

Lot was saved, with the loss of his staff, or as the thief on the cross was saved without rewardable works, and notwithstanding of their hay and stubble building having merited destruction.

Some of this class of builders who, for obvious reasons, cannot relish this view of the passage, have alleged that it refers to building true or false doctrine or good or bad works on the sure foundation. But it is of building a church that Paul here speaks, for he begins the discussion by saying, "ye are God's building," verse 9; and towards the conclusion, he says, "the temple of God is holy, which temple ye are," v. 17.

Others have endeavoured to quiet their consciences in this work of corruption, by alleging that they stand exonerated by warning their people of the guilt and danger of unworthily communicating. Now Eli tried this plan long ago, but did not succeed in it. He warned his sons of the guilt and danger of their conduct: and this seems to have pleased himself, but it did not please God, for he complained of him to Samuel, that "his sons made themselves vile, and he restrained them not:" and for this iniquity, he and his house were visited with terrible things in righteousness, see 1 Sam. ii. iii. iv. Now what will be the probable effect of warning without restraining. A minister tells his people, that "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," but "he restraineth them not." Many are allowed to eat and drink, who are known to be in a natural condition, and therefore incapable of discerning the Lord's body or any of the things of the Spirit of God. And this is very like as if a Physician should hold out a phial of poison to his patient, warning him faithfully that death would be the consequence of drinking it, and yet assist him in drinking it. Now, what effect is this likely to produce on a mind having any capacity or concern to think of it? He must conclude either that this man has no care for his soul—that he is just as willing that he should die as live, or that he does not believe one word of all the strong things he has said about the guilt and danger of eating and drinking unworthily. It is vain to talk about preparation for the Lord's supper, without discipline. The scripture plan is, "Purge out therefore the old leaven, that ye may be a new lump, even as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with the old leaven of malice and wickedness: but with the unleavened bread of sincerity and truth," 1 Cor. v. 7, 8. It is impossible to keep this feast in faith, without mutual confidence as to godly sincerity, and truth, and brotherly love. Hence it is commanded, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift," Mat. v. 23, 24. A whole week, a whole month of preaching-days will avail nothing without purging out the old leaven. Nor will the most learned arguments justify the most respectable clergyman in this work of corruption. He may reason, and labour, and prosper, and gain, in his own way, but in the end, "he shall suffer loss," and be in danger of losing his own soul also, except he repent.

FACTS FROM THE MORNING STAR.

PASTORAL DUTY.—The Christian Witness, in an article on "parochial labor," says: "The people require good sermons. Some persons are unwise enough to ask for great sermons—and some preachers are unwise enough to attempt to gratify these wishes. The call is for sermons which contain thought, which

abound with instruction, and give evidence of attentive study and careful labor—these are what is demanded, and what an educated ministry must supply. Ministers, like other teachers, must keep up with their classes."

A PERTINENT REPLY.—A clergyman once traveling in a stage-coach, was asked by one of the passengers if he thought that pious heathens would go to heaven. "Sir," answered the clergyman, "I am not appointed judge of the world, and consequently cannot tell; but if ever you get to heaven, you shall find them there, or a good reason why they are not."

SCRIPTURES IN FRANCE.—An admirable religious work is going on in the camp of Boulogne. The Bible Society has appointed an old soldier there as a colporter, who sells Bibles and Testaments for small sums. He mentions having already sold 9,000 copies of the Scriptures, and 30,000 Tracts.

LONDON CITY MISSION SOCIETY.—This is the largest Society of the kind in the world. It employed last year no less than 297 missionaries, who were constantly engaged in domiciliary visitation. The number of visits they made during the year was 1,240,318, and they distributed 1,766,121 religious tracts. In their visits they read the Scriptures on 379,687 occasions; they held 20,417 social religious meetings; they induced 2,317 adults to attend public worship, and 6,783 children to attend Sunday schools.

INTERESTING RELIC.—The church and the doors of the church upon which Luther hung up his 95 propositions against the church of Romé, are still in existence. The altar has been removed, and the pulpit from which Luther often preached is erected in its place. The bodies of Luther and Melancthon are buried within the church.

HOPE FOR SPAIN.—In the recent revolution in Spain, the popular feeling took a direction against the Jesuits. The first act of the junta of Public Safety at Valladolid, was the expulsion of the Jesuits from that province. There are also calls for the suppression of all other religious houses, which characterized as "foci of conspiracy against the national liberties."

The oldest preacher in the world is Rev. George Fletcher, of London, who is 107 years of age the present month.

WORTHY OF PRAISE.—A gentleman of Hartford, Conn., has erected a fine brick building, containing twelve comfortable tenements, which he calls the "Home for Widows," it being intended for the accommodation of poor women of that class, he merely requiring of each tenant the nominal sum of \$10 a year, to pay repairs, insurance, and taxes.

BAPTISTS.—There were in the United States in 1853, 10,131 Calvinistic Baptist churches, 6,475 ministers, and 808,754 members. There are also 5,800 Anti-mission Baptists, 51,775 Free-will Baptists, 2,189 General, 5,351 Seventh day, 8,000 Tunkers, 13,500 Church of God, and 225,000 Reformers.

So idle are dull readers, and so industrious are dull authors, that puffed nonsense bids fair to blow unpuffed sense wholly out of the field.—[Colton.

So THEY Go.—Three hundred and twenty-six Revolutionary pensioners died during the past year. The number now on the pension roll is one thousand and sixty.

Ten thousand human beings were killed or maimed during two hours' fighting at Alma.