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and most uninfluential kind. In living exhibitions, alas, the same Christianity is seen hand-in-hand with all the frivolities of life, or allied with all the graver and more seriously mundane features of the age. It is no bar to the reckless speculation, or to the discreditable tricks of trade, which conscience must wink at in the competition for rapid fortunes in this intense money-loving age. "I would ride all day backward to see a real Christian," was the dry remark of a young man who had been brought up in the bosom of a large and wealthy congregation of dissenters, and had formed his judgment on the intercourse afforded him at his father's table.

If Christianity itself, in the statement of its doctrines, has been reduced to its last and lowest elements, it is no mere recovery of orthodoxy that is needed, but the resuscitation of Christianity itself in its truth, and spirit, and living power.

It is a living Christ for the affections that is needed, and not the cold abstraction of a semi-reasoned creed. It is a God known—a God who is light and love—with whom the Spirit holds communion, and loves and trusts, that can alone raise the heart above the attractions and the frowns of this present evil world. What our hearts need is the simple and hearty faith that God has come down to us in love; that our justification in His sight rests on no doctrinal figment, but that God's Son has, in infinite grace, been under our sins in death, and has risen up without them; that heaven has been opened in His resurrection, where grace has put us in reality of life with our risen Head, so that we should be in spirit there, while passing through this world. The cross is the world's condemnation, while it is the sinner's hope; and the coming again of Christ will be its judgment, but withal deliverance to those who are looking for Him as their bright and daily expected hope.

The true termini of a Christian's course are the cross and the glory. His spirit should be that of utter separation from the world, because its works are evil, and because it cannot and will not bow to the claims of Him whom it has crucified.

That difficulties should mark the path, and opposition from every side arise to discourage those who would seek only the Lord's objects in a time of universal declension, is to be expected; and that feebleness should mark their outward condition is only in accordance with the entire of God's dealings and ways with a people in such circumstances.

God has "called us by glory and by virtue;" and has given to His servants, "not the Spirit of fear; but of power, and of love, and of a sound mind." What then? If faithfulness to Christ calls for the sacrifice of present ease and credit in the world, and the sundering of many a cherished tie, and the relinquishment of many an earthly scheme, and to have the heart set only on things above, is He not worthy? Is it asked that we should pursue a path which Scripture does not illuminate, and in which Christ does not take the lead? I have no value for any other path; and I have an utter distrust of any other guidance.

But is it a rare case to find even the children of God starting aside from the way of obedience through fear of the spectres with which their own imaginations have filled it; or which some "Worldly-wise-man," has conjured up to hinder their parting company with those "who mind earthly things?" Is light never possessed that is not acted up to? Have none ever shrunk from what their own consciences have told them was the light of God, because it began to interfere with their love of this present world?

What then is sought, on the part of Christians, in these pages, to which their