

*Eternity!!* Weigh this word well, and consider what a distance there is between God and thy soul. Thou art a sinner by nature, a sinner by practice, guilty, justly condemned by the holy law of the Eternal, and lost for ever, unless Jesus deliver thee from the hell whither thou deservest, by giving thee faith in His precious blood and in His salvation. Hast thou believed in Him as thy Saviour? Does His Holy Spirit dwell in thee? Hast thou redemption through His blood, that is, the forgiveness of thy sins? Has he clothed thee with the robe of His righteousness? Does His Spirit bear witness with thy spirit that thou art a child of God? Hast thou peace with Him, and dost thou rejoice in the hope of His glory which shall be manifested at the last day? If it is not so with thee, pray to God in the name of His Son, cry to Jesus with thy heart. It is still the day of grace. The Lord is willing to receive thee; He waits to do so, and He is always able to save to the uttermost all those who come to God by Him. He has created thee, He has shed His blood on the cross for thee, and He is now exalted as a Prince and a Saviour, to give repentance and the forgiveness of sins. Ask from Him these gifts; ask Him to enable thee to rest on Him by faith, in order that He may receive thee into the arms of His mercy. There, thou shalt never perish; no one shall be able to pluck thee out of His hand; and He shall present thee without spot before the throne of His Father, with fulness of joy.

MERIS, C.E.

T. F.

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### The Enemies of the Church.

The Church of Christ has always had to contend with enemies. Her enemies are the enemies of Christ. Her prayer has always been, "Arise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." But in praying for the overthrow of her enemies and the enemies of her Lord, the Church does not necessarily pray for the death or destruction of those who are enemies. When these are the children of men and not evil spirits, the prayer is, that, *as enemies they may perish; but as blood-bought souls they may be saved.* The church

never had enemies that were more hostile than in the period immediately following the death of the martyr Stephen. Next to "him who goeth about as a roaring lion," none were more bitter or more furious than Saul of Tarsus. In his heartless work he had no pity. He broke the holy ties of friendship; and made desolate and sad the homes of the saints of the Lord. "Many of the saints he shut up in prison, and compelled them to blaspheme; and being exceedingly mad against them he persecuted them even unto strange cities."

The Church could only pray to her Lord. She was in fear of Saul, for even in distant cities she had heard "how much evil he had done to the saints in Jerusalem." Her prayer was, doubtless, that this enemy might be rebuked. "The Lord hearkened and heard. He came to contend with the destroyer. He fought with the invincible weapon of His love. And, O the grace! the foe became a loving friend. "So let Thine enemies perish, O Lord!"

PINE GROVE, Feb. 24, 1862.

R. H.

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### THEOLOGY AND PIETY.

It is sometimes objected to the study of theology as a science, that by making the truths of the Bible the subject of intellectual analysis, it diminishes their otherwise simple and natural power over the heart; that the theological student forms the habit of scientific disquisition upon religious truth at the expense of that simple-hearted faith which makes such truth the life of the soul. Now it may be true that the study of theology as a science at the first disturbs the repose of an unreasoning faith, and sometimes begets a tendency to speculate where it were more comforting simply to believe. And unless this tendency is regulated by the habit of prayerful communion with God, religion itself may come to be more a matter of intellectual processes than of heart-experience. As Isaac Taylor suggests, one who has been through a course of theological training, "may often be tempted to envy the felicity of some simple-hearted Christian people, who, uninformed in such matters, and quite mindless as toward every species of gainsaying, are content to