

THE LIGHT-HOUSE OF THE WORLD.

We extract the following noble paragraph, from the lecture of Rev. T. V. Moore, Richmond, Virginia, U. S., on the Inspiration of the Scriptures, which is one of the series in the new work, entitled, "Lectures on the Evidences of Christianity, delivered at the University of Virginia:"—

"Life lies before you, young man, all gleaming and flashing in the light of your early hopes, like a summer sea. But bright though it seem in the silvery sheen of its far-off beauty, it is a place where many a sunken rock and many a treacherous quicksand have made shipwreck of immortal hopes. And calm though its polished surface may sleep, without a ripple or a shade, it shall yet be overhung to you by the darkness of the night, and the wildness, of the tempest. And oh! in these lonely and perilous scenes of your voyage, you were left without a landmark or a beacon, how sad and fearful were your lot. But blessed be God! you are not. Far up on the rock of ages, there streams a light from the Eternal Word, the light that David saw, and rejoiced; the light that Paul saw, and took courage; the light that has guided the ten thousand times ten thousand, that have already reached the happy isles of the blest. There it stands, the Pharos of this dark and stormy scene, with a flame that was kindled in heaven, and that comes down to us reflected from many a glorious image of prophet, apostle and martyr. Many a rash and wicked spirit has sought to put out this light, and on the pinion of a reckless daring, has furiously dashed itself against it, but has only fallen stunned and blackened in the surf below. Many a storm of hate and fury, has dashed wildly against it, covering it for a time with spray, but when the fiercest shock has spent its rage, and the proud waves rolled all shivered and sullenly back, the beacon has still gleamed on high, and clear above the raging waters. Another storm is now dashing against it; and another cloud of mist is flung around it, but when these also have expended their might, the rock and the beacon shall be unharmed still. 'We have a more sure word prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts.' When this promised time shall have come, when the dawning dawn shall have broadened and brightened into the perfect day, then, and not until then, shall the light of this sure beacon pale before the brightness of that day, whose morning is Heaven, and whose noontide is eternity. But until then in spite of the false lights that flash upon our track, and gleam fitfully from billow to billow, our steady gaze and our earnest heed shall be to this, sure word of prophecy, and the motto we shall ever unfurl to the winds, shall be 'the Bible, the Bible, the light-house of the world.'"

THE BIBLE'S MYSTERY—NOTHING AGAINST ITS CREDIBILITY—If, then, philosophy cannot discover a perfect religion, it certainly cannot modify and improve the one already given us by God. Like the sun, this may have its obscurities; nay it may be dark from excess of brightness. But this is no more than might have been expected. Indeed this very circumstance is one of the most striking evidences of its divinity. A religion from God must have its aspect of mystery and difficulty. It belongs to the Infinite, it runs into eternity. Its truths are the stars of a boundless expanse, and are set in a firmament of gloom. All nature is mysterious; but who would think of improving it? Can any one give sweeter hues to the rose of Sharon or the lily of the valley? Can he whiten the driven snow, or impart a deeper blue to the arch of heaven? Can he give a nobler curve to the neck of the war-horse, or add a more beautiful green to the grass of the fields? Can he dispose the stars in more perfect order, or add a deeper lustre to their silvery light? What then, can speculative philosophy do for the Christian religion?—What reason add to the power of God and the wisdom of God? Above all, shall philosophy dare to remove a single tint, or a single leaf or flower, not to speak of a branch or limb, from the great Christian tree? Shall we permit it to tarnish the glory of God manifest in the flesh, the work of Christ's atoning sacrifice, or the beauty and perfection of the new-born soul? No! it has nothing to do with religion but to adore it; to fall prostrate at the feet of the Son of God, and crown him Lord of all.—*Rev. Robert Turnbull.*

THE POWER OF RELIGION.—As warriors carry different weapons with which to attack their enemies and defend themselves, so Christians are armed with different graces wherewith they accomplish their warfare, whether it be to resist a temptation, or overcome an adversary, to remove a stumbling-block from their path, or to build themselves up in the fear of the Lord.

Where'er they travel, and where'er they stay,
Their Christian graces ever mark the way.

Some stoop to conquer; achieving more victories by their humility than others can effect with their pride. Some win their way by love, being "kindly affectioned;" they served every one they can, "believing all things, hoping all things, enduring all things" Some force a path through every impediment by their zeal, allowing nothing to daunt or subdue their ardor; while others are so mighty in the Scriptures and in prayer that they seem armed for every exigency—come pleasure or pain, light or darkness, good or evil, they are ready for them all.

Prayer gives them power whatever ills arise,
And draws down countless blessings from the skies.

NOT ASHAMED OF HIS RELIGION.—Dartmouth College, on the Connecticut river, at Hanover, New Hampshire, is one of the oldest and most respectable colleges in the United States. It was named in honour of Lord Dartmouth, an English nobleman, who gave a large sum of money to endow it. There is a fine picture of him in one of the college halls. He was young and handsome, and rich, and accomplished; but he had something far better than all these—he had piety. He loved and honoured his Saviour, and although at the time when he lived, it was the fashion to mock at serious things, he was never ashamed of his religion. The king and some noblemen agreed, on one occasion, to take an early morning ride. They waited a few minutes for Lord Dartmouth. On his arrival, one of the company seemed disposed to call him to account for his tardiness. "I have learned to wait upon the King of kings, before I wait upon my earthly sovereign," was Lord Dartmouth's answer. No matter what he had to do, or who wanted him, reading the Bible and secret prayer were duties which he never put off. Let us remember his example, and be faithful to God, as he was.—*Child's Paper.*

INGRATITUDE.—Of all vices, ingratitude, generally speaking, confers most disgrace on the culprit. Seneca places this vice immediately after theft, man-slaughter, sacrilege, and treachery. The first denies that he has received a favour; the second suppresses and conceals the benefit; the third retains no remembrance of the kindness; the fourth, who is worst of all, conceives hatred to his benefactor, because he is conscious that he is under an obligation to him.

Now—"Now," is the constant syllable ticking from the clock of time. "Now," is the watchword of the wise. "Now," is on the banner of the prudent. Let us keep this little word always in our mind; and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that "now" is the only time for us. It is, indeed, a sorry way to get through the world, by putting off till to-morrow, saying, "Then," I will do it. No! this will never answer. "Now" is ours. "Then" may never be.

SOIREE.—The Annual Soiree of the United Presbyterian Congregation, Toronto, was held in the Lecture Room of the Church, on the 14th inst. The number present was as large as could be well accommodated, and all seemed highly pleased, and we trust also profited, by the proceedings of the evening. The Chair was taken by the Rev. Mr. Jennings. The Rev. Mr. Geikie opened with asking the Divine blessing. After an excellent tea, addresses, and pieces of sacred music sung by the choir, alternated. Speeches were delivered by the Rev. Dr. Willis, on the Ancient Christian Love Feasts; Rev. Professor Lillie, on the Youth of the Church, their duty, their place, and their power; Rev. Professor Taylor, on Parental Obligation viewed in relation to the child, the family, and the Church; Rev. Mr. Hogg, of Hamilton, on Family Religion necessary to Congregational Prosperity; Rev. Mr. Irvine, on Christian Union. The Rev. Professor Eason closed the meeting with prayer and the benediction. Several ministers from other parts were invited, but owing to previous engagements were unable to be present. Altogether the meeting was a delightful one. The speeches and singing were excellent, and Christian social enjoyment with religious improvement, were happily combined.

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