

of the Virgin. Wherefore, in this sense, we are said to do what *only was done by him*, even as the client doth by his lawyer when his lawyer personates him; the client is said to do when it is the lawyer only that does, and to overcome by doing when it is the lawyer that overcomes;—the reason is, because the lawyer does in the client's name. How much more, then, may it be said *we do when only Christ does*; since he does what he does, not in our name only, but in our nature too; "for the law of the spirit of life in Christ (not in me) hath set me free from the law of sin and death," Rom. viii. 1-3,—he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, my flesh assumed by Christ; though impossible to be done because of the weakness of my person. The reason of all this is, because we are said to be in him, *in his doing*, in him by our flesh, and also by the election of God.

Secondly. As we are said to *do by Christ*, so we are said to *suffer with him—to suffer by him*. "I am crucified with Christ," said Paul. And again, "For as much, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin," 1 Pet. iv. 1, 2. Mark how the Apostle seems to change the person. First, he says it is Christ that suffered, and that is true; but then he insinuates that it is us that suffered, for the exhortation is to believers, "to walk in newness of life;" and the argument is, because *they have suffered in the flesh*: "For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God," Gal. ii. 20. We *then* suffered when Christ suffered; we then suffered in his flesh, and also "our old man was crucified with him," Rom. vi. 6,—that is, in his crucifixion; for when he hanged on the cross, all the elect hanged there, in their common flesh which he assumed, and because he suffered there as a public man.—From Bunyan's "*No way to heaven but by Jesus Christ.*"

Gospel Paupers.

THERE are always a set of loafers about a congregation—people who don't pay, and who don't intend to pay, so long as they can get the Gospel free. How the services are to be maintained, does not concern them. They attend upon the ministration of the Word, and are very nice in their judgments upon the whole service; perhaps console themselves that they are very much refreshed by it. But that is all. A thought about whose religious charity they are enjoying, they never spend. The same class are found everywhere. Of the same evil, merchants, farmers, doc-

tors, bakers, butchers, all have to complain. They get their articles, and like them very much, or scold heartily when the articles are not so nice, but have not the slightest thought of paying. Dunning doesn't do them a bit of harm. I really think that in receiving the ordinances, there should be an honest sense of duty. It is not the thing—to be dragging through the world on the charity of others, when we should, as much as possible, be trying to do for ourselves, and helping on the congregation. Our contributions may be very small; still, they should always be something.

What is Christian Life?

IT is the use of the body according to its laws; it is the use of the lower faculties of the mind according to their laws; it is the use of the reason according to its laws; it is the use of the moral sentiments in just the relations and proportions in which God gave them to us; and it is the use of them all for the glory of God and the welfare of our fellow-men. Christianity is not any one thing. It is not a simple tune played on any particular part of the key-board. Some men seem to think that a man is like a piano, and that one part is secular, and the other religious: but I say that it is all religious, from the highest to the lowest key. And he is the Christian who takes everything that is in him, and takes it in the proportion in which it has been given to him, and serves God and men with it. And whether your veneration is weak or strong, use it. If it is strong, use it for Christ, and if it is weak, use it for Christ. Whether your reason is weak or strong, use it for Christ. Whether your affections and moral sentiments are strong or weak, use them for Christ. Though your mind is weak here and strong there, use the whole of it for Christ. You are to take just what God has given you, and serve Him and your fellow-men with it. That is the idea of being a Christian.—*Selected.*

Prayer: a Test.

THE following, as related by Hugh Miller in his work on the "Headship of Christ," is a fine illustration of the effect of habitual prayer on the mind of an individual, in moulding his thoughts and habits. It shows too that the word of one accustomed to visit the mercy-seat is more reliable than the oath of the profane. "Behold he prays," is a guarantee of character no less now than it was when this was said of the apostle Paul:—

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought one evening before his commanding officer, charged with the capital offence of being in communication with the enemy.