

we too, willing to work, to be up and doing to forward the plan of providence and the glory of the Redeemer? Every one of us has an allotted task to perform. God has set it before us. Each one of us knows of something we can do *to-day* for Christ—for His church—for the souls of men. Well : whatever we can we ought not to neglect.—Duty never falls below the limit of ability, though it may rise immeasurably above this limit on account of the feebleness of a fallen nature.

As a Church we profess allegiance to Christ. He is our King and Head, His will is our law. We are bound to cherish and promote His cause by all the means within our reach. Let those who can preach, preach more earnestly. Let not those who can teach in the Sabbath School shrink from undertaking so onerous and so delightful a work. Let the Prayer Meeting be properly attended. Let Bible classes and Catechetical classes receive their due share of attention. Those who have to collect money for religious purposes should do so without timidity, patiently, lovingly, regularly : those who give should give cheerfully, thankfully, according to their ability.

It should be regarded as a great blessing that there are so many paths of usefulness open in the church for weak and strong, young and old, male and female, rich and poor. All can do something, and Christ kindly asks the help of all. As Visitors, Collectors, Sabbath School teachers,—as Contributors, as faithful catechumens, as “living epistles,”—what may not one and all of us do ! O that God would give us grace to work while it is day—for the night (come when we cannot work—when we cannot make up for past negligence however earnestly we might wish to do so. Let us be fellow-workers with all holy men and women—with the holy Angels—with the blessed Saviour Himself, that we may rejoice in the day when Christ shall judge us according to our works ! Let us do what in us lies to hasten the coming of his kingdom and to spread the blessings of His peaceful reign. Let us cherish him in our own hearts, speak well of Him in our families, confess Him in the midst of the Church, stand up boldly for

Him in the world—live and labour for Him rather than for aught that rust can corrupt or thief can steal.

Let us help the weak, bear one another's burdens, love one another as Christ loved us. Love should be the source of all our actions—the spring from which a never-failing stream, pure and healthful, should flow.—There never was a time in the history of the Church of Christ when greater unity, fidelity, and watchfulness were required than at present. Infidelity is bolder than ever, and sits even on the Episcopal bench, or mounts the once Puritan pulpit. The most effectual remedy is to accept the Gospel in its ancient simplicity and to commend it to others by our holiness of life and our beneficent activity.

THE OLD AND NEW TESTAMENTS HARMONICUS AND MUTUALLY DEPENDANT.

[The following remarks were written some years ago. They are now published, as the views referred to have of late been prominently brought forward. In particular, leading organs of public opinion, representing the Broad Church School in the Church of England, have surrendered the Old Testament, representing it as “unhistorical,” and hope to make a stand for the New Testament alone. The experience of Germany has shown that this is impracticable, and when the historical character of the Old Testament is once surrendered that of the New cannot stand.]

Another form of the scepticism of the present day, may be seen in the views entertained regarding the authority of the Old Testament. It is not uncommon in our day to hear large professions of attachment to the religion of the New Testament, while that of the Old is repudiated as obsolete if not injurious. In former times the two have in a great measure stood together. The friend of Christianity entrenched himself behind the whole Bible, while the enemies of one part have been the enemies of both. The arguments against Judaism they have held as good against Christianity and their hostility has been hostility to revelation in any form. But at present it is not uncommon to hear the loudest praise of the doctrines of Jesus combined with the fiercest denunciations of the Theology of Moses.—The one volume is extolled as containing