

TOTAL ABSTAINERS.

We have received the names of a few Ministers who practise Total Abstinence. The Society connected with our Church at home, consists of Ministers, Elders, Preachers and Students. We shall be glad to send to Edinburgh, all the names of persons in these classes that may be transmitted to us, duly authenticated, before Thursday, 12th April, and we have no doubt they will be put on the Roll of the Society.

CHRIST, THE SAINT'S LIFE.

There is no name but Christ's which has life in it. Every other will fail in the hour of trial, and leave the deluded victim to misery and death. There is no life in world's wealth, none in its learning, none in its honour, none in its love. He who deals in such things alone, has chosen for himself a portion of death. If they will not by their own evil influence destroy him, they will at least afford him no protection nor sustenance. Oh, that all would believe what is so true that to be Christless is to be lifeless! Not only is this the testimony of God's word, all experience declares it. Every Christless person may have proof of it this moment. Feel how dead is thy heart! I speak not of thy frame of flesh; you may feel its heart beating vigorously enough. But oh, thy soul! the only part of thee which is of much consequence—thy Heart of hearts—how cold and motionless *it* is! With no warmth in it, no activity of existence, no force of power, no liveliness of love, no sprightliness of hope. The frost of death is on thy spirit, Christless one. Thyself knows that there is nothing worthy of the name of life in thee. How unlike thy spirit to that of the Apostle Paul! What life there was in *him*, what rigour, what ardour, what activity, what animation! What sunlight shone on his spirit, contrasted with the wintry darkness which broods on thine! He had Christ as his life. That made the difference betwixt his condition of vitality, and thine of torpidity and death.

A pardoned state is but a rudimental condition of life—properly only a capacity for living; and there is a moral life which greatly transcends it. Is not *love* the soul's life? and is not a heart destitute of love, dead? Is not a frozen heart a dead one? And is not a selfish heart a frozen one? And is not every unregenerated heart a selfish one? Oh, should any such unregenerated one repel the charge in this absolute form, and refer to some things which he has said and done as evidence of an affectionate disposition. Oh, how tiny is the life, compared with that generous, ardent, self-denying philanthropy which would authorize the description that the man has the *life of love* in him! But, supposing that the philanthropy were ardent, what can any love be which has nothing superior to man for its contemplation? Love must always be proportioned to the true or imagined greatness of its object. You can love but feebly when the object is insignificant. Now the unbelieving, unregenerated heart, does not see even man to be so great as he truly is: but though he did, such an object would be a small one for loving, and, consequently, the love would be weak. And it is not till the soul has risen to survey the excellence and glory of the infinite God, that it finds an object that it can love mightily. If love be life then, and I am sure it is, that must be a lifeless heart which is cold and inanimate within the bosom of every unchristianized man. And if Christ inspire his people with love, and I am sure He does, then is He the author to them of true vitality. How ardently He inspired the Apostle Paul with it! What reverent views He gave him of man as the child of God, of immortal nature, and heavenly destiny; and with what an all-enfolding philanthropy He turned his heart to the whole human species! But especially, what views He communicated to him of the eternal Father! And how He electrified his soul till it flamed up a holocaust of love towards the excellence of the divine nature. Christ waits expectant to take out of all unregenerated ones present, equally as He did out of Paul, the ice-heart of selfishness and enmity, and replace it with the life-heart of benevolence and piety. Thyself confess, that thou hast a loveless heart; and as loveless, lifeless; and that thou hast need of a principle of love to warm thee into vitality. Thou canst find a fire for this only in the Gospel. Blessed is he who warms his heart at this fire of divine kindling! Open