

of New Foundland and the United States. I have threaded the wilderness to reach settlements whose inhabitants might hear the roar of the wind among the trees or the murmurs of the ocean, but seldom hear the voice of the missionary of salvation and their children were not baptized except by a mother's tears. I have done what I could to plant the Rose of Sharon in our snow clad regions and when the snow drift was too deep I have dismounted from my horse carried my portmanteau on my shoulders to reach the glittering haunts of men, though the stars were shining through the crevices of the log hut.

I have been spared from the wrecks of the last generation, and I am a kind of a link between the living and the dead, like a lodge in a garden of cucumbers or a flag staff on the hill after the enemy has fled away. I have seen some changes in society. I have seen Kings and Popes contending for the Dominion of the world. I well recollect the thunders of the French Revolution, the general war in Europe, the rage of infidelity and the reign of terror. I recollect the commencement of Missionary and Bible Societies and am persuaded that more has been done for the glory of God and the good of man within the last sixty years than during any other period since the reformation. I have seen many changes in Nova Scotia. I have seen new lawyers at the bar, new judges at the bench, new priests at the altar, and new kings on the throne.

I thank you for making mention of my wife and family. We are immensely indebted to woman. We can never do without her. In the beautiful language of Randolph, she lost us paradise, but gained us heaven. Brethren I am far advanced in times list. I must soon clear the wilderness. I am approaching that battle ground where all must fall. Pray for me and my family that we may have a gracious through bearing at the hour of death and when we reach that good land where I hope to be welcomed by my spiritual children we shall have a long day to talk over the good and ill we have seen in this life. May peace be within your palaces.

JOHN SPROTT.

THE DUTY OF WATCHFULNESS.

No individual Christian duty is more essential to a safe and prosperous Christian life than that of watchfulness. The holiest saint never outgrows the necessity of it, for there is no earthly attainment in spirituality that carries one beyond the danger-line; it is only insid-

the gates of glory that the saved need to watch no more. Though the Lord is our keeper, and none who have committed their lives to him shall ever perish, yet no divine keeping frees a Christian from the necessity of personal watchfulness. There was no word oftener on the Master's lips as he gave counsel to his followers than "Watch!" He warned them of dangers that would lurk for them in every shadow; he told them of Satan's unsleeping and most malignant enmity and activity; he spoke to them of temptation, stealthy, insidious, treacherous, disguised, and he bade them watch.

The alarm cannot be too often sounded. We are all apt to settle down in a feeling of security, fancying ourselves safe because there is no apparent danger. Yet really no times are fuller of peril than times of ease. It is in the soft, still air of a calm evening, when no rude blast is blowing, that the fatal miasma steals forth on noiseless wing, and unperceived touches robust lives with the spot of death. When danger seems most remote then is need of the keenest watchfulness. Spiritual evil does its deadliest work while men are rejoicing in supposed security.

A most sedulous watch should be kept against the first beginnings of spiritual declensions. It is the little, innocent, insignificant declinings, the mere inclinations and tendencies toward declension, that are most insidious and fullest of danger. Surely no harm can come of these slight relaxings, these trilling yieldings, these minute neglects. So men reason, and the evil begins which in due time destroys the spiritual life. No man would voluntarily open his door to a ghastly consumption, but when it comes as only a slight cold he does not mind it. No good man will let a full-grown sin into his life, but when it is only a trifling neglect, or a little omission, or but a moment's innocent indulgence, how many are deceived. A Christian man abhors the sinful act but he admits the sinful thought to his heart, and allows it to linger there as a pleasant guest, cherished and enjoyed forgetting that thoughts are sin in God's sight, and moreover, that the cherished evil feeling or emotion of to-day may grow ere long to the horrid deed of guilt and shame which will leave the fair life blackened and scathed.

Obsta principis. It is over the small beginnings that we should keep the keenest watch; it is the first encroachment of evil that we should resist. Hence it is heart-keeping that the Bible enjoins, for it is there, in the unperceived wrong