of Christ, and regularly attends the house of God to hear the words of everlasting life, he is therefore in no danger. Simply hearing the word of Christ, or professing attachment to his doctrines, is not sufficient to constitute a true Christian. There must be joined with this a principle of willing obedience, influencing the whole conduct. The faith which the Gospel requires is not a dead unproductive principle, but a faith which worketh by love. "What doth it profit, my brethren," says St. James, "though a man say he hath faith, and have not works? Can faith save him?" "Faith," he adds, "if it hath not works, is dead, being alone:" that is, it is not true faith. Justification through faith in Christ Jesus, is inseparably connected with sanctification through the Spirit. While the imputed righteousness of Christ constitutes the believer's only title to heaven, the inwrought sanctification of his soul constitutes his qualification for the eternal inheritance. Without the title he could obtain no entrance into heaven; without its qualification he could find no enjoyment there. Hence those only are possessed of a true faith, whose faith leads to holy obedience; they only are building on the rock, who both hear the words of Christ and do them.

Therefore, "be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. VI. 7, 8.) "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Tit. III. 8.)

A TOUR TO THE WEST.

One fine morning in Aug. I awoke and found myself by some combination of circumstances on board the good steamship *Arabian*, ploughing her way along the shores of New Brunswick towards the River Restigouche.

My plan in travelling is to take notes comparatively—to assume some standard and measure all particulars by it. In this journey I took Nova Scotia for my standard. And readers, I trust, will bear with me if I do the same in jotting these remarks, and compare what I saw with what we see in our own land. Had I dropt on the Restigouche without the physical exertion needed to transport