

reunited. For what is our hope, or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming. Paul in his ministerial relation here indulges in the joyful anticipations of again meeting those who by his instrumentality had been brought to a knowledge of the truth. And, believers, should not this consideration surpass and overleap all earthly motives and interests. Should not the affection existing between minister and people be evoked and sustained by the prospect of meeting again in eternity when we have gone the way whence we shall not return. We shall pass hence from a world of strife and sin by the way which all men go, but having once trodden it we shall not set foot on it again. We shall however return, not by the way of the valley of the shadow of death, but with Jesus in the air; we shall return, not by the tribulated path of suffering and sorrow, but on a pathway of glorious light and joy; we shall return to be partakers of the first resurrection and to be corporeally with him who became flesh in time to accompany the Lamb whithersoever He goeth, to reign with Him whose throne as God is forever on a new earth wherein dwelleth righteousness; we shall return with the ransomed of the Lord and come to Zion with songs and everlasting joy upon our heads and shall obtain joy and gladness and sorrow and sighing shall flee away.

Consider what I say and the Lord give you understanding in all things. Amen.

Concluded.

Suggestion of a Temperance Pledge for Christians.

The following form of pledge for Christians to abstain from alcoholic liquors, is sent us by a well known friend of the Temperance Cause with the request that we may publish it in the Good News.

Whereas—In Protestant Christendom, especially—the inordinate use of alcoholic Poisonous Liquors prevails mightily; is itself a sin; and causes a large amount of irreligion, immorality, crime, poverty, disease, madness, degradation, misery, and death; and is caused in a great measure, by ignorance and neglect, of those portions of Holy Writ, which forbid the use of these poisoned

liquors as ingesta for man, (except in morbid states of the system, when they produce salutary effects,) and the substitution of human expedients, instead of Divine law, for mitigating these evils: *And whereas*—such conduct must be highly displeasing in the sight of God, and if persisted in against the clearest light, cannot fail to bring down aggravated judgments upon offending individuals, churches and nations: *And whereas*—it is evidently the present duty of all men, and especially the professing followers of Christ, who have been or are, either directly or indirectly, as principals, or accessories, engaged in the commission of this flagrant sin,— to repent, and bring forth fruits meet for repentance: *Therefore*, we, whose names are here unto subscribed, do solemnly resolve, in a spirit of genuine sorrow and humiliation before God, for the guilt contracted by us in this matter, that we will forthwith abandon the use of all alcoholic drinks, as well at the Table of the Lord as elsewhere, (except for medicinal and extra-vital purposes) as far as Divine grace may enable us, and that we will do what in us lies to bring about a reform in society, the Church, and the State, according to the truth of God in the department of alcoholic Intemperance.

PREPARED FOR THE JUDGMENT.

HAB. ix. 27, 28, "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many."

The Dying Christian.—Death and judgment can be contemplated with comfort, only in connection with a believing view of the atonement of Christ,—

"Death's terror is the mountain faith removed."

The late Rev. Archibald Hall, of London, when in Scotland, being on a visit to a dying Christian, the latter, after much serious conversation, took hold of Mr. Hall's hand, and said, "Now, sir, I can with as much pleasure take hold of death by its cold hand. You may justly wonder at this, for I see and believe myself to be the most unworthy; but, at the same time, I see Christ to be my great propitiation, and faith in his blood gives me ease. I see myself all vile and polluted, but I view Jesus as the fountain opened, and faith in him supports me under a sense of my vileness."