Our Joung Kolks.

The Mosquito and the Bug. BY ANNIE ARMSTRONG

Once a young mosquito Cried and oried and whined, Just because his color wasn't Bnited to his mind.

Said he would be harpy If he just wes rod. But that a black mosquito Might as well be dead.

Near this young mosquito Lived a scarlet buz. In a hole down in a tree-trunk, Inst as nice, as snug.

But he mourned and fretted Because he wasn't black , Red was so very common, Painted on your back.

So the silly creatures Pined away and died; And the ant, the old grave-digger, Laid them side by side.

Then upon the tombstone He wrote the words below:-"Here lie bug and mosquite"-A mournful tale of woe.

"Both died broken-hearted; Reason is, 'tio said, Red one wanted to be black, And black one to be red."

When they all had read it, Every insect said, That such very foolish creatures Might as well be dead.

The Herdsman's Lesson.

A herdsman of a Swiss Canton, coming home from his work one evening saw half hidden among the grass, an object which attracted his attention. Approaching with caution, great was his surprise to behold as it raised itself from the grass, a beautiful

On seeing the herdsman, the animal turned to flee, but after going a few steps it dropped down again, too much exhausted

to proceed. Taking a cord from his pocket, he fast ened it round the poor creature's horns, and at last succeeded, after some trouble, in dragging it home, where he deposited his new-found treasure in an old shed.

That evening, while the herdsman was

sitting at the fire recounting his adventure, in walked one of the most noted hunters of the neighborhood. He had been attracted

the neignborhood. He had been attracted by the peaks of laughter which accompanied the telling of the herdsman's story. "Ah, good evening, friend," said the host, making room in the circle for the new

arrival. "How many chamois have you taken

"How many chamois have you taken this week, I should like to know?" "Not one," was the reply. They are like enchanted creatures; they run, and run, and run, and disappear—as if into the earth—when my dogs and I are tired out with the chase."

with the chase."

"Yet I don't think it requires much skill to capture one," said the herdsman grinning, and a laugh went round the group at

the fire.
"Suppose you come and try !" suggested "Suppose you come and try I" suggested the hunter ironically. "Why, the day before yesterday I chased a chamois from morning till night. I spent the night on the mountain; next day my dogs tracked him, and I did not lose him till just on the harden of the river. He must have had a border of the river. He must have had a long swim to get away as he did."
"Was he a young one of this year?"

asked the herdeman.
"No, indeed!" replied the hunter; "he

was a full grown animal with splendid horns nearly a foot in length."

"Really? then I can tell you where he

is;" remarked the herdsman quietly. The hunter looked askance at the speaker, then shrugged his shoulders unbelievingly; but he said nothing, only blew a long whiff of smoke from his pipe.

"I assure you he is not far from here," pursued the herdsman; "you shall see him to-morrow if you like." And away he went

The hunter looked round the circle, where the flickering fire was lighting up each "You don't suppose I believe this non

sense," said he, angrily, taking off his felt hat, and bringing it down upon the table

with a vigorous slap.

"Nevertheless, said another man, who had not spoken hitherto, "it is true that Plerre, the herdeman, found your chamois, or one like it, and brought it home. Pray, how did he bring it ?"

"With a cord," replied the man. "The truth is that when your great dogs had been chasing the animal all that time, it was tired enough to be led anywhere."

The hunter stayed to hear no more. Much excited, he ran off to the shed, and saw for himself that the story was a true one, for there was the chamois lying panting on the straw.
"For how much will you sell me this

beast?" asked the hunter.

"The animal is not for you, my friend," replied Pierre with a new-found dignity. Dead chamois are your affairs; but as for live ones—no, thank you. I am going to exhibit this in the town and thereby get both credit and profit."

But if it had not been for my dogs, said the hunter, roughly, "you would never have taken him."

"I saw nothing of your dogs," replied the other; "I did not even hear them. Is

it my fault that you missed your game?"

If any one slept badly that night, it was
Joseph, the hunter. He dreamed that he was forever pursuing chamois with great horns, but could never reach them; while the herdsmen caught them easily, and led them away before his eyes with bells on their necks.

The next day everybody came to see the chamois. Good food and rest had restored the poor beast to its original atrength.

are poor seast to its original strength.
Pierre now prepared a halter by which
to conduct his prisener, and began to calculate what he expected to make hy his
expedition. While thus engaged, his two
children came to him and claimed his atination.

"Father," said the little girl, "you must buy me a gold looket with the money you

"And me a silver watch chain," said the

boy. "All this is well enough," replied Pierre, but there is a beautiful cow in the valley yonder, that I've est my heart upon. When I have secured her, we will talk about the other things."

Meanwhile, the poor chamois, bewildered by the noise, and number of spectators, had shrunk into a corner of the shed, and stood there with his head against the wall.

It was now that the hunter once more approached the herdsman and said, "If you won't sell me the chamois for a hundred francs, at least you might oblige me by keeping all those boys from tormenting the poor brute. I cannot bear to see him toased.

"I suppose you think he would prefer you and your dogs," retorted Pierre; " but I don't fancy he would be better off with you than with me."

The altercation between the two men went on for some time, and the porch beneath which they were standing, resounded with their angry voices. When suddenly, a dark, brown shadow passed, with the rapidity of a meteor, over the heads of the spectators—touched the ground with a thud —then bounded away, leaped a fence and disappeared in the distance.

It was the chamois which, profiting by a favorable moment, with one vigorous spring, had escaped from his confinement

and was free at last.
"You and I shall meet again, friend ohamois, shouted the hunter after the an-imal as it galloped away. "I shall find you once more on the mountains. Now, Mr. Pierre, and he turned to the discomar. Pierre, and no turned to the discom-fited herdsman—"where is your honor and profit? If you had only been content with the offer I made you, you would have been a hundred francs richer than you are."

"They have both got a lesson," said a wise looking old man who was passing at

wise looking old man who was passing at that moment. "Remember, friends, that by grasping at too much we often lose all. -Ohild's Companion.

Christian Liberty.

Grave mistakes on this subject are easily made. Christian liberty is often carelessly spoken of as liberty of action; and men and spoken of as liberty of action, and men at women hastily leap to the conclusion that a Christian, standing in the liberty with which Christ has made him free, has a right to do anything not wrong in itself. The conclusion has no scriptural warrant. The freedom of the Christian is liberty, not of ac-tion, but of judgment. The Christian has a right under the law of Christ, not to do all things morally indifferent, but to determine his own duty in cases brought before him in the providence of God. For the proper exercise of this right to judge, he is responsible to the Master.

Moreover, the New Testament clearly announces the great principles upon which a Christian is bound to proceed in determining particular cases. It tells us that we may not do an indifferent act, until we have ascertained and are fully persuaded that it is indifferent. The man who doubts, while eating, is condemned; for whatsoever is not of faith is sin. It points out the fact, that we are not reparated units; but members of a living organism. the Church of God: Moreover, the New Testament clearly anof a living organism, the Church of God; and that therefore we are under obligation and that therefore we are under obligation to take care that in our conduct we do not oppose the sentiment of the people of Christ. If meat make our brethren to offend, it becomes us to eat none. It informs us that our whole life, and each act thereof, must be made to subserve the interests of the tingdom, which Christ died to actabilish. kingdom which Christ died to establish. Meats and drinks, habits and amusements, indifferent morall, though they may be, are to be abandoned, if they affect unfavorably the interests of that kingdom which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. And it teaches us that acts are to be performed or left un-performed, as they aid or prevent our growth into the image of our Lord.

into the image of our Lord.

Now it is true, that these great principles do limit the Christian's liberty of action in matters morally indifferent. But the New Testament nowhere asserts this liberty of action to belong to him. What it does assert to be his, is a liberty to judge. And this liberty to judge they do not limit. These are the principles, indeed, which are to guide him in the exercise of his right of judgment; but it is the Christian who judges. The member of the Christian Church, therefore, who refuses to be govto guide him in the erned by them, may not justify himself by an appeal to his freedom in Christ Jesus. an appeal to his freedom in Christ Jesus. In so refusing, he does not exercise Christian liberty, but indulges in sheer ungodly license. The Christian has no more right to ignore these plainly declared principles, when determining a case of conscience, than a judge has to ignore the plainly declared principles of the law, when determining a case in court. A judge who should do so wilfully, and should assert his liberty, ought, as all of us would agree, to be impeached and punof us would agree, to be impeached and punished; and a professing Christian, who ignores these great New Testament principles, and then appeals for his justification to his liberty under the gospel, will inevitably inour the awful condemnation which awaits those who pervert their liberty into an occasion of wrong doing. "Therefore, let him that thinketh he standeth, take heed lest he fall."-S. S. Times.

Presbyterianism.

The following points are noted by one of a different denomination, as showing the excellencies of the Fresbyterian system. excellencies of the Fresbyterian system. After saying the New Testament is full of Presbyterianism, he remarks, thus:—(1.) Presbyterian order is eminently ancient, natural, sensible, and scriptural. (2.) It is the true and original type of Protestanitism. (3.) Its system of Church order is the one most readily illustrated and justified by the New Testament. (4.) It preserves a happy mean between spiritual despotism and spiritual lawlessness. (5.) It is in striking agreement with the most deepotem and spiritual investments. It is in striking agreement with the most advanced order of freedom and political institutions. (6.) Presbyterianism is inclined to give unusual prominance to law. eonssienes, and daty. (7.) It maintains an electic and comprehensive recognition of other Christians as members of Christ's bedy with themselves.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXVI.

Acts PAUL IN CYPRUS.

COMMIT TO MEMORY, VS 8-12 PARALLEL PASSAGES.—Acts. ix. 15; Exed.

Soripture Readings.—With v. 1, read Acts xi. 22-26; with v. 2, read Rom. i. 1; with v. 8, read Acts xiv. 26; with v. 4, read Acts iv. 86; with vs. 5 and 13, read Acts xv. 87, 88; with vs. 6-8, compare Ezek. xiil. 10; with v. 0, read Acts iv. 8; with v. 10, read John viii. 44; with v. 11, compare 2 Kings vi. 18; with v. 12, read John iii. 2.

THE FOLLOWING PERSONS ARE TO BE IDEN-TIFIED: Barnabas, Simeon, Lucius, Man-aen, Herod, Saul, John, Bar-jesus, Sergius

ALSO THE FOLLOWING PLACES: Antioch Cyrene, Seleucia, Cyprus, Paphos, Perga

Jerusalem. GOLDEN TEXT. - Then the deputy, whon he saw what was done, believed, being astonished at the dootrine of the Lord.—Acts

xii. 12. CENTRAL TRUTH.—The mighty working

of the Holy Ghost.
We now return to the study of Luke's (Acts i. 1) "Acts, etc.," the earliest Christian church history, from A. D. 38 to 65, which describes the spread of the truth among the Jews, and in the later portion, on which we now enter, among Gentiles. Our present lesson makes a new era, and

contains a striking incident.

Next to Jerusalem, Antioch was a great centre. It was rich, influential, accessible, the Rome of the East, traded by the harbor of Seleucia with the Mediterranean ports; and finally a strong church grew up there (Acts xi. 19-26).

The church (verse 1) was rich in good men—the true wealth of a church, some of them "prophets," who on special occasions foretold events, as in Acts xi. 27, 28, but ordinarily taught, as did the "teachers." (See Eph. iv. 11.) They probably met together for conference, prayer and planning for the extension of the truth. The following are named: Barnabas, whose history is Acts iv. 86, 87; ix. 27; and xi. 19-26; Simeon, called "the black," perhaps from personal features, not named elsewhere; Lucius, named apparently in Rom. xvi. 21. men-the true wealth of a church, some of noins, named apparently in Rom. xvi. 21. From Acts xi. 20, we learn that men of Cyprus and Cyrene came to Antioch and addressed "the Grecians." Manaen, was foster-brother or early companion of that Herod who put the Baptist to death. (See on these Smith's Dictionary.) Saul, is last, perhaps from the close union between him and Luke, the writer. Observe, all these men had associations among the Gentiles and outside Palestine, and so were prepared to take broad views of duty.

The special occasion of the revelation to The special occasion of the revelation to them was as they ministered to the Lord and fasted, probably implying that they had cet apart a time for prayer in regard to their public duty to the world. "Worshipped" would well stand for "ministered." All the traditions of the Jewish Church suggested "fasting" as fitting. No New Testament directions are given on the subject. Immediate decision was reached ject. Immediate decision was reached through the Holy Chort, and they acted on it, and by laying on of hands and prayer set spart Barnabas and Saul as foreign missionaries. Saul had already been called missionaries. Saul man arready been caned (Acts ix. 15). God fits men for work, puts the desire in their hearts, and sends them by his people. The principle "two and two" is adopted (Mark vi. 7), and the experienced Barnabas and untried Saul are

perienced Barnabas and untried Saul are sent together—a good precedent.

Their departure is reported (verse 4) from Seleucia, the port of Antioch, fifteen miles to the west, at the mouth of the Orontes, on the Mediterranean, from which Cyprus could be seen on a clear day. The oyprus could be seen on a clear day. In valended at Salamis (verse 5), the port of the island, where Jews would naturally have "aynagogues." It was their way to offer the gospel first to Jows (Acts xill. 46) Oyprus was rich and fertile, its people corrupt and dalagad. Their attendant was John prus was rion and iersile, its people corrupt and debased. Their attendant was John Mark, nephew of Barnabas, his mother Mary living at Jerusalem (See Acts xii. 12, 25.) He wrote the gospel.

Opposition is foiled in the person of Bar-jesus, a Jew, who had turned his talents to sorcery, or pretended to supernatural power and knowledge, hence called a "false prophet" (verse 6). His professional name was Elymas, from the same Arabic root as Ulema," the wise man," still so employed. He had attached himself to Sergius Paulus as his patron, and lived by his wits. At this time crowds of gipsies, vagabonds, and adventurers, from the poorer but mystical East, hung on the rich and superstitious Romans, who had ceased to believe their gods: and when faith dies, superstition thrives. Paphos was a hotbed of evil. This Sergius Paulus, a "prudent," that is, reflecting, sensible man, appears to be mentioned by Galen as a man interested and welt versed in philosophy. There are coins with his title, "proconsul of Oyprus," or "deputy," of this time. (See also Conybeare and Howson.)

No explanation of his opposition is need-

If his patron who sent for the gospel messengers (verse 7) receives them, his occupation is gone. So when the deputy is inquiring and leaning towards the faith, or Christian doctrine, he opposes it (verse 8).

Ho was present (verse 9) with Paul, who impelled by the Holy Ghost, as in Peter's case with Ananias, and now taking a leading place, fixed his gaze on Elymas, and addressed to him words of severe rebuke, justified, however, by the evil he intended. He is full of all "autility," guile, oraft, malice, and "mischief," unscruptions wrong-doing; a "child of the devil," doing his will and sharing his nature; a foe of all goodness, not ceasing to make crooked the right ways of the Lord. the right ways of the Lord. He seeks his own gain at the cost of ruining the proconsul. The sharp sentence is attended with appropriate judgment. He would keep his employer in blindness. He shall through God's power be blind (verse 11) with appropriate judgment. He would keep his employer in blindness. He shall through God's power be blind (verse 11)— how long the passage does not clearly say— not even seeing the sun. The blow came immediately, and with observation, for "a mist"—a medical word befitting Luke— "and a darkness" fell on hira, and going allout, as a blind man will, and as Haphael's have been stelen. How impertant his re-

picture represents him, he sought, literally, a hand-leader. The effect (verse 12) on the Proconsul

was deep and immediate. He believed the truth taught, being impressed by the force of the message and the miracle going to-

gether. Two things will attract notice here: (a) Paul's new name, as some think, given as in Gev. xvil. 5; xxxil. 28; John i. 42; cr assumed, as some say, from Paulus (un-likely), or being Saul's Latin name (it means little), now taken at a critical time, when standing forth as a teacher of the Gentiles. Notice (b) the coincidence of Paul's own blindness and his first miracle. But how different the results! He was sincere, but misiaken, and light came. Elymas was insincere, and we read of no illumination.

Their next field is in Asia Minor, for which Paul (now at the head) and his "company," or friends, "loosed," sailed, and entered Perge, the capital of Pamphy-

lia, next province to Paul's native Cilicia.

John Mark, disgusted, perhaps, at his
uncle Barnabas being new only second, here left the two in such an unexpected and offensive way that Paul resented it, as we see in Acts xv. 89. He was restored to Paul's regard.

The best teaching of lessons here is the teaching of the facts, but we may mention,
(1) A living church will be truly missionary, will be guided of the Holy Ghost, and will give its best to the Lord.

(2) All true work for God will be done in

the spirit of prayor.

(3) Barnabas' home was Cyprus, and Saul's, Cilicia, to which they proceeded, for there they knew the ways of the people and were known. We are to remember our own.

(4) It is specially wicked to shut out light or virtue for one's own sordid ends.

For God is severe on such sin. (5) Good men like John Mark may err, but they will be restored.

(6) We have here one more illustration (6) We have here one more illustration of the principle that men are often punished in such a way as by the form of the punishment to recall the sin. Elymas desired to keep a man in spiritual blindness. His own bodily eyes are closed. Even so at the last the Judge's words—"depart from me,"—may recall the times when bad nen said to God, "Depart from us."

(7) How easily God can overrule opposition to the truth and turn it into a help. The stroke on the sorcerer also broke the

The stroke on the sorcerer also broke the bonds of the deputy and set him free. You that does not lessen the guilt of opposing the truth.

SUGGESTIVE TOPICS. The state of the church at Antioch-its leading men—their missionary movement—how directed—their delegates—their fit---how directed—their delegates—their first effort—character of the deputy—his desire—how opposed—Elymas' character—his punishment—the effect on Paulus—the next field—a desertion—further lessons.

LESSON XXVII.

PAUL AT ANTIOCH. July 8, }

COMMIT TO MEMORY, Vs. 88, 89. PARALLEL PASSAGES .- Luke xxiv. 44;

John iii. 18, 19.

SCRIPTURE READINGS.—With v. 26, compare Acts iii. 26; with v. 27, read 2 Cor. iii. 14; with v. 28, read Mark xv. 12-14; with v. 29, read Mark xv. ii. 21-14; with v. 29, read Mark xv. ii. 82; with v. 82, read Gen. iii. 16; with v. 83, read Heb. i. 6; with v. 84, r Gen. iii. 16; with v. 88, read Heb. i. 5; with vs. 84, 85, compare Acts ii. 29-81; with vs. 86, 87, read 1 Kings ii. 10; with vs. 88, read Eph. i. 6, 7; with vs. 89, read Rom. viii. 8; with vs. 40, 41, read Hab. i. 5.

Identify Abraham, Pilate, David, Moses.
Also Jerusalem and Galilee.

Golden Text.—And we declare unto you glad tidings.—Acts xiii. 82.

CENTRAL TRUTH.—Fergiveness through

belief of the truth. The Antioch of this address is not to be confounded with that of Acts xi. 26.

Syrian king Seleucus built several towns, and called them after his father Antiochus. and called them after his father Anticohus. So that it is with "Anticoh" as with "Washington." This was in Pisidia, and a Roman colony. Its ruins have been identified. For the circumstances of his visits see verses 18, 14; for the place of his address, verse 15, and the opening of the subject, verse 16. With the substance of the analy nest of it compare Stanhan's, which early part of it compare Stephen's, which Paul no doubt remembered, Acts vii. 2-44, and verse 58.

Nothing can be greater than the offer of salvation he is about to make, and hence his solemn style (verse 26); "men" of a common race, "brethren" of the Jewish nation, sons of the stock of Abraham, and proselytes or other hearers of Gentile birth (see verse 16), "to you is this report of the way of salvation sent." Now, what authority is there for declaring it? Evideuce ought to be ample that warrants so great an offer. The chain ought to be strong that sustains so great a weight. Study its links.

(a) His very rejection by the men of Jerusalem (verse 27). The people, in ignorance of the prophets, read every Sabbath, fulfilled them in rejecting the Saviour; and it was not the mere rabble, but " their rulers" also; nor in a hasty mood, but by a deliberate judicial sentence—"condemu-ed." So they fulfilled Isa. liii. 1; Dan. ix. 26, and other words. They did not mean to fulfill them, but erred as to them and as to Christ. The unconsciousness strengthens the case. And

(b) He was innocent (verse 25). threats and entreaties they induced a heathen governor to destroy one in whom he found, and they could prove, no crime, "cause of death" (Matt. xxvii. 24, 25; John xviii. 31). Christ's innocence is of great moment. (See Hob. iv. 15 and vii.

(c) His death (verse 29) (which was real else why take him down and bury him? again made the word good. All had been written of him beforehand (Isa. liii. 5, 7, 8,

surcetion is to our faith is seen in 1 Cor. zy.

(d) There is enough fitting evidence of his rising (verse 81). He was seen (1) of roany; (2) "for many days; (8) who were capable of identifying him, " who came up with him from Galilee to Jerusalom," who (4) gave public witness, in the face of danger, and who (5) in many cases yet sur-vived--" are his witnesses." This point is

vived-" are his witnesses." This point is well brought out by Paley.

The statement is skilful. The very point which they might have made against receiving at Antioch one whom the Jewe at the capital slew, is turned into a plea for Him. The promise of God, that Jesus should be raised, declared in their own land by witnesses. Paul and Barnabas say, verse 32. "We declare unto you." "Deverso 82. "We declare unto you." De-olaro glud tidings," is the same (one) word as Acts vill. 4.; vill. 85, 40. Ss it is in Luke i. 19; vill. 1. So there is another h. K. This is not a new thing, but the ful-fidiment of the old; not a denial of the law and prophets, but a fulfillment; we depost advise another from your religion.

do not advise apostasy from your religion, but entire acceptance of its austance, for (c) God has fulfilled His word (verse 83), e.g., in the Second Psalm. The old promise to David of the Messiah, "I will be his father, and he shall he reven" (2 Sam. promise to David of the Messiah, "I will be his father, and he shall be my son" (2 Sam. vii. 14), was male good in the sending, "raising up," not "ag tio," nor from the dead (that is in the next verse), but presenting as His Son, in His mearnation and work. The meaning, then, of the quotation is this: "As I promised at length a son of David who should do my will, now I provide or present him." It does not reprovide or present him." It does not refer to the begining of Christ's existence, but to the beginning of His work as our

Saviour.

The first point proved (that God has given the true Son of David, the hope of Israel), he shows (verse 84) that His rising from the dead was predicted, by an argument on Isa. iv. 3, which expresses concisement on Isa. iv. 3, which expresses concisely the substance of 2 Sam. vii. 8-16; Ps. lxxix. 85-87, that He should reign for ever. (See Isa. ix. 6, 7). Luke i. 81-88 proves this to be the meaning. But He could not "reign forever" if not raised up forever, "to die no more." So verse 88 says, "His mission was promised," Ps. ii. 7. Verse 84 says. "His rising again (not says, "Lis mission was promised," Es. 11.
7. Verse 84 says, "His rising again (not like Lazarus, vi died again) is promised, Isa. Iv. 3. Ho important this "ever-living" of Jesus is, appears from Hob. vit. 25,

ing "of Jesus is, appears from Heb. vit. 25, and from His word, Rev. i. 18.

Does any one doubt this ever-living? There is full proof of it in Ps. xvi. 10 (verse 35). Does any one say "That is David?" No, for (as Peter used it, Acts it. 25-81) David "saw corruption" (verses 86, 87). Peter quoted four verses and points—in proof that a greater than David is here in proof that a greater than David is here to His grave (Acts ii. 29). Not so Christ, the ever-living. David served "his own generation." Christ serves all to the end of time.

These are the links in the chain-all These are the links in the chain—all firm. Now for the Burden they Sustain (verse 88). "Therefore" connects. "You can—you, Hebrews, and you, Gentiles—have pardoned through this man. We are sent to preach so to you." This is the application as with Peter (Acts ii. 14). The thing is solarm. They need to know it. thing is solemn. They need to know ite Great events hang on their dealing with its A forgiveness which they could never get by the law of Moses they could get by Him by the law of aloses they could get by Him (verse 80). (See Rom. viii. 2). But, if they rejected Him and it, the other word of (Old Testament) Scripture, "the prophets," would be fulfilled (Hab. i. 5), and an alarming and awful judgment, such as threatened on the Chaldeans, shall some on you. He quotes the Greek translation; nothing turns on the exactness of it. Of this they need to "boware."

From this we may learn: (1.) The wise way of putting things.
Observe, no harsh words as to the Jews—
"ignorance;" judicious persuasious to the hearers; wise use of what they believed already, as proof; and appeal, when the case is proved

(2.) The value of the knowledge of facts of the Old Testament fasts—the import. of the Old Testament 1833—the importance of prophecy, and the minute details of the evangelists as to the dying, burying, rising, and appearing of Christ. So much turns on them! We see how Paul preached Jesus and the resurrection" (Acts zvii.

18).
(8.) The practical use of all this to us.
(8.) acquitted, We can be pardoned freely, acquitted, saved through Jesus. "You know from your Scriptures that there is remission" (Isa. i. 18; Mic. vii. 19; Psalms exxx.
4). Now we tell you it is through Jesus of Nazareth. Here is justification announced generally in the Old Testament, now given in and through Ohrist, and

It is through faith, "all that believe," and none else, for "beware that ye despisenot," do not believe (verse 41). And it is through faith alone—nothing but believing is a condition. And

(5.) It is ruin to reject this Saviour. Deapisers of Him perish. This is the language of Scripture. Men may behold, and won-der, and feel safe, and yet be lost !

(6.) We may see here what is to be the substance of Christian teaching and preaching. We are to set forth Jesus Christ in His person and His work, to show that He is the promised Redeemer, and that He has done all that He was announced to do. All leasoning out of the Scripture is to bear on this, and men are to be convinced that they may come to the blood (1 John i. 7)

(7.) That men laugh at danger or argue

against it does not keep it away. That the ostrich buries its head in the sand when pursued and overtaken (if indeed it does such a thing, which is not at all like the instinct of God's creatures), does not prevent

its being killed.

BUGGESTIVE TOPICS.—The persons addressed-the spirit of the sp-aker-the facts-the Scripture proofs-the objectthe standpoint of the hearerstidings to them—the condition of justifica-tion—the dauger of despiting—the Scripture quoted—the lessons to be learned from this address as to Christ—the truth—the way of life—and the danger of unbelief.

WEAR must be the value of that gift WEAT must be the value of that gift which would supply the place of the aun, and make us seems to deplore its extinction? Of infinitely surpassing value, then, must be the gift which could more than indemnity the Church for the personal departure of its Sovereign Lord. Yet such a gift is the Hely Spirit.