The Protestant
AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess. v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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Peace in God.

Inconcevable enigme de la vie, que la gaieté, et la douleur, et le goût au pouvoir découvrir, vous revelerez vous a la priere!—*Madame de Stael (Corinne.)*

Let my soul calm itself in Thee; I say, Let the great sea of my soul that swelleth with waves calm itself in Thee!—*St. Augustine.*

Life's mystery—deep, restless as the ocean—
Hath surged and wailed for ages to and fro;
Earth's generations watch its ceaseless motion
As in and out its hollow moanings flow—
Shivering and yearning by that unknown sea,
Let my soul calm itself, O Christ, in thee!

Life's sorrows, with inscrutable power,
Sweep desolation o'er this mortal plain;
And human loves and hopes fly as the chaff
Borne by the whirlwind from the ripened grain;
Ah! when before that blast my hopes all flee,
Let my soul calm itself, O Christ, in thee!

Between the mysteries of death and life
Thou standest, loving, guiding, not explaining;
We ask, and then are silent—yet we gaze,
And our charmed hearts forget their fever complaining!
No crushing face—no stony destiny!
Thou Lamb, that hast been slain, we rest in thee!

The many waves of thought, the mighty tides,
The ground-swell that rolls up from other lands,
From far-off worlds, from sin, eternal shores,
Whose echo deafens on life's wave-worn strands—
This vague, dark tumult of the inner sea
Grows calm, grows bright, O risen Lord, in thee!

Thy pierced hand guides the mysterious wheels;
Thy three-crowned brow now wears the crown of power;
And when the dark enigma presseth sore,
Thy patient voice saith, "Watch with me one hour!"
As sinks the evening river in the sea,
In silver peace, so sinks my soul in Thee!

—*Harriet Beecher Stowe.*

Report

Of the Bedeque Bible and Missionary Society, for 1860-61—Presented on the 5th March.

Another year having now elapsed, it devolves upon your Committee to come forward with an account of the Society's proceedings during the year that has passed. We would begin by adverting to an interesting event which has occurred since our last meeting, one which, we trust, will be over the source of pleasing reflection, one which, while it has increased our capabilities of doing good, has also augmented our responsibilities. The event to which we refer is the union which has taken place between the Free Church and the Presbyterian Church of Nova Scotia. When our Society last met here, although we greatly desired the union, yet we had our doubts in regard to its realization. We had so often, upon former occasions, been disappointed when the object seemed to be almost in our grasp, that we dreaded lest our fond anticipations should again fail to be realized. But, at the meeting of Synod, our hopes were greatly strengthened; and on the memorable 5th October, 1860, the long desired object was finally accomplished under the most favorable auspices, and the "Free Church" and the "Presbyterian Church of Nova Scotia," were merged in the "Presbyterian Church of the Lower Provinces."

The Foreign Missionaries of the Presbyterian Church of the Lower Provinces are, the Revs. Messrs. Geddie, Gordon, Matheson and Johnston, with their wives, in the South seas; and the Rev. Peter Campbell in Turkey. With the Missionaries in the South Seas are associated the Rev. Messrs. Inglis, Paton, and Copeland, from the Reformed Presbyterian Church of Scotland. We have to note the arrival of Mr Johnston and his wife at the scene of their labors since our last meeting. This event was hailed by the whole mission band with joy, and they consider that a valuable addition has been made to their number. We are glad to learn that they entertain the same opinion of Mr Johnston's eminent fitness for the work to which he has devoted himself as was expressed in regard to him in this country. The reception which Mr Johnston experienced from the natives on his arrival at Aneiteum, bears pleasing testimony to the great change which the gospel has been the means of effecting in them. What he saw far exceeded what his most sanguine expectations had anticipated. The one half, he says, had not been told. Surely the wolf has been turned into the lamb. Ferocity has given place to meekness and gentleness. This is the Lord's doings. The work at Aneiteum is indeed marvellous. Only think of the erection of a church of such gigantic dimensions 161 by 41 feet, of the durable material of which it is composed—stone; of the numbers of members that are being added to the church, of the proposal to form one presbytery or more, or even a Synod, had we cannot but exclaim: "What hath God wrought!"

Mr Paton, on Tanna, has had great difficulties to encounter. Often has he been in imminent peril from the natives. His faith has been frequently put to the test. But his safety has come from him who made heaven and earth. There have been underneath and around him the everlasting arms. He who has the hearts of all men in his hands, has not allowed any one to set on him to hurt him; and now the clouds begin to disperse, the natives to be desirous of instruction, and we trust we shall ere long receive encouraging accounts from that quarter.

Mr Matheson has been enabled to return to his station with somewhat improved health.

Mr Gordon, at his station on Erromanga, has still much difficulty to contend with, and is exposed to no small danger. The confused noise of the warrior is often heard on the island, and garments stained with blood meets the eye. Still there are hopeful signs which indicate the approach of better times. Mr Gordon writes:—"We hope you continue your prayers to see a church formed here, of at least two or three Erromangans, being the first fruits unto God and the Lamb."

We would now turn your attention to our Turkish Mission. Our Missionary in this field, the Rev Peter Constantidies, as is stated in the Home and Foreign Record, "is the son of a Greek who was converted under the care of the eldest daughter Presbyterian Missionaries. He was brought up a Christian, but dates his entrance upon the spiritual life from the time that he was preparing his medical studies in the Protestant College of Malta. He was intended for a doctor, but when the light of the gospel shone into his soul, he felt an irresistible call to preach the truth he had found so precious, to his poor countrymen. He prosecuted his studies with great success at Malta, and finished his theological education at the New College, Edinburgh."

The chief seat of the Turkish Mission is Demirdish, a town in Asia Minor, about 14 miles from Brusa, and inhabited by Greeks. It is a very promising field for missionary labor. For want of proper buildings for carrying on the work, however, little can be effected. Hence, as a thank offering for the happy union of October last, it was agreed to raise a thousand pounds for the erection of a Church and school-house at Demirdish. This matter was laid before you, and I have in my hands at present, the sum of ten pounds for this purpose.

It will be seen, then, that the Presbyterian Church of the Lower Provinces, has a respectable staff of Missionaries in the field. It will require a considerable amount of funds for their support. Still, however, we need not fear upon this point. The Foreign Mission was always a favorite with the Church. The contributions to it have been liberal and cheerful. We know we have only to appeal to the Church for funds, and the response will be cordial.

We would now say a few words in regard to Home Mission. In these the little interest is taken in many of our congregations. Such a course is very unwise. The prosperity and enlargement of the church very much depends upon the energy with which our Home Missionary work is carried on. Some are ready to say:—"we pay for our preaching, and let others do the same." Now it is very proper that this should be done by those congregations which are properly organized, and sufficiently strong. But there are localities where the number of Presbyterians is small; they are not able to pay for preaching. By affording them, however, some assistance, they would be strengthened and encouraged; and in due time become congregations able to sustain the ordinances of religion without foreign aid. And will not those who possess the ability, lend their assistance in securing those means of grace of which they themselves have felt the value? In this way the church would be enlarged. Our Zion would lengthen her cords and strengthen her stakes. Let not, then, our Home Mission be neglected. Repentance and remission of sin were to be preached to all nations in the name of Christ; but the commencement was to be made at Jerusalem.

As our Society is a Bible as well as Missionary Society, we would say a few words in regard to the circulation of the Scriptures. We know you will be gratified to hear an abstract of the Report of the British and Foreign Bible Society, to which our contributions are transmitted. We quote from the *British Standard* of May 4th. "The success which had attended the operations of the Society was calculated to excite feelings of gratitude and joy. In France considerable difficulties had been put in the way of the Society's agents, by the Church of Rome; but, notwithstanding these, the issues for the year had been 85,000 copies, and although that circulation had been somewhat less than last year, yet it was something to be able to say, that since the Society had established agencies in France four millions and a half of copies of the scriptures had been circulated in France, seven-eighths of which had been placed in the hands of Roman Catholics. In Belgium difficulties still existed from the same cause as in France, for the circulation of the Scriptures being simply tolerated, the Church of Rome used all her influence to impede the circulation. During the year, 9,200 copies had been circulated; and since the establishment of the agency a quarter of a million of copies of the Scriptures had been placed in the hands of a quarter of a million out of the four millions of the population of that country. In Holland, 12,000 copies of the Scriptures had been circulated during the year, and 29,400 since the establishment of the agency in that country. The Berlin agency had circulated 150,000 copies, being an increase over last year of 20,000 volumes. At Cologne, a Roman Catholic city, 7,000 copies had been circulated, and 90,800 copies since the commencement of the agency. The Frankfort agency has distributed 85,000 copies, being 16,000 more than last year. In London all classes had combined in the good work of circulating the Scriptures, and during the year 89,000 copies had been circulated, being an increase over last year of 17,000, and a total of 1,000,000 of copies since the establishment of the agency. In Norway, 16,000 copies of the Scriptures had been circulated; and while no edition had been published in Russia the agency at St. Petersburgh had, during the year, circulated 51,000 copies, while the circulation at Odessa had been 10,000 copies. Spain and Portugal were still as much sealed against the circulation of the Bible as was the kingdom of Madagascar; but in Switzerland and Northern Italy 44,000 copies had been circulated,—being an increase over last year of 13,000; the circulation in the newly opened up portions of Italy being 24,000 copies. In June last other measures were taken to circulate the Scriptures, and, from June to December, 2077 copies were circulated; while in Florence 400 copies had been circulated in a few weeks. In Turkey 24,000 copies had been circulated, and in India only 92,000 copies. At Madras, 20,000 volumes had been circulated, and in China 30,000. The agencies at the West end of London had during the year circulated 1,917,577 copies, being an increase over last year of 291,917 copies; while in the Bayswater Auxiliary, they had a Lawrence as President and a Havelock as Vice President. The issues of the Society, therefore, for the year, had been—from the Depot at home, 1,241,679 copies; from Depots abroad, 676,218,—making in all 1,917,897 copies, being an increase of 291,912 copies over those of any preceding year. The total issues of the Society now amounted to 37,337,325 copies. From an abstract of the financial statement, it appears that the receipts of the year ending March 31st, 1860, have exceeded those of any preceding year, excluding the special funds. The amount applicable to the general purposes of the Society, is £205,525 17s 6d; and the amount received for Bibles and Testaments, £81,493 15s 11d—making the total receipts from the ordinary sources of income, £186,020 13s 5d, being £7114 7s 6d more than in any former year. To the above must be added the sum of £1278 4s for the Chinese New Testament fund, and £837 9s for the Special fund for India,—making a grand total of £188,136 6s 5d. The ordinary payments have amounted to £178,621 2s 9d, and the payments on account of the Jubilee and Chinese funds to £5,744 12s 9d; making the total expenditure of the year to amount to £179,365 15s 6d,—being 32,722 9s 6d more than any former year. The Society is under engagements to the extent of £77,619 9s 10d.

The last subject to which we would turn your attention is, our Seminaries for the instruction of our students, to prepare them for the important work of the ministry. In regard to these, we quote from the Home and Foreign Record for January:—"The College at Truro was opened on the 10th November, when Professor Ross delivered an Inaugural Address. The attendance of students is large, amounting to 63, and including young men from New Brunswick, Prince Edward Island, and Cape Breton, as well as Nova Scotia Proper. Besides the regular staff, consisting of Professors Ross, Lyall and M'Culloch, Mr Bluestead is engaged in "grinding" such of the students as are far behind in their preliminary studies. The Session of Halifax College commenced as usual about the beginning of November, but was not formally and publicly opened until the 2d ult., when the Rev. Dr Smith gave an Inaugural Lecture in Poplar Grove Church. All the students and a considerable number of citizens were in attendance; and listened with profound attention while the venerable Doctor discoursed with emphatic earnestness on the vast importance of Theology, and the great responsibility resting on Professors and students. He described minutely the various departments, which would come under his own cognizance, and the manner in which he intended to lead them. There are 16 Theological students prosecuting their course this winter. Two or three who expected to be in attendance have been prevented by circumstances which they could not control. The whole 16 receive more or less of the attention of Professor Ross, Dr Lyall, and Mr M'Knight. The Church of this year has no fewer than 64 students who look forward to the ministry as their life-work."

We quote the following from the *Colonial Presbyterian*. It is from the pen of the Rev. William Elder, eminent for his literary attainments. "One of the Professors writes," says he, that is, of our Seminary in Truro, "Our Institution, you will be pleased to learn, is advancing steadily in number and usefulness. The Apparatus, both chemical and philosophical, is pretty extensive. The library respectable; and we expect soon to have a museum, which in many respects will not be equalled by any in the Colonies. In point of comfort and convenience, the class rooms are equal to any I have seen. Our attendance this session is over 50. We have a few students from New Brunswick, who are very promising young men.

"The accounts from the Theological Hall in Halifax are no less gratifying. Institutions which can boast of the zeal, integrity, and professional skill and devotedness of Mr King, the exegetical tact and learning of Dr Smith, the Hebrew lore of Mr M'Knight, the varied accomplishments of Professor Ross, famous for his skill in bringing out the talents of his students, the meta-physical acumen of Professor Lyall, and the undoubted scientific attainments of Professor M'Culloch, may well be a source of pride to the members of the Presbyterian Church of the Lower Provinces.

Such, then, are our Seminaries for the education of our young men for the ministry. They are a credit to us. They are also necessary in order to the prosperity, nay, the very existence of our Church. Without them we would not have men to carry out our Home and Foreign Missionary operations. Without them our congregations would soon be as sheep without a shepherd. But they cannot be kept up without funds. And from whom are these funds to come? From those who are reaping the benefit of these institutions—from the members of our Churches. We are, however, sorry to see the little interest that is taken in them by many of our people, and the small sum contributed, by many congregations, for their support. Two or three individuals in this congregation have for some time past, given yearly contributions; and were a number to follow their example a good deal might in this way be done. We would urge upon you, attention to this matter.

The sum collected for the Foreign Mission is £14 9s 3d. For the Home Mission, £3 15s 3d. For the Bible Society, £3 13s 6d.

The Oxford Essays.

A few weeks ago, we had something to say about that remarkable work published in England, under the name of "Essays and Reviews," and re-baptized in this country with the name of "Recent Inquiries in Theology." We expressed our surprise that such a bold and undisguised attack upon Christianity should come forth from the bosom of the English Church, that its authors should be men high in position and honor, and yet, that the book itself should go unrebuked by the "bishops and other clergy" of that Church. We are glad now to see that at length the book is exciting the opposition that it should, and that while the controversy that has arisen has elicited the fact of a large and powerful rationalistic party in the Church—a party large enough to place one of the chief offenders into the rectorship of Lincoln College, Oxford, yet the line is now being drawn between heresy and orthodoxy, and the truth is the more likely to be subserved, from the very violence of the attack made upon it. It is, perhaps, too much to hope that Rationalism may soon be driven beyond the pale of the Church of England; but we may venture now to indulge some expectation that when it does speak, it will not be recognized as uttering the voice of Episcopal authority.

The following article, which has suggested the above remarks, we take from an English paper:

"The *Oxford Essays*, the most important Rationalistic publication which for a long time has gone forth from the Church of England, continues to make a great stir in the Church. The book itself has already reached the fourth edition. That the Rationalists have acquired some strength, was recently shown by the election of a new rector of Lincoln College, Oxford. The Rev. Mark Pattison, one of the authors of the *Essays*, was the successful candidate. We referred, in a former number of our paper, to an energetic protest of the Bishop of Winchester against the new school. A still more emphatic protest was borne at the same time by Bishop Coxe, in the Cathedral of Durham. After disclosing the peculiarities of this heresy, and declaring that they amount to 'another gospel,' he eloquently exclaimed, 'And this—the elaborate denial of the Saviour who bought them, of the God whose sworn servants they are—is the work which ordained ministers of our Church, and the instructors of our youth, the theological lecturer, the college tutor, the head of the popular schools, the parish priests—have deemed compatible with their responsibilities and solemnly reiterated vows. If the voice of one man could influence his brethren and fellow-labourers, the pulpit of England should know no other topic till this degrading scandal were removed.'

"The Bishop of London likewise preached against the *Essays and Reviews*. The clergy of London held a meeting on January 24th, to deliberate on the expediency of presenting a memorial to the Bishop against the attack made by the *Essays* on the doctrines of Christianity. The Rev Dr Rowsell, recently appointed to succeed the Dean of Ripon in St. Margaret's Rectory, protested against the summons for the convocation of the London clergy, as implying a libel on the clergymen, whom it charged with infidelity. He soon left the meeting, being followed by two junior clergymen, one of them lately appointed to a living in the east of London. After the retirement of Dr Rowsell the proceedings were conducted in a spirit of singular unanimity. The clergy, without one dissenting voice, carried an address to the Bishop, condemning the *Essays and Reviews*, and appointed a deputation to wait on his lordship to request him to fix a day for its presentation.—*Phil. Presbyterian.*

Education in India.

I am interested to notice the Indian press beginning to agitate a question which has been since the mutiny very much in abeyance in India. I refer to the grants-in-aid in favor of education propounded in the East India Company's ever memorable dispatch of 1854. Do what we may to improve the Government school system, we must look for the extension of Christianity among the young chiefly to our Mission schools. These have and are accomplishing a great work in India—entirely changing the feelings of many of the educated youth toward the gospel—working conviction powerful, if suppressed as yet, in many hearts—and inspiring the rising natives with great zeal to reform their old system. You scarcely meet an educated youth now who does not detest and abuse caste, is not a supporter of the cause of female education, and does not denounce the usage which forbids a widow to marry. I fear that in England and Scotland the cause of Christian education in India is depreciated by too many—as if now, at least, the missionaries should turn to other work. From this view I entirely differ, and, on the other hand, it appears to me that strenuous efforts should be made to work out this principle of grants-in-aid. It has not been carried out as yet at all to the extension of which it is susceptible; partly from Government difficulties, and partly also from official hostility. But better times are, I hope, at hand; and the Christian bodies in India, if they are asked to co-operate with Government in the spread of education, are entitled to demand either to have educational inspectors appointed with their concurrence for their schools, or at least that those entrusted with the management of education in the Presidencies be not hostile to the grant-in-aid system. The desire for education still continues intense; the Mission school you find, whatever native journals may say against it, is generally full; and the missionary is at liberty to bring to bear upon the scholars what influences he desires, provided he teaches efficiently the elements of English and European knowledge.—Considering that on the grants-in-aid system Government offered help to an amount equal to that arising from local sources, what a large field is opened for Christian educational enterprise.

This effort is the more necessary, as the evidence daily augments that to leave education as it is, tends to the deterioration of native morals. An interesting article on this subject lately appeared in a native journal, the *Hindoo Patriot*. From this it appears that young Bengal is getting addicted to stimulating drinks and incontinence to married life. Domestic morality is rapidly sinking. This must appear the more surprising when the fact is taken into account of the universality of early marriages. The cause of it according to the *Hindoo Patriot*, is very much the fact that the young man is now educated, fond of intelligent society, of music, and other female accomplishments. These he does not find at home; for his wife, whatever her gifts and qualifications, has these not to be cultivated but suppressed. On the other hand, vice has not neglected to cultivate all these attractions of manner, accomplishment and even of mind, that may entice the young Hindoo to places where his morals are sacrificed. "The dumb beauty," says the *Patriot*, "and whispering music of a zenana wife he looks on with regret, and runs like a despairing man to the haunts of immorality and vice, but cursing at the same time from the bottom of his heart, his country and its institutions." "Educate your ladies, make them fit and agreeable companions of Young Bengal, pull down the antiquated screen which shuts out the zenana from the other world, let there be free intercourse between them and their male relatives, and we are sure that in quick time will Bengal assert her proper place among civilized countries, and the vice which now stain our society will by themselves fade away." What an argument have we here for the extension of female education in India.—*Bombay Cor. of Scottish Guardian.*

Giving not Wasting.

The world and religion are at odds on a variety of questions relating to the interests and duties of men. Among these is what we may call the Christian doctrine of Benevolence. The worldly spirit insists that to "scatter," in the religious sense, is to lose, while to "withhold" is the way to acquire. "Keep what you can," is the doctrine that sums up its whole creed. Religion, on the other hand, declares that, in its own sense, to "scatter" is to "increase," to "withhold" is a straight road to "poverty." Now it is an interesting question, which party is in the right.

Facts of experience afford a very important testimony on this subject. There are men whose names in the business world, are synonyms of enterprise and success. Like Amos Lawrence, of Boston, they stood, while they lived, or still stand at the head of the great commercial class. But these men represent the idea of Christian liberality quite as much as that of worldly enterprise and opulence. They gave, year by year, in proportion as they were prospered, and the more they "scattered" the more they "increased." These are simply marked instances of a common fact. We might challenge the opponents of our theory to produce a single case where any individual has found it a loss to give to any good object; where even any temporary inconvenience of a serious kind has resulted from so doing. If there be any such individual, we will thank him to come forward and give his testimony. He shall have full opportunity, in our columns, to show wherein and how he has been a sufferer by thus "leading to the Lord."

But there is a promise of the faithful God, bearing directly on this point, "Give and it shall be given unto you;" "The liberal soul shall be made fat;" "He that soweth bountifully shall reap also bountifully;" "It is more blessed to give than to receive;" "He that hath pity on the poor lendeth to the lord, and that which he hath given will he pay him again." On the other hand, there are passages which teach that a contrary course will have an opposite result: "He that giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse;" "He that soweth sparingly shall also reap sparingly;" "There is that withholdeth more than is meet, but it tendeth to poverty." Passages in each class might be multiplied to show, not that the exercise of benevolence is a mercantile transaction, to be recorded in an account of profit and loss; but that this like the others is "a commandment with promise," and that God does not deal with men on terms less liberal than he requires them to observe in their relations with him or with each other.—*Christian Times.*

Treasury.

"I've gained the point."

Near the Borders, where a work of awakening and revival is going on, a young man was a few weeks ago in distress about his soul. The Spirit of God was convincing him of his sin and misery. For some time he could find no rest; but at last, one night when alone, the household having retired, the same Spirit appears to have "enlightened his mind in the knowledge of Christ," so that he at once embraced Him, "freely offered in the gospel." Such was his joy that he could not conceal it, and he hastened to tell his parents the tidings. The mother was wide awake, and the father half asleep, as he entered and exclaimed, "I've gained the point!" "What do you mean?" was the wondering response. "I've found my Saviour!" was the prompt reply. Greater was their gladness than when long ago they welcomed this their first-born son, for now he enters a higher family without leaving theirs—being born again. There was joy in heaven, as well as in their hearts, over another sinner saved; and he himself now goes on his way rejoicing.

Reader! Have you gained the point? Perhaps you are not seeking to gain it. Possibly to gain your point would be your ruin, and not your salvation. There are many points in the compass of men's varied aims. To gratify lust, to make a fortune, or to secure esteem, is the point with myriads. Is it yours? Beware! More or less directly all such aims point to the pit; though poor short-sighted sinners do not see so far. You only think of self, sin, the world; but ruin, wrath, hell, are getting ready for you, and you for them. Flee to the gospel refuge—that's the point!

You are alarmed, you turn you flee; but in darkness and perplexity, you ask, Whither shall I go? The voice of Jesus says, "Come to Me!" Listen! It is the voice of love. Look! There is light in his countenance to show you the way. May the Holy Spirit open your eyes, and bring you to rejoice in a living Saviour, and a sure salvation. Then you too, having found the "one thing needful" for a poor sinner, may exclaim, "I've gained the point."—*British Messenger.*

What Faith Deserves.

What grand objects the glass of faith deserves! They say that telescopes bring out wonderful sights in the heavens—great firmaments of shining suns far, far away—stars of different colors—stars revolving round each other—stars attendant on stars, like servants on a master. But what are suns and systems to the grand things faith sees—a world in flames, a race raised and judged, the blessedness of heaven, the terrors of doom, the glory of the Lamb, and of the throne of God! Use that glass oft. Turn it often to the sky. Look and wait for the coming of the Lord.—*Rev. J. Edmond.*

Christ in Us.

Few Christians have attained to that intimate and complete union with Christ of which he spoke in the last interview with his disciples before the crucifixion, —"Abide in me, and I in you." It is not merely trusting in Christ, or walking with Christ; it is living in him, and having his presence ever in the soul. As two friends, though separated, live in each other's thoughts and affections, and possess one spirit, seek each other's happiness, rejoice in each other, and often without consultation come as it were instinctively to the same opinion, and adopt the same course of life, so Christ and the true believer are one.

Paul, in one of those contentious sayings which contain an epitome of the gospel, declares that the grand revelation of the New Testament is, "Christ in us the hope of glory." Oh, the preciousness of such a union with Christ! of such a real presence of the Saviour in the soul! And yet, it is to be feared that many of his followers know but little of it.

Some have merely a historic Christ. Others have a dogmatic Christ: the Christ of catechism and schools. What we need in order to know the full power of Christ—the power of his life, the power of his doctrine, the power of his death, the power of his resurrection—is, to have Christ in us as the object of thought, of trust, of affection, of desire, of hope, of joy—to be in sympathy with his feelings and his work—to be swayed by his spirit.

Never just with Scriptures.

It is of great importance that we should resist the temptation, frequently so strong, of annexing a familiar, facetious or irreverent idea to a scriptural expression, a scriptural text, or a scriptural name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence or want of reflection. Every person of good taste will avoid reading a parody or travestie of a beautiful poem, because the recollection of the degraded likeness will always obtrude itself upon our memories when we wish to derive pleasure from the contemplation of the elegance of the original. But how much more urgent is the duty by which we are bound to keep the pages of the Bible clear of any impression tending to diminish the blessing of habitual respect and reverence toward our Maker's law.—*Pulgrave.*

Hold up My Goings.

The last thing and the first thing I have ever to say to you is, Seek the Lord Jesus; seek him, and seek him till you have found him, and when you have found him, seek to know him more, and to obey and love him better. I often see a little boy trying to walk alone through the crowded streets. But he has not gone far till first one by-passer and then another knocks him about sadly. So he lifts up his eye to his father, and stretching up his hand, lays hold of his father's hand, and then he marches along right bravely. This is what you must do, my little friend. You never can walk safely through this busy world alone. Lift up your eyes, and behold the strong, kind hand of the Lord Jesus, and of your Father in heaven; seize hold, and keep hold of him, and you will walk safely through life, and death will be life to you.—*Plain Paths for Youthful Runners*, by Rev J. Alexander.

Always at Hand.

You need not write to Jesus; He can hear you speaking—ay, thinking. A little boy in Germany once wrote a prayer and put it into the post-office, addressed to the Lord Jesus Christ. He thought, in his simplicity, that was the way to get it sent to heaven. Dear child, his prayer was there before he folded his letter. Christ saw him write, and knew his very wishes. He knows yours, and tells you to speak them out to his ear. You do so when you pray. You send up a pleading look to heaven. This you can do when there is no light to see by. There are cloudy days when you cannot see the sun, and dark, stormy nights when no star appears; but you can always by prayer send up a look to Jesus.—*The Children's Church at Home*, by Rev. John Edmond.

Jesus the Forerunner.

Jesus, who came from heaven to earth out of pure love to us, in order to die for our sins and procure our salvation, is gone back to heaven as our forerunner. He not only points out the way, but he travels every step of it himself. He has removed every insurmountable difficulty out of the way, and left his own holy foot-prints to be our guide. Can we complain, if we only travel the path which Jesus has trodden before us? He has entered into heaven for us; and when he entered he left the door wide open, that we might follow him in. He points us to the path he has trodden and says, "See, the way is practicable." He calls our attention to his present glorious residence and says "Where I am, there shall ye be also." Precious Saviour! glorious Forerunner! O give us grace to follow thee; and whenever tempted to relax our efforts, or loiter on our journey, or complain of the way, may we remember that thou hast travelled every step of the way before us, and art now waiting to welcome us into thy presence and glory. Jesus is gone before to announce our arrival. He speaks of us as on the road.