

their Deliverer: in the day, their Sun: in the night, their Keeper; in the desert, their Shepherd. In life he is their Hope; in death their Life; in the grave their Resurrection; in heaven, their Glory.

Let Christ, therefore, be thy **ALL IN ALL**, for time and for eternity. With the faithful martyr say, while living, "None but Christ." When dying, say, "None but Christ." Through all eternity say, "None but Christ." Let this triumphant name, "The Lord our Righteousness," settle every difficulty, solve every doubt, and silence every accusation. When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin."—When reminded of your ignorance, say, "Christ is my wisdom. When your ground and title to the kingdom are demanded, say, "Christ is my righteousness." When your meanness to enter within its sacred walls is challenged, say, "Christ is my sanctification." When Sin and the Law—when Death and Satan claim thee as their captive, reply to them all, "Christ is my redemption."—The Law saith, Pay thy debt. The Gospel saith, Christ hath paid it. The Law saith, Make amends for thy sins. The Gospel saith, Christ hath made it for thee. The Law saith, Thou art a sinner; despair, for thou shalt be condemned. The Gospel saith, Thy sins are forgiven thee; be of good comfort, thou shalt be saved.—*Rev. J. Stevenson.*

A Slave's view of the Subject.

I once found myself in company with a party of friends in the gallery of a small village church, listening to a discourse from a coloured minister. One illustration he used was so full of quaint simplicity, and at the same time so expressive of his meaning, that it struck me forcibly. He was showing how a sinner should accept the Gospel offer of salvation.

"Suppose," said he, "any of you wanted a coat, and should go to a white gentleman to purchase one. Well, he has one that exactly fits you and in all respects is just what you need.—You ask the price, but when told find you have not enough money, and you shake your head.—'No, massa; I am too poor; must go without, and turn away. But he says, 'I know you cannot pay me, and I have concluded to give it to you. Will you have it?' What would you do in that case?—would you stop to hem and haw, and say, 'Oh, he's just laughing at me; he don't mean it?' No such thing. There is not one of you who would not take the coat, and say, 'Yes, massa, and thank you, too.'"

"Now, my dear friends, God's salvation is offered you as freely as that: why won't you take it as freely? You are lost, undone sinners, and feel that you need a covering from his wrath. If you could keep his holy law blameless, you might purchase it by good works; but ah! you are full of sin, and that continually. Prayers and tears are worthless. You are poor, indeed, and if this is all your dependence, I don't wonder that you are turning on in despair. But stop—look here! God speaks now, and offers you the perfect robe of Christ's righteousness, that will cover all your sins, and fit all your wants; and he says that you may have it without money and without price. O brethren, my dear brethren, do take God's word for it, and thankfully accept his free gift."

What impression the words had on the old man's coloured hearers, I cannot tell; but as our

party left the church, one of the ladies remarked to another, "What a strange idea that was about the coat!" "My dear friend," was the reply, "it suited my state of mind, rough and unpolished as it was, better than all Dr. ———'s elaborate and eloquent arguments this morning. I am so glad that I came here. How simple! How plain! Free grace alone! Yes, I will take God at his word,—

"Nothing in my hand I bring,
Simply to Thy cross I cling!"

—*American Paper.*

Antiquity and Perpetuity of the Sabbath.

"Remember the Sabbath-day."—Exod. xx. 8.

The Sabbath is no mere Jewish institution, beginning and ending with the Mosais economy. It existed not only before Moses breathed, but before Adam fell. Even in Paradise it was known and loved. How venerable its antiquity!

The Sabbath was instituted while Adam stood the representative of all; and is therefore neither for the Jew exclusively, nor for the Gentile, but for man. "The Sabbath was made for man." And is there a man on earth who does not need it, or who should not prize it as a blessing unspeakable?

We have not only the Divine appointment, but the Divine example for the Sabbath: "God rested on the seventh day from all the works which He had made." And inasmuch as the work of redemption is infinitely greater than the work of creation, it was changed from the seventh day of the week to the first, to commemorate the former. But though there was a change in the order of time, there was none whatever in the proportion. It is still a seventh.

To rest aright on the Sabbath we must not only rest from labour, but rest in God. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

No institution should be more prized by us than the blessed Sabbath. To despise the rest it offers is to reject the rest that remaineth to the people of God. It is emphatically the *Lord's Day*—the day for specially remembering the past, for improving the present, and for anticipating the future. Of all the seven, therefore, it should dear be to us the sweetest and the best. Though ancient, it is not obsolete, but to be remembered and revered now, as much as when it was first instituted.

How sweet is that promise, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shall honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high place of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

"For thee we long and pray,
O blessed Sabbath morn;
And all the week we say,
O when wilt thou return!
"Come, come away,
Day of glad rest,
Of days the best,
Sweet Sabbath day."