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Provincial Ateslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXII. No. 22.

HALIFAX, N. S., WEDNESDAY, JUNE 1, 1870.

Whole No. 1086.

## Religions Miscellagy.

LOOK NOT BACKWARD.

"Look not backward!" 'Tis before thee That the glorious good is set; Onward rides the bright sun o'er thee, Forward rolls the ocean yet. All great souls are true and earnest, See their beacon star ahead: And the strength for which thou yearnest Lies not among the dead.

"Look not backward!" Radiant, shining, Truth's bright sun adown thy path Warms the heart that ne'er repining, Fears not anoth the future bath God who guides the little sparrow As it falleth to the sod, Joy will give thee for to-morrow, If thy life be true to God.

"Look not backward!" Onward pressing, Mark thy path with noble deeds; Patient toil will bring thee blessing: Earnest labour forward leads. "Look not backward!" "Tis before thee That the glorious good is set: Onward rides the bright sun o'er thee, Forward rolls the ocean yet.

THE WESLEYAN MISSIONARY ANNI-VERSARY

SERMON BY THE REV. F. E. TOYNE. The Anniversary services were inaugurated

on Tuesday evening last, when

The Rev. F. E. Toyne, of Bristol, preached the Methodist New Connexion College, Shefin the new chapel at Mostyn-road, North Brix- field. There was a large attendance. The ton. The text was Acts i, 7-8; "And He following is a verbatim report of the discourse: said unto them, it is not for you to know the times or the seasons, which the Father hath put salem and in all Judea, and in Samaria, and sip Him. \* \* \* \* And when they were come of the world. unto the uttern os: parts of the earth." The into the house, they saw the young child with Mary preacher remarked that in one sense the Aposthes of our Lord have no successors. Being the official witnesses of the resurrection Christ, they were without successors; but their Two very high qualities of mind are here exwork was the Christian's, and consequently the emplified: First, an ardent desire for truth: of God. They held converse with One who direction from above. Their philosophy taught people of the Most High. overthrow of existing political powers, some ous personage, whose near approach is felt as Gentiles. Our Lord did not reprove them, but wards him, they commit themselves to its celes-

without His notice, but He was opening these

secrets of the Father's love to His children.

The wisdom of the Church flowed from the

heaven; what powers might be unchained from ly fails of its object. There was little in the beneath; what heroic souls might be raised up circumstances which determined their expedihearts should be permitted to betray Him; how long the mediatorial scheme might demand weary world should catch the first sounds of presence of royalty; but Jesus himself was the clarions of the sky announcing the Messiah's triumphant entry into a blood-bought joy they fell down and worshipped Him. What those who loved God; grace having produced

minute, and He taught further that the Most nant. High was conscious of the operation of His laws, so that not one sparrow fell to the ground enlightening power of the Holy Ghost. The

how from this dark body, and now from that, is the first of these. He is here called "the King as one or another might come between it and of the Jews," but this is little else than a deas one or another might come between it and the Sun of Righteousness. It was the end of the Sun of Righteousness. It was the end of the ministry to remove these obstacles, or when the word to Him through the set of the stars were the chosen symbols of this was all.

II.—A second suggestion of this narrative is the universality with which the Saviour, when the universality with which the Saviour than the universality with which the Saviour than the universality with which the Saviour than the universality of the Lord as from a mirror the light of truth as no other nation could be, and to them He and goodness. Men might dispute as they came first. But He came to them that through them He might in due time be made manifest to Jesus in his arms, he "blessed God and said, thought of God, but present to His mind from they might raise what objections they thought all. Some people must be chosen for the honor Lord, now lettest thou thy servant depart in fit to the forms of faith; they might assail with of his nativity, and this honour, by the detersubtle and perplexing criticism the Holy Scriptures; but they could never destroy one proof assigned to them. Theirs was his cradle, and pared before the face of all people; a light to ven to strange subterfuges to account for it, was the birthplace and Calvary was the altar of

but the presence of men leading holy lives the world's Saviour. formed after the model of Jesus Christ, and This is the natural suggestion of the scene express nis simple numanity.

It is a fact of common observation that the its guidance led them right into the presence of titule was commonly taken from the munitudes and hopes.

It is a fact of common observation that the its affact of common observation that the its guidance led them right into the presence of titule was commonly taken from the munitudes and hopes.

It is a fact of common observation that the its affact of common observation t

death and resurrection. The philosophy and poetry of the day declared that His power had their opponents must be able to elicit only one alone; but if it die it bringeth forth much spects; and as there was no restriction in the not unfamiliar to him, could boldly tell the retired into a still deeper obscurity, and ban-means of the shedding of blood. response: Christ must be the end of all their fruit

testimony. The disciples of Christ were first Christians that He expected the utmost bold-

ness in His cause. They were also bidden to go where their former life was known, and struction by one final example, a circumstance Saviour of all. branded as renegades from the ancestral faith, There was affixed to his cross an inscription which taketh away the sin of the world," were divinely appointed beforehand, which was then SERMON BY THE REV. DR. STACEY. languages of the world-in Hebrew, the lan- effect of his sacrificial death, were the words of humanity that had been attained by a course of being the Rev. J. Stacey, D. D., Principal of guage of empire and law. Moreover, this in-should draw all men unto Him. scription was placed there by the very judge "Sin," we are told, "is the transgression what our Lord himself designates its "crisis" who condemaed Him to die, and in ignorance of the law;" but sin has an essence apart from -had come to a definite term in its history

in His own power. But ye shall receive power Judea in the days of Herod the king, behold, there sent, and to ages yet unborn, that the King of the man a sinner even in cases where he does and Saviour.

accepted as the legitimate guide of Christian ception of it. Both appear in the character of that one in particular which was confessedly all prophets from the foundation of the world; beginning, that the lines of Divine Providence, life. The answer that Christ gave to their these Eastern sages. Truth it was they sought enquiry whether He would at that time restore in seeking for Jesus, and though they sought it Abraham's seed," was no mere bravery of tates from the faith that they crucify to themkingdom to Israel might be considered as somewhat blindly, as knowing but little of Him words. It meant more than that the patriarch selves the Son of God afresh, and put Him to ingly apart, yet ever in the same direction, and an answer given not to the Apostles only, but in respect to whom their inquiries were dito the whole Church in all ages. Much had rected, yet they sought it with their whole sprang. It meant, in the comprehensive invenbeen said about the earthly conception of the heart. Religion and science, as these were tory of their distinctions and privileges given rupt disposition of the heart, which may have mony with this view, if not in proof of it, that beavenly kingdom which the Apostles enter- then understood, had been the pursuit of their by St. Paul, that they were "Israelites," and as many outward forms of manifestation as there the idea of redemption, and the feeling after a tained, but he had little sympathy with the im- lives, and their proficiency to teach was probaplied censure. For a long period their path bly as great as was possible to any of their glory, and the giving of the had been lighted with a perpetual blaze of mira-countrymen. But with still unsatisfied desire law, and the service of God, and the promises." esense, is always found to be enmity against have found utterance in what have been des-

cle, act after act of their life became visible in they longed for more, especially for other founthe light of prophecy as a portion of a vast dratains and for larger draughts. But whither the nations, set apart and circled round by a

Now this is "the sin of the world" which lour's advent. The Jews, no doubt, in their

out among them in an awful and mysterious heavens, therefore, they address their anxieties to inquire why any people should be chosen at and emphasis of a comprehensive and absolute manner. Already they began to have an and hopes. At length the wished for sign apall: and this again, is but to demand why the unity. The sin is one, whatever its diversities might become faint, but they would continue to idea that some work of superhuman require- pears. Out of the serene depths of their East- purpose of God in the redemption and renova- of form and aspect, and this one sin is atoned be heard. When the form of the promise was ments was imposed upon them, and that in ern skies a strange phenomenon comes into ton of humanity should move in one course ra- for. An atonement for sin universally is of some unknown way their beloved Master was view, a miracle of light, which may well be to ther than in another. The reason may be hid-course an atonement for all sins in particular, about to inaugurate a new kingdom. They them as a messenger from God. Connecting den from us, though a satisfactory explanation and so consequently for all sinners. Restriction were lost, other memorials would take their would have been more than men had they not this with what they have heard of a coming Re- might, doubtless be found, where it necessary in such a case is plainly inconceivable, save in place, even though they became, as in many expected some convulsion of nature, some deemer, or at least of some great and mysteri- now to seek for one. But it is sufficient here to actual result; and this depends on other conrestoration to a visible pre-eminence over the a kind of universal gravitation of men's minds to-He answered their questions in an unexpected tial guidance, journeying from their own land to by immediate impression on the whole, but by otherwise it can no more avail to individual salmanner. In that answer were three plain divi- Jerusalem, and thence to Bethlehem, where find- the agency of single individuals and single na- vatian than water untasted can avail to quench supply. Every great necessity of our nature sions of thought: first, a declaration that the ing the newly-born King of the Jews, they bow tions whom he chooses for the purpose, making one's thirst, or medicine untaken to heal one's Church was intended to be ignorant of the before Him in lowly adoration, and honor Him them, if not the depositaries of his counsels, disease. But the sacrifice itself admits of no

work of the Church. Christians were design- realized by this visit, and with what increase qualifications for some special work in connections therefore is He the Saviour of all men, especial work in connections. edly left in ignorance with regard to the future. of wisdom they turned to their own country we of wisdom they turned to their own country we of providence, but in a God of grace. All which truth, in almost every department, is tion the Messianic people, and to them it was avenger of a broken law. He admitted that en? The secret of the Lord is with them that calls it, restrictive in its obligations, was re-Christ taught the care of God for things most tear Him, and He will show them his cove-

> nation could directly share. the Epiphany, or Manifestation of Christ to the Gentiles, to this I propose specially to call
>
> But in Christ this restriction ceased, and the spoils He would else accumulate from the construction that the spoil Gentiles, to this I propose specially to call propose specially to call add in a sport of the sp vid's Lord, and Lord of all. The theocracy of many crowns, or from the living jewels thereof, Abraham was to include all, to the end of time, shall adoringly acknowledge Him as Lord of have seen thy salvation, which thou hast pre-

that He had given. It was the work of the and direction even miraculously given. What, have existed for the designation, there would test and best for His mission. The world was lighten every man that cometh into the world." but always the choicest and the best. Holy Ghost to take of the things that belonged then, does their coming denote, what do all the have been neither point nor propriety in it, then ready for its Redeemer; and though tew The Greek mind expressed its inward craving times, however, especially in the infancy of to Him, and to reveal them to us. It was the circumstances of it fairly point to and symbo- had there been no positive differentia, no essen- had learnt to pronounce His name, yet many, for a Redeemer differently, and still more induty of the Church to take of the things of the lise, but that He who was born King of the tial ground of distinction between Him and in a real sense, were waiting for Him. This is structively. The deep spiritual necessity which selves: as when a single individual of heroid Spirit and reveal them to the world. The bea- Jews was born also Lord of the Gentiles? other men. It implies and virtually affirms his evident, as on other grounds, so from the eag- lay at the root of this craving, at least in the virtue would surrender his own life to save his con fire had been kindled, and the Church was

A companion picture to this, suggesting and assumption of human nature, and therefore his erness with which Christianity was soon rethe pillar upon which it was held up above the illustrating much the same thing, is the visit having a nature that is more than human. But ceived, and the rapidity with which it everyheads of a darkened and perishing world. The paid to our Lord by certain Greeks, who sought it also implies and virtually affirms his equal re- where spread. It struck its roots deep at once separation from Gosl. This was, in effect, the ed from the whole, and these the noblest and Apostles in their official capacity had to testify an interview with him through the medium of lationship to all who possess that nature. He in soil made rich by the dead vegetation of past consciousness of sin, for sin is that which cuts the dearest, and were made to stand in sacrifice. an interview with him through the medium of the resurrection of our Lord and to His disciples. Jesus himself seems to have seen is not ashamed to call them brethren. He is of centuries, and, in a comparatively short period, the soul off from divine intercourse, and leaves for the rest; or as, sadder still, when the helpexaltation at the right hand of the Father. In this disciples. Jesus himself seems to have seen is not assamed to can them breaked. It less offspring of a wretched father, made cruel in this visit something of the nature of a symbol the race, and belongs to the race. He was not Christians had a similar work. They had to and a prophecy. It carried his thought for- a singular, individual man, but the Man; not and the bought thereof were like the goodly drove man at first among the thickets of the by the very intensity of his religious though bear witness to their protound convictions of ward to his own death, then near at hand, and the Man only, but the Son of Man, that is of cedars. So extraordinary was its growth that, the truth of the histories of Christ's life and led Him to contemplate this event as a mighty humanity in its whole extent.

Ward to his own death, then near at hand, and led Him to contemplate this event as a mighty humanity in its whole extent.

There is an obspiritual force that should draw the whole world vious correspondence and equivalency in the been summoned to his rest, Celsus, the first And its tendency always is not only to perper whom he believed himself to have offended. to himself. "The hour is come that the Son two designations, the Son of God and Son of and an extremely bitter writer against Christiwaned, and that His influence over men had of Man should be crucified," were the profoundly significant words with which He greeted guide to the interpretation of the other. Christ its prevalence, and could find one only, in the img destruction from the presence of the Lord, was in the essence of the rite. Life was given vince the world of the untruthfulness of this the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of these strangers into his presence. In the entrance of the entrance o assertion; they must be witnesses for Christ, verily, verily, I say unto you, Except a corn tatively, both in nature and in office. He was

sent to his murderers, as if not only to show that His morey forgage every sin but to took that the prince of this world be cast out. And out being related to the whole, nor represent their palaces, their senate, their forum, were their forum, were their palaces, their senate, their forum, were their forum, were their forum the palaces, their senate, their forum their palaces, their senate, their se that His mercy forgave every sin, but to teach I, if I be lifted up from the earth, will draw all one without representing humanity. If be- all filled with Christians. cause he was the Son of Man he is the Saviour | St. Paul calls the time of our Lord's advent And then, as if to complete the symbolic in- of any, for the like reason He is assuredly the "the due time," and still more suggestively.

> occurred at his crucifixion which infidelity could This universality applies also to his redeem- and "fulness" have, doubtless, reference in proclaiming Him the true Messiah, and, there- the words with which the Baptist greeted Jesus completed; but we should miss much of their fore, the promised Redeemer, not in one lan- when first he saw Him. And complementary deeper meaning if we did not also apply them guage only, but in all the great representative to these, describing the other and simply moral to a moral result—to a certain condition of guage of revelation and religion; in Greek, the Jesus himself already quoted, in which He providential dealing with our race, in which language of culture and art; in Latin, the lan- speaks of his cross as a magnetic centre that both Jews and Gentiles were alike, though not

of the far-searching significance of his own act. any formal act, just as there may be a general which broadly marked off the past from the Constrained it may be, by an influence he could disorder of the whole system without visible present and the future, and which constituted not resist, he became the preacher of a truth in eruption in any particular place. It is this in fact the utmost point of preparation for the "Now when Jesus was born in Betblehem of which he did not believe, announcing to all pre- which makes the act sinful, and which makes appearance of Him who was to be its Prince the Jews had become the sovereign and saviour not act at all. There is in fact a dread possibility of our sharing the guilt of a transaction people in this preparatory work is sufficiently Until Christ restriction was the characteris- in which we have taken no immediate or con- clear, because a matter of distinct revelation tic of all existing religions. Of these conceived scious part. We may be actuated by precisely How other portions not accomplished by then by human intelligence or supported by human the same spirit as those by whom the deed is were distributed among the nations, it would authority, it could not well be otherwise, seeing done, and lack only the opportunity of partici- beguile us too far from our immediate purpose that man was incompetent, by the lack of every pating in the deed itself. It was on this printo inquire. But it can hardly admit of querical transfer of the lack of every pating in the deed itself. needed qualification, to originate a religion that ciple that our Lord charged the Jews of his day tion that in the government of our world the should be universal. But this was true also of with the murder of Abel and Zacharias, and of race has been viewed as one from the very

ma arranged by the counsel and foreknowledge must they turn for these? They needed some special Providence which made them the peculiar Christ as "the Lamb of God" hath taken away. The Baptist, you will observe, does not promise of their Messiah. The promise, as had risen from the dead, and who went in and them to look to the heavens for a sign. To the Why they were chosen to this thonor is only pluralise the term, but gives to it the breadth older than the Jews and belonging to the race. observe that, as a matter of fact it belongs to ditions than simply the efficiency of the Saviour's The promise appealed to a universal want, and country, nay, on many ages and countries, not when known thankfully and trustfully accepted, mise had been long obliterated. This want yet the instruments of his will, endowing them, limitation. The soul of Christ was made an impulsively and blindly. And this greatest of

What peculiar junctures of providence might are not informed; but the spirit which animatarise; what influences might be sent down from ed them throughout was one which seldom wholes. So it belongs to his method to reach great the birth-right of every single Individual, both men to long and look for a deliverance which crises and new epochs, not by vast leaps and near and afar off. He is born to it as surely they could not work out for themselves, and so sudden transitions, but by preliminary training as he is born to the sin which occasions the for a Deliverer greater and mightier than they to dare great things for Christ, or what craven to ocasions, but they and slow advances, preparing the race, or some tion to satisfy a purely critical reason, but they and slow advances, preparing the race, or some need of it. It belongs to him by purchase, by How much they were assisted in this by secret tion to satisfy a purely critical reason, but they find sufficient in them to warrant and engage representative portion of it, when the shadow covenant, by exceeding great and rich promifind sufficient in them to warrant and engage their faith. In the house of Joseph and Mary on the dial shall mark the appointed hour, to ses: and hence to withhold it, or to withhold individuals at particular times it would be imfor its completion, and when the ear of the faith. In the house of Joseph and Mary their faith. In the house of Joseph and Mary for its completion, and when the ear of the there was absolutely nothing to indicate the enter on a fresh career, or to pursue with action with the means to it, when these are in our power. celerated motion the same career, without shock is to wrong him of his share in the common ground of belief that such assistance would not presence of royalty; but Jesus nimsell was or violent change of any klnd. there, and though a child, in simple wonder and or vibration, or violent change of any klnd. Now, it was on this principle that the descendconstitutes his dearest and most needed posses- the Old Testament there is at least one instance world—were things designedly hid from the was this but that teachableness of disposition.

They were constituted by divine elecworld—were things designedly hid from the Church. Their primary trust was not in a God Combined with reverence and trust, before the Navigarie records and to them it was of providence, but in a God of grace. All which truth, in almost every department, is given, through the long centuries leading up to things worked together for good, but only for ever most willing to unveil herself? What was given through the long centuries leading up to which cannot but re-act upon our own religious where the way of the control of ever most willing to unveil berself? What was it but that very spirit of childhood which the Sawose who loved God; grace naving produced it but that very spirit of childhood which the Salver, providence was on their side; but let sin viour himself afterwards specified as the key Lord, to make straight in the desert a highway those generous sympathies and charities, in the wire, previdence was on their side; but let sin viour himself afterwards specified as the key toutinue, and providence would prove the that should unlock to us the kingdom of heavnation under a sovereign dispensation of mercy, the blessed Jesus himself by limiting the em-

which Simeon, a little before, had joyously exwhich Simeon, a little before, had joyously exther consciously or unconsciously, was anticipathe sign gradually took the place of the thing and so can procure nothing of grace and goodted and desired. Redemption was no after-signified. The stars themselves became the the beginning. The coming of Christ was not of simply beholding God in them, he was led a single unrelated event, nor an event connect- to seek instruction from them. At some such only in its borrowed and secondary meaning: by means of a clearer revelation and under ed with the history of a single people only, but stage of religious culture as this were the wise its first and most essential idea is that of rehigher sanctions. This alone would, in a certain the stage of religious culture as this were the wise its first and most essential idea is that of rehigher sanctions. tures; but they could never destroy one proof of the truth of Christianity. They were driven to strange subterfuces to account for it.

Theirs was his cradic, and pared before the face of all people; a light to one bound up with the history of all people; and the glory of the people it is also a revelation of additional truth, and of the strange subterfuces to account for it. and progress of the race. A single people, it in their studies found at length the Saviour disturbance of the relations subsisting between truth of which man feels the need as much as of The universal monarchy of Christ is groundis true, were set apart by a special Divine conwhom they had looked and longed for. God
whom they had looked and longed for the old. Nay, it is the old which gives him to ed on the universality of his personal relation to secration to prepare the way of the Lord, but met them on their ground. He condescended his destiny, and is a means, or thought to be a feel his want of the new, while the new, as soon This is the natural suggestion of the section of the section of the condescended to their weakness and even to their ground. He condescended to their weakness and even to their error, as in the former is implied in the very name, or thought to their weakness and even to their error, as in the former is implied in the very name, or thought to their weakness and even to their error, as in the former is implied in the very name, or thought to their weakness and even to their error, as in the former is implied in the very name, or thought to their weakness and even to their error, as in the former is implied in the very name, or thought to their weakness and even to their error, as in the former is implied in the very name, or thought to their weakness and even to their error, as in the feel his want of the new, while the new, as soon to their error, as in the preparation, though eminently theirs, was apprehended, is found to be the necessary not their even, were not Jews, and is a means, or thought to be a supprehended, is found to be the news, while the new, while the new as soon to their weakness and even to their weakness. The former is implied in the very neght to their weakness and even to their weakness and eve

"the fullness of time." The terms "due had to prove their credentials amongst exaspehad to prove their credentials amongst example to the credential to the

The distinguishing part taken by the chosen cribed as unconscious prophecies of the Savwould originally be slow to die out. Its echoes the Church; and lastly, a designation of the How far their expectations and hopes were even without their knowing it, with means and offering for sin, for sin wherever it exists, and all necessities would be sure to do the same with the conscionsness of inward impotence the burden of present miseries, with the fear of

> selfish indifference to his deepest necessities, than one in which it was given to men of n This hope of redemption would expres itself differently by different people, and in a nearest to the measure of the stature of the fulness of Christ. It is yet more: it is to wrong vearning for light, as a redemption from darkin whose institutions and privileges no other pire He would otherwise gain over the souls ness. These terms were with them represent-He has redeemed, by lessening the number of ative of good and evil, which were eternally at David was henceforth to be recognized as Dadarkness of this world, and by taking from the the chosen people was to expand, and did ex- with which his head shall finally be encircled therefore for help from above. He looked, in pand into the kingdom of God, and the seed of when the whole universe of saints and angels fact, to Him who was the Light to overcome

object of man's reverent attention, and instead ness from the other. the Church: "Ye shall be my witleases." Jesus himself was the faithful and
the witness. It was his testimony which had
ealightened the world as to God, its own state,

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It is a fact of common observat

one case, so there was none in the other. He Emperor and his people that their cities, their ished from Eden, would have wandered yet Now we can hardly fail to see in this a real Now is the judgment of this world: now cannot be related to one part of the race withphrase significantly has it, the Word of the could not have been one of cruelty and lust, Lord God, sought him out. This coming to nor one of fanaticism and folly merely. Out him was in truth hi redemption, and the re- of such a root it was impossible for it to have demption therefore of all who were subsequently sprung, or, if sprung, to have continued to live to be born of him. It was this especially, be- and spread. We miss its deepest meaning should mediate between the two, of Him in ration of our own faith which it supplies, by

> Now it was the object of this promise after but also for the sins of the whole world. I which the Greeks seem in various ways to have avails nothing to say that the heathen never telt; and not only they, but all who were heard of Christ. They wanted that which He brought under the influence of their literature was appointed to give, and in seeking for it and religion. If anything is plain from their themselves, however mistakenly and blindly. history, it is that there was a desire, never per- became witnesses for Him without their know haps distinctly articulate, yet always struggling ing it. It avails as little to say that their sacriinto some sort of expression, for immediate ces were without authority and without virtue communion with God through the medium of a and were at the best but sad exhibitions o Divine incarnation. The readiness to believe human weakness and degradation. They were in the possibility of such a communion, and sacrifices nevertheless, and were offered in the en to seize the faintest hope of it, is well ex- belief that they possessed the requisite effi emplified in the case of the people at Lystra, who when they had heard Paul and Barnabas, them. They were hence figures of the true, and seen the miracles which they wrought, cried blurred and blemished no doubt most deeply aloud, "The gods are come down to us in the but still figures. They declared as certainly a likeness of men. However the idea originated did the sacrifices under the law that "without -whether it was the suggestion of their own shedding of blood is no remission," and de piritual need operating naturally through the clared as certainly, and by the like means—by fertility of a highly poetic imagination, or a lingering echo, borne along the ages and repeated by successive generations, of the words the need of some other sacrifice which, by its of mercy first dropt into the cup of man's bitterness when he was about to be driven from remission possible once for all. They thus had nexing divinity to humanity, with the distinctive the heathen knew. They looked towards Cav prerogatives of each combining in the same alry, and spoke, though with no conscious artierson, is not now and then only, but even comonly met with in all the main elements of the great Oblation to be there presented; and so intellectual and religious life of the Greeks. testified of Him who was to be both priest and This is true of their poetry, their philosophy, their art, pre-eminently of their sculpture, in whose marvellous and matchless workmanship to be, "the Desire of all nations." the highest genius sought to body forth the no- III .-- A third suggestion of this narrative is blest of divine attributes to the noblest of human the universality which with Christ shall ultiforms. It is true separately of the very grandest mately be received and acknowledged. First, creations of their many-sided mythology, in of all, let us hear the testimony of Scripture on which indeed we find assigned to some of their this point. "It is a light thing that thou livinities functions, such as instructor, healer, shouldst be my servant to raise up the tribes of

was a looking forward to Him, albeit dimly and engaged to achieve for himself the Spirit Him heaven should again come down to earth, given Him a name which is above every name; and man be restored to fellowship with God. that at the name of Jesus every knee should afford, perhaps, the best illustration of our po- and things under the earth and that every the difficulties of the case so well as that which purpose of God as revealed in the three personascribes it to God. But its antiquity and alities of His glorious essence. universality cannot be disputed, since, in all nations from the earliest times, among all peoples, the farthest removed from each other, whether in actual distance or by difference of civilization, the rite has been found to exist. This fact cannot be satisfactorily explained except on the supposition that sacrifice has some Divine Being may have originally ordained it, and his word as a secret message may have acompanied mankind whithersoever they went,

critice is worthy of the name that does not in as the stars were the chosen symbols of His propitiatory, a sacrifice of thanksgiving or of now fulfilled. Go therefore, and gather the naatonement: but unless it contain something of tions into my kingdom, and fear not the result, majestic brightness and benignity, He looked value to the offerer, it cannot be deemed of value to the offerer it cannot be deemed of value to the offerer.

and however they might be cross-examined, of wheat fall into the ground and die, it abideth the Son of Man also in precisely similar re-

whom the lost privilege of divine intercourse suggesting for it a ground in the natural should be restored-in whom man should again instincts of humanity, unless we connect it with be united to God, because in Him God had con- Him who was to be, and afterwards became the propitiation for our sins, and not for ours only

their multitude and variety—their own inherent weakness and unprofitableness; and so declared

leliverer, and judge, which belong really and Jacob, and to restore the preserved of Israel. efficiently only to the Son of God. Donbtless, I will also give thee a light to the Gentiles that here was much of error and much of evil in all thou mayst be my salvation to the end of the his. Their mythology as but mythology at earth." These are the words of the Eternal the best, and in process of time became so cor- Father; and what He thus promises to His Son rupt as to be often the vehicle of the most de- the Son engages to achieve for Himself. On grading passion and lust. This however hinders the occasion of certain Greeks pressing for an not but that there was truth at the bottom, some interview with Him, we have seen the horizon preserving salt in virtue of which the mass of of His redeeming work expanded on His view heathen fiction did not wholly rot and die. to its vastest circumference, and His spirit rose There was at least the confession of a real want, and kindled into the far-reaching prophecy. together with a vain endeavor to meet it, and "And I, if I be lifted up from the earth, will with these, or rather because of these, there draw all men unto me." What the Son thus inconsciously, in whom the want should be com- expressly assured for Him, when He declared pletely and abundantly supplied, because in that the Father had "highly exalted Him and But the existence and prevalence of sacrifice bow, of things in heaven, and things in earth, sition. The origin of this institution may be tongue should confess that Jesus Christ is Lord open to dispute, though no theory seems to meet to the glory of God the Father." Such is the

As soon as His gospel was ready for universal acceptance, Christ commissioned His disciples to give it universal publication. "Go and teach all nations" was His sovereign command. "All power is given unto me in heaven and earth," was the ground on which His Royal mandate was based. "Lo, I am with you positive ground in human nature itself. The alway, even unto the end of the world," was the assurance by which He pledged for them not only personal succour, but final success. There is something sublimely Imperial in these even after all recollection of its being his had utterances; there is something rather divinely died out: but, unless there had been a deep and majestic. The words are those of a Conimperative necessity in their moral condition, queror, and those of a King. Christ speaks to which it was thought in some way to respond, as knowing that the world is his already There is in his tone the consciousness of universal proprietorship, and the sure anticipation of universal possession. "The world is mine, He seems to say, the ancient decree, I will give clude the surrender of that which is dear and thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, is with you alway, even unto the end. The Gospel which the disciples were thus

commissioned to disseminate contains in itself the reason and pledge of its universal diffusion. Christianity, Butler tells us, is a republication of the religion of nature, but a republication