

no rest" (Isa. lxii. 7.); they do not appear to believe the promise, "Open thy mouth wide, and I will fill it;" they do not expect God to be as good as his word, when he says, "Ask, and ye shall receive." There is a want of point, pathos, directness, and earnestness in our prayers; especially there is a want of faith. What is to be done? Determine in God's strength to begin at once to pray for a revival: begin yourself, and then try to get others to join you. Follow it up daily, the Spirit of the Lord is not straitened; the promises as much belong to us as to the church in apostolic times; God is still on the throne of grace, he loves prayer. (Matt. vi. 6.) Read Luke xi. 1-13, and Luke xviii. 1-8; as often as you can, before you go upon your knees, and never, never give over, "until the Spirit be poured upon you from on high."

### DO YOU KNOW THE WAY?

A minister of the gospel, who was in the habit of occasionally addressing persons he met in the country, in the hope of doing them good; upon one occasion, when walking with a friend in a quiet place, seeing an aged female at a little distance from him, stepped up to her and said, "Pray can you tell me the nearest way to heaven?" The old lady, not accustomed to such an enquiry in the road, looked at him, and at length said: "Yes, sir, I think I can, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' that, Sir, is the only way to heaven." Some pleasing results followed from this interview, not necessary to be detailed here: the design of introducing this circumstance is, to ask thee, reader, the question, "Should you have been able to answer this godly minister?" There is one way to heaven, and but one; every one who is travelling that way knows it, and can tell an inquirer the way. Do you know the way? Are you walking in that way? If so, you remember when you were out of this way; how you sought for happiness in other ways, but were always disappointed; also how you were brought to see that you must enter in at the straight gate, and travel in this narrow way, or you never could be holy, or happy, or safe. You recollect the difficulty you found in passing through the gate, arising from a sense of your sins, the temptations of Satan, and the influence of the world, but especially from your own self-righteous spirit; it took some discipline to strip you, and bring you a poor, naked, wretched, lost, and ruined sinner, to look to Jesus Christ alone for salvation; and to walk in him as the way to the Father. But, perhaps, you are still out of the way, you may be a stranger to heart-felt religion; you are, perhaps, living in sin; if so, you are afar off from God, and what is worse, your back is towards God, and you are in the way that leads you farther and farther from heaven. It is such as you that God complains by the prophet, "They have turned to me the back, and not the face." Mercy now tells you to "change your mind and turn to God;" but if you refuse to listen to Mercy, and obstinately persevere, in a very little time Justice will take up the case, and with a giant arm bring you up and place you naked before God's burning throne, to receive the sentence which your sins have merited. Run then from your evil way, and turn at once to God's way, the way to holiness, to happiness and heaven. Satan will try to deceive you, beware of him. Search and look. Examine without delay, for the matter is of very great importance. There is no salvation but in Christ Jesus.

### A SAVIOUR, A SAVIOUR

"I have read," says John Flavel, "that the enthralled Greeks were so affected with their liberty, procured by Flaminius the Roman general, that their shrill acclamations of *Soteer, Soteer, A Saviour, A Saviour*, made the very birds fall down from the heavens astonished."

But they were delivered only from temporal

bondage. Their yoke might have been galling, and their joy extatic, when that yoke was broken; but it was an easy yoke and a light deliverance, compared to the bond of iniquity and the liberty of those whom Christ sets free. The sinner ransomed is ready to shout for joy. When into the dungeon of sin, Christ Jesus enters, breaks off the bonds, and leads the captive forth to liberty and life and joy, no wonder that the redeemed cries, A Saviour, A Saviour, and calls on his friends and neighbours to come and see

"What a Saviour I have found,"

And if the multitudes of the redeemed on earth should unite their voices in one long, loud shout of joy over their deliverance, the world would indeed be filled with amazement, as the echo rolled from land to land, and died away among the caverns of an affrighted hell.

Such a shout will go up from a multitude that no man can number, when the universe gathers to judgment. Silence may sit on the myriads like night while they wait the appearing of their final judge. But as the gates of eternity lift up their heads, and the king of glory bursts on the assembled world, as the noonday sun breaking on the darkness of midnight, how the redeemed of the Lord as they rise to meet him, will shout, "A Saviour, A Saviour!" How the sound will roll over the ashes of the stars, and die away among the scattered wrecks of shattered worlds.

The same shout will go up in heaven while the ages of eternity move. The exile in Patmos looked upward and lo, "the lamb stood on Mount Zion," and as the redeemed beheld him on the throne, their shouts ascended as the voice of many waters, and as mighty thunderings. They hailed their Saviour. They cease not day nor night to cry, Holy, Holy, HOLY. But the music of every song; the essence of every joy; the thrill of every ecstasy that the ransomed feel in glory: the fullness of heaven's blessedness is the Saviour's love. "Unto Him that hath loved us and given himself for us, and washed us in his own blood," unto Him will we sing praises, and cry a Saviour, a Saviour, world without end.—N. Y. Observer.

### MATTHEW WILKES AND PHILIP AND THE EUNUCH.

Many years ago, the celebrated Matthew Wilkes of London, being engaged to preach several Sabbaths at the Bristol Tabernacle, the late Mr. Isaac James of that city, was, on one occasion, one of his hearers. At the close of the sermon, Mr. Wilkes announced that he was about to sprinkle, or, as he improperly termed it, baptize, an infant. He then entered into the defence of that practice, founding his arguments upon the stale, and thousand times refuted fallacies (that is, as in reference to infant baptism) of the Abrahamic covenant, the household, and so on. All this he, of course, had a perfect right to do; but to suppose that this eccentric and droll champion of infant sprinkling would content himself with defending his own practice, without having a smart cut at that of the poor Baptists, was not to be expected for a moment: so accordingly, putting forth his full strength, he let fly the following rich and flooring sarcasm at that ignorant and obstinate body:—"The Baptists make a great bother about Philip and the Eunuch; they are everlastingly telling us that they went down into the w-a-t-e-r, both Philip and the Eunuch, and he baptized him. And when they came up out of the w-a-t-e-r, and so forth. Well now, pray why did Philip and the Eunuch both go down to the w-a-t-e-r?" Then pausing, and looking archly round the congregation, he at length exclaimed, "Why? Because the w-a-t-e-r would not come up to them." This flash of attic wit raised an audible titter throughout the crowded assembly. But alas! alas! most *mal a propos* for the unfortunate wit, and his crushing argument, just in the very midst of this general tittering, the sexton of

the chapel was seen issuing from the vestry, napkin over arm, and basin of water in hand, threading his way through the thronged aisle towards the foot of the pulpit stairs. Mr. James declared to me, that it was with the utmost difficulty he refrained from calling out loudly, "Ah! Matthew, Matthew, though the w-a-t-e-r would not come up to Philip and the Eunuch, it is coming up to you, you see."

—Baptist Penny Magazine.

### DEATH AND TIME.

It is a dreadful sight to see old men making more provisions to live than preparation to die; for the steel being spent the knife cannot cut, the sun being set the day cannot tarry, and old age being come life cannot long endure.

Though thou mayest have been nearer death in thine own apprehensions than thou art now; yet it is certain death was never as near to thee as it is now.

Death never comes without a warrant, though it often comes about a warning.

When a saint dies he leaves all his bad behind, and carries all his good with him; but when a sinner dies he leaves all his good, and carries all his bad. He that drives away time spurs a free horse.

We need not pastime to consume that day, Which, without pastime, flies too fast away.

To spend time in trifles is like Nero's shoeing horses with gold.

Give away thy purse rather than thy time: of all prodigality that of time is the worst.

Time past cannot be recalled, nor time to come insured; therefore improve time present; that only is in thy power. To-morrow, 'tis a period no where to be found in all the hoary registers of time, unless perchance in the fool's calendar. To-morrow, 'tis a sharper that stakes his penury against thy plenty; that takes thy ready cash, and pays thee nought but wishes, hopes, and promises, the currency of idiots.

There is but one word that deserves more thought than eternity, and that is God, the Father of eternity.

JESUS IS PRECIOUS.—The Lord Jesus resembles a precious stone, which has various points of radiancy, and from which many different lights of consolation and joy proceed. According to the necessity of the circumstances in which we are placed, sometimes one side, and sometimes another appears pre-eminently lovely; and there is no situation and no emergency in which we do not find Jesus efficacious in one of his aspects. For example, to the bruised heart we would represent Christ as a friend of sinners; to the weak and timid soul, we will show him as a hero, ready to overcome all their enemies; to the sick and afflicted, he is the unwearied Physician; to the maimed and cripple, the tender nurse; and to those trembling ones, who know not how they are to stand at the judgment-seat of God, we should exhibit him as the Lord who is our righteousness. Thus, if I may so express it, the heavenly Father turns Christ as a precious stone before the eyes of the people, of Israel, according to their necessities; and in the mirror of the revelations makes his colours to be reflected, and his lights come forth, sometimes from one side, sometimes from another. This can be discerned through every period of sacred history; for there is always one side of the image of the Messiah turned towards us, more clearly marked than the others or bearing a more characteristic stamp; it is always that which is most suitable to the necessity of the time.—Krummacher.

Nature wants to have something on which it can depend in itself; but God says, "No, all you need is in Christ, it is there for you, and shall live upon Christ or peri . . ."