yet such as these are the very persons whom you will find arguing that, because they so crave stimulant, they must have it. Then, too, if a mau is naturally slothful, how many reasons he will be able to find for taking his own ease and doing as little as he can. Then, too, if a man be badly ambitious, how, in behalf of this besetting sin, will he surely flatter himself that he is much with time? working for God, when he is really working for human applause. Then, too, if a man be given to sudden flam. some s, and ing forth of anger, how will he excuse himself for it, and allow himself in it, because it is out and over—because he ts beharbors nothing. Then, too, I have known men one of whose besetting sins this was a sort of harsh, cross, uncourteous, unchristian bluntness, who are always excusing this failing by saying "Well, anyway, I always speak the truth,"just as though, called upon to speak

> Christlike ways. Ah, this besetting sin! This sin that jumps with our inclinations, with the peculiar set and flow of our nature, is always a specious sin. The devil sometimes looks as white and clean as an angel of light, but he is the devil still.

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And so, of all sins, this besetting sin is, for every one of us, the most dangerous. It is the sin which, at the last, is likeliest to overmaster and lock us prisoners in its own destruction. For sin is evermore endowed with the quality of growth. He who will do evil of his own choice, is ultimately given over to evil as his master. "Whosoever committeth sin is the slave of sin," says Christ. There is contained in sin an element of servitude. Allow yourself in conscious wrong—put fresh coal upon the fire of stimulant burning in you —flame forth in your seathing passion cut your friends to pieces with your sharp tongue—feed your avarice by refusing charity—what have you now done? Gratifled yourself? Yielded to your sinful inclination? Yes, you have done that, but you have not done that alone; you have mevitably done a vast deal more. You have given your besetting sin a closer grasp upon you. You have weakened toward it your capability of resistance. You have bowed still more profoundly beneath its servitude. For, as another saysand you know as well as I that the words are true—they are the very A B C of morals—"In every act of trans-gressing the law of God, there is a reflex action of the human will upon itself, whereby it becomes less able to keep that law. To do wrong usurps the power to do right.

Now, since sin thus holds in itself the power of growth and increasing tyranny through yielding to it, and since we are likeliest to yield to that sin which coincides most closely with our inclination—it is surely evident that just the sin fraught with the direst danger to us, is just this peculiar, persistent, desirable, besetting sin. If sin at last wreck us, it is on this rock that we shall go to pieces.

"Wherefere, let us lay aside every weight and the sin which doth so easily beset us."

CALVINISM.

In regard to a call to the ministry. Bishop Simpson says Le is Calvinistic; if so, he believes that it was foreordained that he should be a minister; and if so, it must have been forcordained that he should be converted, for certainly none but converted men are called to preach the Gospel; and if so, he is one of the elect; and if that is so how about the thousands converted un der his ministry? Are they not elect also? It must be that all evangelical Christians are Calvinists in the spirit, if not in the letter.—Herald and Pres-

The above is a nice little run of logic. Suppose we admit it to be true, and run on: And if all these ifs be so, then all converted men are of the elect, and if all, then a part, and as all Arminians are a part of the converted multitude, then Arminians are all elect; for there is no dispute about the experience of conversion. For men were converted before either Calvin or Arminius were born. Hence it must have been foreordained that Arminius, being a man, was as wise and as sincere as Calvin. who also was a man, for God endowed them both; and if Calvin cannot prove by the Scriptures that he knows more of the unknowable than Arminius knows, then it follows that whosoever believeth shall be saved, or elected, regardless either of Arminius or Calvin. That both these ancient worthies were converted, is admitted, and if converted then elected-self-ordained, and foreordained, and sub-ordained as long as self-ordained (or elect, as so written), and hence all evangelical believers are Arminians (electors, because divinely and humanly elected and endowed). both in the letter and in the spirit, which is better than to be "Calvinists in the spirit, if not in the letter."

Now, brother "Herald and Presbyter," dont pretend that you cant understand this; for if you do, we shall declare in the very next paper that we never did understand you.—Recorder. THE KNOWLEDGE OF JESUS.

(Robert Boyd. D. D.) As two men left a place of worship, after hearing an earnest, go spel sermon, the one was heard saying to the other, "That man thinks a great deal of Jesus, doesn't he?". This could most emphatically be said of Paul. The ruling passion of his life, after his conversion, was love to Jesus, and he delighted to speak of his knowledge of the Lord as one speaks of his earthly friend with whom he is in constant, loving intercourse. "I know whom I have believed;" "To know the dove of Christ which passeth knowledge:" "That I may know him, and the power of his resurrection, and the fellowship of his sufferings," are the exalted terms in which he speaks of

all kinds of knowledge. How worderful was this man's conversion! To the eye of sense there never and sugar, and the cure is more sudden was a more unlikely subject of conversion than Saul of Tarsus. His prejudices of education, his fiery zeal, his pride of birth, his very conscience, all seemed to stand as mountain barriers in the way. With untiring activity and implacable hatred he sought to destroy the Church of Christ; but a flash of glory from the face of the Lord upon him, a blow from an invisible power smites him down, and, under the knowledge of Jesus, he becomes a man wholly consecrated to the work of savings souls.

Paul's knowledge of Jesus was a personal thing. It was not a mere knowledge of Christianity. Many think that when they get a theoretical knowledge of religion, and are able to explain it and to recommend it to others, that this is the same as knowing Christ himself. But this is a dangerous error. Many a splendid address on the beauty and value of religion has come from men whose hearts have never been touched by the fire of Christ's love, and whose hearts have never felt the purifying power of his blood. Now, the hearts of true believers are drawn out to the person of Christ, He has seen the Saviour with the eyes of faith, and deep and vivid is the impression produced. It can never be effaced. It is the seal of the Holy Spirit—the image of the invisable God. Hence, whenever Paul speaks of Jesus his soul seems filled with seraphic ardor, and he pours out "thoughts that breathe and words that ham's Pain Eradicator was tried both

It is worthy of notice that, unlike many modern Christians, he never indulged doubts of his Lord's love. There is no hesitation, no conjecture, about its equal. his acceptance in the Beloved. He speaks with all the confidence of one well acquainted with Jesus, and who had walked and talked with him in daily communion. He felt that his all was safe in his hands. "I know that he will keep that I have committed to him against that day." He had given his precious soul to his Saviour's keeping, and he had no doubt of the result. Men when in health may talk lightly of appearing before God in judgment: but when disease comes, and shows them the realities of a vast eternity opening before them; when the cold atmosphere of the tomb smites them with its chill, and the icy fingers of death are laid upon their heart-strings; when the world loses its power to charm, and its illusions all vanish away; then the Christian hope alone can sustain the soul. As the breath grows shorter and shorter. and the death-sweat glitters on the brow of the man of Gol, his knowledge of Jesus fills him with confidence and joy, and he says, "I had rather depart and be with Christ, which is far bet-

Paul's confidence was founded on what Christ had done for him as a sinner. He knew him as his surety who had borne the curse of the broken law for him, and brought in for him an everlasting righteousness. He knew also what Jesus had done in him as well as for him. He had given him a new heart, revolutionized his whole being, gave to all his powers and affections a holy bias and a heavenly direction, and made him a monument of the power of sovereign grace. Hence, after he knew what Jesus his power to save the very worst of sin- so. neis; and therefore he delighted to go everywhere telling the story of the cross, and saw multitues of the most abandoned brought to the knowledge of the truth—a sight that filled him with rap-

Let us learn, then, that the true knowledge of Jesus gives us assurence of salvation. Christ's religion is not one of perhapses. It rests upon the surest of all foundations—the Rock of Ages. It stands secure upon the eternal word of Jehovah; and the gates of hell cannot prevail against it. It calls for the unhesitating confidence of our whole hearts, for doubts are an implied impeachment of the Divine word. Taking God at his word, all may have the assurance of their personal salvation. God is equally manifested to all in his promises, and his infinite love looks on all with a disposion to bless. Unbelief is a soul-ruining, God dishonoring crime.

The parrow-minded ask, is this one of our tribe, or is he a stranger? But to those who are of a noble disposition the whole world is but one family.

A man who is not able to make a bow to his own conscience in the morning, is hardly in a condition to respectfully salute the rest of the world during the day.

Very few people go into an argument in order to discover the truth of the matter. They want to hold their own and rout the enemy. Hence the general loss of temper.

The best means to learn our faults is to tell others of theirs; they will be two proud to be alone in their defects and will seek them in us and reveal them to us.

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I have formerly been afflicted with sore throat and Quinsy in its severest forms, and could not get any relief or cure from any quarter or any medicine man until I obtained your Acadian Liniment, which always cures me at once. I have also known it to cure a number of friends in this neighborhood, and for my own part would not think of being without it in the house. My wife has also used your medicines for Heartburn, with the very best success. had done for him, he could not doubt You may publish this if you wish to do

> With great respect, W. H. MILLAR.

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EVANSVILLE, IND., Dec. ST, 1877.

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DANFORTH, ME., Oct. 2, 1877.

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VECETINE. Kidney Complaints.-Dyspepsia.

Kidney Complaints.-Dyspepsia.

Lewiston, Me., Nov. 6, 1877.

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J. A. CROSS,

No. 3 Chestnut Street, Lewiston, Me.

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