

Times.

"Good times, and bad times, and all times, pass over"
Than cheerily bend to the oar
Through depth and through shallow, through calm
and through tempest.

Weighty Words for Ministers.

The address of Prof. Evans, delivered to the graduates of Lane Seminary a few weeks since, is so forcible and impressive, that it will well repay the reader for a careful perusal.

In no calling or position is the obligation to be what a man seems or professes to be more imperative than in the Christian ministry.

"Water, water everywhere,
And not a drop to drink"

It is only as we substantiate it in our inmost experience, only as we convert it into the very marrow and life blood of the soul, that it will be through us the power of God unto salvation.

man of mere external activity, but a man of inward culture, a student, as we have seen; a man of thought, one whose preaching shall be neither a doctrinal refrigerator, nor a sensational rocket, but theology on fire—thought with a soul in it.

Never was the call louder to the Church, and to the ministry, "Be not conformed to this world." Never was the need greater that Christian ministers should hold up the divine standard of holiness, not only in doctrine, but in life, being themselves examples of purity, sobriety, spirituality, and consecration.

Mr. Spurgeon's Conversion

In the course of a sermon preached at Rochdale a few days since, Mr. Spurgeon said he would never forget the period of his conversion. From place to place he went, hoping to find peace.

A Feeling Faith.

But of a feeling faith, it is written "They shall be all taught of God." (John iv. 45) That is, God shall write it in their hearts, with His Holy Spirit. And Paul also testified, "His Spirit beareth record unto our spirit, that we are the sons of God."

The Blood of Sprinkling.

Throughout the Bible, blood represents life. A misapprehension here has led to much misconception of the atonement. God says, "I will even set my face against that soul that eateth blood, and will cut him off from among his people; for the soul of the flesh is in the blood, and I have given it to you upon the altar to atone for your souls, for the blood atones through the soul."

Blood, then, signifies life; blood shed in sacrifice, signifies life surrendered in a sinner's place as atonement for sin, and only so far, death; blood sprinkled signifies bestowment of life in virtue of atonement.

The reader will easily make the application to Christ. He dies, His blood is shed. This completes His self-surrender in behalf of the sinner. Standing in the sinner's place, His life is burdened with the sinner's guilt and defilement.

Blood shed, as regards God and His laws, results in expiation of sin; as regards the sinner, results in his justification. Blood sprinkled, as regards the sinner, results in sanctification; and as regards God, in consecration.

The force of the argument in Heb. 12: 14-24, is now apparent. Be holy, for you partake of Christ's holy, divine resurrection life, and as united to Him, are consecrated to God.

Here is a grand and inspiring thought: believers are come to the sprinkled blood; to a participation in Christ's divine life. The infinite ocean of his purity, love and power, by great tidal waves, ebbs and flows into our imperfect, weak and sinful lives.

This life of Jesus reaches its highest development in entire consecration to God and self-sacrificing service for men. His mediatorial greatness is secured through self-denying service; He is chief because he came not to be ministered unto, but to minister; and to "give his life as a ransom for many."

Attention in Prayer.

A pious Jew, while on a journey, perceived that the hour of the evening prayer had arrived. He stopped, and prayed to God. Lost in his meditation, his heart lifted heavenwards, he did not reply to a nobleman who, passing that way, stood still and saluted him.

A man who will be much missed in India is Sir W. Muir, who has retired from the government of the Northwest Provinces. The Christian as well as the material progress of India concerned him deeply.

High Church and Low Church: Their Especial Differences.

High Church glorifies man—the Priest, the Ecclesiastical polity, the body corporate, especially of clerics. Low Church exalts Christ our only Priest, and cares nothing for hierarchs or sacerdotalism, but chiefly regards individual religion equally in ministers and laymen.

High Church believes in Apostolic succession, ordinations, consecrations, ceremonies, seasons, and superstitions generally. Low Church considers these, in a great measure, mythical and delusive, limiting them to the reasonable idea of "decently and in order."

High Church exaggerates and multiplies the Sacraments, calling them "mysteries," and regarding them absolutely, bows to bread and wine as present Deity in flesh and blood, created by the Priest, worshipping it accordingly. Low Church has only two Sacraments, not seven; observe them as rights and ordinances, using them with fair reverence; and believes rather in the real absence than the presence of Christ in the elements only as emblems.

High Church abounds in perfunctory repetitions of intoned services, and goes on grinding out the same formal prayers with the mechanical iteration of a Tibetan Lama. Low Church is systematically more chary as to stated public devotions; whilst habitually given to earnest spiritual communion with God, disliking and abjuring too many formulated utterances.

High Church indulges in sacred histrionics of all sorts, as processions, choristers, flowers, incense, banners, vestments, postures—all set to music and made the most of as to picturesque effect; going as near the "Roman use" as possible. Low Church denounces all these as utterly carnal and unspiritual, avoids every approach towards Rome (considered as Antichrist and not the erring sister), and despises as worse than pagan all kinds of Ritualistic millinery and priestcraft theatricals.

High Church professes to scorn the laity, turning its back upon the congregation continually; whilst it works upon weak consciences to drain from the insulted people perpetual offertories and individual confessions. Low Church claims to be genial and sympathetic, obtrudes the money-bag as little as it can help, denounces the Confessional, and sends its flock straight to the Throne of Grace.

High Church is zealously given to the proselyting of us back to Rome, through so-called priests with their so-called sacrifices; is at present a fashionable folly of the rich; but little dreams how much it is abhorred by the honest heart of middle class and working England, which is essentially Protestant, and not Catholic. Low Church wins souls from the Papal Babel, through pastors feeding us by Bible teaching, and is (where capably and earnestly exhibited) the really popular form of religion, and the power of God unto salvation.

In fine, High Church is priestly, patristic, formal, ceremonial, sacramental; given to Lent, retreats, fasting, and feasting, and all manner of outward observances and overt acts; thereby hardening consciences, pampering lay self-righteousness, and corrupting the clergy through ambition and presumption; whereas Low Church is Scriptural, spiritual, pious, humble; making faith, graces, gifts, and goldness, everything in Christ, and ceremonial and services as nearly nothing as possible.—Martin F. Tupper, in the Rock.

Family Religion.

The family lies at the foundation of both church and state. If family religion thrive, there will be prosperity in the church and permanent reformation in the nation. Family religion consists in three things: family devotion, family government, and family instruction.

1st. In the personal piety of the head of the household, the husband, wife, or the surviving head, if a breach has been made. This is essential. It even the forms of devotion are observed, there must be piety in the head. If the father have no real care for his own soul, he will not be anxious about the souls of his family.

2nd. A religious profession. Secret devotion is first in the list of religious duties "Enter into thy closet." Every family and every member of the family should have a place for secret devotion. Experience teaches that our greatest advance in the Christian life is by the exercises of the closet. If we are negligent or formal here, we will be feeble in all other duties.

Lord." He was a public man, a man laden with national care and responsibility, yet his highest honour is to avoid the Lord to be his God, and before all the people he professes that he is as much under obligation to perform family duties as the humblest in the nation.

The daily performance of family worship. This is the great family ordinance. The father assembles by household morning and evening to worship God, all united in singing the praises of the God of Israel, their own God, in the sweet songs of inspiration, all united in reading His word, that they may receive wisdom, comfort, direction and strength for every duty and trial; and encouraged to draw near to God, the father, as the mouth of the household, confesses family sins, makes thankful acknowledgment of blessings received, rolls his burden of family sins on Him who is the Lord of prayer, and earnestly pleads for new covenant mercies, which they need. This is the crowning excellency of family devotion. It has been highly esteemed and honoured by the godly in all generations.

The Heathen.

"Am I my brother's keeper?" This has a most important bearing on the relation which the Christian world sustains to the heathen. It is a solemn truth, though much ignored by the Christian world, that they are responsible to a very large extent, and will be held so in God's sight for their heathen brother's keeping.

God has given some the Gospel, highly exalted them in point of religious knowledge and religious privileges, has commanded them to communicate that knowledge to others, to preach the Gospel to every creature, has entrusted them with abundant means for carrying out that command, and He will hold them accountable for the manner in which that solemn trust is discharged.

It is no use for professing Christians to seek to deny their responsibility in this matter. The Church of Christ has both the man and the means for sending the Gospel to every creature under heaven, and has had them for years, but she has failed, utterly failed, to come up to the full measure of her ability or her duty in this respect. The few men who have been sent forth, or the small amounts of money that have been collected for the cause of missions in past years, have been utterly inadequate either to the necessities or the requirements of the case.

The Soul's True Sun.

Were the sun to be blotted out of the heavens, every leaf and flower would wither; life would cease. Without sunshine, earth would be a desert.

Jehovah is the Sun of the soul. Without his beams all is not merely darkness, but death. His love is the sunshine that gladdens and revives us. Where that love is shed down, all is peace; where that love is withheld all is sadness, and terror and gloom. Life is not life when this love is hidden. In his favor is life. The favor of others may cheer us for an hour, and make us as bright as the sun, but it leaves the soul as heavy and dark as before. It does not comfort, it does not quicken, it does not heal or refresh. Only of God's love can it be said that it is life.

Yes, it contains life for us, the true life of the soul, and he who finds this favor, finds life; the possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of his grace; and he who simply receives that gospel is and he who puts in possession of the divine favor, the whole free love of God which is Christ Jesus our Lord. Hence the apostle says, "We have known and believed the love that God hath to us" (1 John iv. 10).

Mortal life is no creation of moral phenomena. The words that are truly vital for good or evil are only those which, as Fisher says, "The tongue draws up from the bottom of the Well."