

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS xviii. 11.

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UNCERTAINTY OF LIFE.

Beneath our feet and o'er our head,
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay;
And fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And dream of days to come?

Turn, mortal, turn! thy danger know,—
Where'er thy feet can tread,
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie,
Shall live for *Hell or Heaven.*

Bishop Heber.

CALLS TO PRAYER FOR THE OUT-POURING OF THE HOLY SPIRIT.

From the Rev. James Hallane Stewart's Annual Address.

In what very peculiar circumstances does the coming year open upon us?

First. We are suffering under "the judgment of Almighty God, against whom by our stripes and divisions, our misdeeds, our forgetfulness of his manifold mercies, we have grievously sinned. At his bidding the earth hath withdrawn the wonted provision of food, and turned abundance into scarcity." Whilst the Almighty is thus contending with us, the aid of the Holy Spirit is peculiarly required to produce repentance for our manifold transgressions, and to avert still further judgments, by his leading us "to break off our sins by righteousness, and our iniquities by showing mercy to the poor." For the Scriptures of truth make known that the Divine judgments will not of themselves turn the heart to God. They rather increase the enmity. The Lord alone can "take away the stony heart, and give a heart of flesh," and produce that "godly sorrow which leads to repentance not to be repented of." It is true that solemn prayer has been offered throughout the land that God would remove this judgment, and all who fear his name must be thankful for this recognition of His providence; but where, it may be asked, is the real turning to God as a nation suffering under his chastening rod? Where the stop to the open breach of the Sabbath? to the pride, covetousness, sensuality, and overflowings of ungodliness which make us afraid? It is the Lord alone who can make this effectual change. When he "pours out the Spirit of grace and supplication," we shall mourn for our sins and turn from our wickedness. Oh then, Christian Brethren, unite as with one heart and soul in prayer, that God of his tender mercy may pour out of the abundance of his Holy Spirit.

Connected with this judgment of God is the state of our beloved sister island. There the hand of the Lord is heavily felt. For there, alas! whilst there is a scarcity of food, amounting, in some parts, almost to famine, still severer judgments threaten that unhappy land. I need not mention them. It is enough to say that God alone can deliver from them. Oh! then, let our sister country have your earnest prayers—that God would send the Comforter to his suffering people—sanctify their present trials, and so strengthen their faith and fortify their patience, that they may "glorify the Lord in the fires," and be as instruments in his hand to turn the hearts of sinners to "him that smiteth them," and bring them from the errors of Romanism to the knowledge of the truth as it is in Jesus.

A second peculiarity in the opening year, is the multiplied efforts of the Church of Rome to extend her communion. The effect of these efforts has been to damp the zeal of Protestants in maintaining the faith of their forefathers, and almost to persuade them that Popery must prevail.

The only fear we ought to have is fear for those who become proselytes to the Church of Rome, and for those who abide in her communion. For them, reflecting upon the terrible judgments to which they are exposed, we cannot have too great compassion, or be too earnest in our endeavours to bring before them the solemn warning of Almighty God; "Come out of her, my people, that ye receive not of her plagues." For her destiny is unalterably fixed. "The Most High, who does as he pleases in the armies of heaven," and who "beareth rule in the kingdoms of men," has decreed her fall—has declared that he will send "a mighty angel, having great power; and lightning the earth with his glory;" who shall proclaim with a loud voice, "BABYLON THE GREAT IS FALLEN, IS FALLEN, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." We, therefore, have no cause for apprehension. Since the efforts of the Church of Rome are but as the convulsive throes of a dying man—if these efforts should for a season prevail, they alter not the mind of the Most High, for "his counsel shall stand, and he will do all his pleasure;"—nor need they alarm his people. For "these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." "They overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."†

To raise his people to this standard, and to enable those who profess the Protestant faith to act up to their profession, the abundant out-pouring of the Holy Spirit is essentially requisite. Beloved brethren, then, as you partake of the spirit of our Protestant forefathers, pray for this unspeakable gift. Pray, that he who said to Joshua, "Be thou strong and very courageous," may give to his people that strong faith in his word, and holy boldness in his cause, which may lead them to say with Luther, "Though the sun be darkened by legions of devils as by thick clouds, we will not fear, for God is for us, and victory is ours." And especially that the Lord would send forth many, many faithful labourers "boldly to preach the word."

A third particular calling for notice is, our STRIFES AND DIVISIONS.

These are so well known as to make it unnecessary to particularize them. But how grievous must they be in the sight of that God whose name is "Love;" and who has commended his love to us by sending his Son first "to die for sinners," and then "to gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." How grievous to our blessed Saviour, whose last prayer was, that "all who believe in him may be one, even as the Father and the Son are one." How grievous also to the Holy Spirit, who directs that "all bitterness, and wrath, and anger, and clamour, and evil-speaking, should be put away with all malice;" and that we should "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us." When we hear in mind the strife and debate, the hard words and angry spirit, which have lately prevailed, and which have almost separated bosom friends, and rent asunder the Church, we cannot but apprehend that these unhappy divisions have been one fertile source of all our sorrows. Nor can we hope that God will be reconciled to us whilst we remain un-reconciled one to another. How important then is the abundant out-pouring of the Holy Spirit to convince the members of the universal Church of Christ of their sinful neglect of their Lord's new commandment, "Love one another;" and at the same time to incline the hearts of his people to the exercise of brotherly love. For he alone can remove these obstacles which renewed nature, long-cherished habits, educational prejudices, narrow-minded bigotry, and sectarian selfishness have raised. He alone "can break in pieces the scales of brass, and cut in sunder these bars of iron." Let your prayers then be earnest for his mighty aid: that he who on the day of Pentecost brought the very crucifiers of our Lord to be of one heart and mind with his chosen disciples, would pour such streams of love upon the Church of Christ, that they who are now furthest off may be brought "to love one another with pure hearts fervently."

There are other very important calls for prayer which have been referred to in my former invitations; which the proposed brevity of the present Address prevents my again mentioning. Entreat you to bear these calls in remembrance, as well as those pressing necessities adverted to in this paper, let me affectionately invite all who love the Lord Jesus Christ in sincerity to COMMENCE THE NEW YEAR, FRIDAY, JANUARY 1ST, 1847, BY USING IN THE GENERAL PRAYER FOR THE OUTPOURING OF THE HOLY SPIRIT.

PILGRIMS ON THE EARTH.

From a Sermon by the Rev. R. Housman, A.B., Minister of St. Ann's Chapel, Lancaster. (Herald, Nov. 13.)

It is my intention, in the present discourse, to consider a Christian believer under the similitude of a Pilgrim: that is, of one, who is on a journey through this world to the Jerusalem which is above. I shall take a view of this traveller from the time that he first sets out on his pilgrimage, to that most interesting part of his history, when his journey is ending, and when he is just about to enter into his Father's house, in which there are many mansions. I consider a Christian traveller—

1. When he is just setting out on his journey.—For the most part, he sets out with anxiety and fear. Once he could run with others into every excess of riot; or be careless among those who cared nothing for their souls. Once he was a vain trifler on the brink of eternity, and had not one serious thought concerning that Redeemer who alone could prevent him from being to him an Eternity of despair. He was walking on the very edge of a fearful precipice, and, to use the strong language of another, "all beneath was hell." But his eyes were opened. He saw that the God with whom he had to do would not be mocked; and that God would call him into judgment for all the deeds done in the body. He saw, that the world, to which his heart had been cleaving, was deceitful and dangerous; that soon it would be destroyed with a sore destruction: and that all who continued in the love of the world, would be overwhelmed in the same terrible ruin. Seeing and believing these plain Bible declarations, he cannot sleep as do others. The Son, in his word, lifts up his commanding voice, "Escape for thy life. Look not behind thee. Fear for refuge, for the day of the perdition of ungodly men is at hand." Then, through infinite grace, he shakes off his deadly slumber, and his evil habits, and his vain companions; and his character assumes the Bible character of a believer, "not of the world," and he is determined to set forward, and to seek the happy world to come.

Brethren, have your eyes been opened to behold the tremendous overthrow which is coming upon the impenitent and the careless, and upon all who forget God? And have you heard and obeyed that declared will of the Lord, "Come out from among them, and be ye separate?" And has your resolution, in the strength of the Most High God, been this—"I will seek the salvation of my soul. I will seek a better country, which is a heavenly one. I may be reviled, and scorned, and persecuted, as I pass along; but none of these things shall move me. The world where there is no more curse, is my chosen home, and thither will I direct my steps." O! happy they, who have thus set forward! They have given joy to the Angels of Heaven. But wretched are they, who, in their

hearts, are still lingering in a world which is lying in wickedness, and doomed to destruction! The hour of reckoning is drawing nigh.

I consider a Christian traveller—

2. Receiving solid comfort and encouragement for his difficult journey.—At the first, there is much of self-mingling with his religion; self-righteousness, and self-confidence: zeal without knowledge: much warmth, with but little light: a greater attachment to the law of Moses, than to the Gospel of Jesus. Hence he lives upon the feelings of the moment, rather than upon the Bread of life which cometh down from Heaven. An inward sensation of zeal and joy, he values more than a believing perception of a Saviour's love, which passeth knowledge; or a believing view of the power of that precious blood, which cleanseth from all sin. And he is disposed to depend more fully upon a resolution of his own deceitful heart, than upon that sacred direction—"Be strong in the grace that is in Christ Jesus." But this sad self must be weakened and dethroned in his heart, or he will never persevere in his progress towards the Kingdom of Heaven. But, in due time, many hidden and unsuspected evils in his soul rise into his view; and his own weakness in opposing them is mournfully experienced. He is now shut up unto the faith; and he must either come, in simplicity of dependence, to the Cross of Christ for peace, or peace he cannot have: and he must either come, in the like simplicity of dependence, to the Saviour, for grace to help him in every time of need, or helped he cannot be; and then the enemies of his soul, inward and outward, will have many a fearful advantage over him. Hence, taught and directed by the Holy Spirit, he daily raises his eye and his heart to the Lamb of God, which taketh away the sin of the world; and, under his lamented weaknesses and perils, in his appointed journey, his language to God, his Saviour, is that of Jehoshaphat—"Lord, I am oppressed, undertake for me." Thus having redemption through the blood of Jesus, and strengthened with his Saviour's strength in his soul, he pursues his pilgrimage with encouragement, and hope, and comfort.

Brethren, do you profess to be journeying in the narrow path, to the promised inheritance? If you would proceed, and attain the end of your faith, you must make much of Jesus Christ. You must daily seek a pacified conscience, through a renewed application to his blood of atonement: renewed animation, through a closer view of his marvellous, redeeming love; and renewed vigour for pressing forward, from the full treasury of his grace. The Lord teach us all to remember what He himself has said—"Without me, ye can do nothing." The Lord teach us all to know, by experience, that great secret of the Christian life, "looking unto Jesus, the author and finisher of our faith."

I consider a Christian traveller—

3. As exposed to opposition and storms.—Christianity nowhere promises to its most faithful professors a freedom from trials. On the contrary, they are forewarned by their most gracious Saviour, what they must expect. "In the world ye shall have tribulation." Their principles are not relished by the men of the world. They say and feel, that, by nature, they are blind, polluted, ungodly, dishonourers of the blessed God, and dead in sin. And these confessions are not relished by the pride of worldly men. They say that there is but one foundation for a sinner's hope of mercy—the atonement of the Son of God, to be received by the approbation of the heart, and rested on by a simple and cordial reliance: and the self-righteous soul stumbles at this stumbling-stone, and rages against this truth of God: though the inspired Paul would glory in nothing, save in the cross of Christ. They say, that the word of God positively requires them to be separated from the spirit of the world, if with the world they would not be destroyed: and for this separation the world will hate and persecute them. Hear their divine Lord—"I have chosen you out of the world, therefore the world hateth you." On these several accounts, they have to endure many a storm from the opposition, the malice, and the slanders, of a gainsaying world.

Brethren, are any of you reproached for the sake of Christ? It is surely enough for the disciple to be as his master, and the servant as his Lord. If they called Jesus Beelzebub, shall you be anxious to avoid all offence of the cross? If the Saviour bore the curse of the law for you, shall you be unwilling to bear a hard name for Him? O! remember the words of the Spirit—"If you suffer with Him, you shall also reign with Him. If you deny Him, He also will deny you." But under every reproach, be careful to preserve the Christian temper towards your revilers. They know not what they do. They are strangers to the nature of the Gospel, and to the glory and grace of the Saviour, and to the hopes and prospects of a true believer. O! pity and pray for them! And what know ye, but in answer to your supplications, that Scripture may have a fulfillment in them, "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." But if they will persevere in their opposition to the Gospel, and to the travellers towards the heavenly Zion, their blood will be upon their own heads, but you will have delivered your souls.

I consider a Christian traveller—

4. Comforted with the consolations of God.—Though often there are "fightings without, and fears within," yet he learns in time to disregard the outward fightings, and inward fears, for they are subdued by the triumphs of hope. There are blessed seasons, when, in reading the Bible, a divine light seems to be thrown upon every page: when he sees more clearly, the preciousness of redemption, and the glory of the Redeemer, and the security of all the promises. There are blessed seasons, when, in prayer, he feels a nearer access to the mercy seat of the Lord, and to the interceding High Priest; and when he can pray in full assurance of faith, and know something experimentally of "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." There are blessed seasons, when, in silent meditation, he can trace the Lord's dealings towards him, both in providence and grace; and when he can behold that mercy and goodness have followed him all the days of his life; and have led him, though often through a dark path, to a bright pros-

pect of a world of light and joy. "Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God."

THE SABBATH—THE LORD'S DAY.

It is THE SABBATH, the day of rest.—Look up, ye sons of Adam, born to eat bread in the sweat of your brow—doomed to labour from your birth; and while under this doom, wretched while you labour, and more wretched still when you do not labour; look up from the dust out of which you were taken, and to which you will return; look up from the dirt and din and wear and tear of this evil world, for a day of rest is come;—a day, in which your labour is to cease; a day, when your aching limbs and wearied spirits may have the repose and refreshment that they need, during which the great primal cause of our nature shall be suspended, and labour shall cease to be required from man.

Look up, ye sons of labour, on whom the world exercises its stern dominion, and uses you as the instruments by which its thirst for money is to be gratified; look up, ye many who rise up early and take your rest late, and eat the bread of carefulness; look up from the alleys and lanes and garrets and cellars, in which you find your homes; look up, for the day of rest is come, a day on which the world has no right, a day in which the slave is free from his master, and every one of you may feel the difference between the service of God and that of men.

Look up, for that yellow light which ushers in the morning is not calling you out to toil and restraint, but to rest, and peace, and liberty. Those tuneful chimes which usher in the day—how unlike the sharp shrill tone of the factory-bell, which has been accustomed to hasten you on your road,—proclaim to all the world that the Sabbath which God has ordained is come, and that it is his gracious will that your labours should have an intermission, that your bodies should have refreshment, that your souls should taste the sweets of freedom and independence, and that you should go forth for one day in the week, in the glorious liberty of the children of God.

Go forth then, and be free; use not your liberty for a cloak of maliciousness; turn not to your hurt what was given for your good; but rise up in the confidence that becomes a Christian, a Protestant, and an Englishman, and bless God that your lot is cast in a country where Christianity is a part and parcel of the law of the land; where authority rejoices in acting as the minister of God, and endeavours to secure to every one what God has declared to be necessary for the welfare of all. Go forth in this faith, and let no one make you afraid. Those towering chimneys, which through the week have been rolling out their volumes of smoke, have heard the voice of law, and are hardly perceived to breathe. Those mighty machines, which, for six days, have been doing the work of giants in the service of men, and have neither slumbered nor slept, are all stopt. The streets are quiet. The noisy carts are not rolling over the pavement. The shopkeeper is not hastening to open his windows, or to expose his goods. He does not wish to sell; he does not tempt you to buy. The world is still, comparatively still, and everything around you proclaims a day of rest, for man and beast, for mind and body; for the Sabbath was made for man, and God who knew what was needed by man, ordained the rest of the Sabbath-day.

But it is THE LORD'S-DAY also. This day of rest does not merely come to tell us of God's merciful purposes to man, it comes to declare their accomplishment. It does not merely come to give rest to the wearied body, but to give peace to the wearied soul. It offers not merely a temporary repose to that frame which must soon find the end of all its sufferings in death, but it discloses to the soul the prospect of an everlasting rest, purchased by the sufferings of Christ and assured to us by his resurrection; and, by that prospect, puts an end to all the cares, and anxieties, and labours, under which it had been labouring through life.

It is the Lord's-day, then. Look up, ye many, who travail and are heavily laden, on whom the world imposes its burden, on whom the flesh presses in the form of poverty, disease, or pain; look up, for the Lord's-day is come, and it tells you of another and a better world, where "this corruptible shall put on incorruption, and this mortal, immortality;" where there shall be no pain, no sorrow, and where "the light affliction, which is but for a moment" shall be forgotten in the "exceeding and eternal weight of glory" that shall be revealed.

It is the Lord's-day: look up again, ye who are travelling and heavily laden with a worse burden than that which the world imposes, or the flesh contains; look up, ye few, who know the plague of your own hearts, and are groaning under the weight and burden of your own sins; who have struggled to escape and have not been able; who have sought for comfort in yourselves, and have not found it; who have laboured to establish your own righteousness, and have found that you could destroy your own peace, but could not regain it; look up, convicted sinners, trembling at a judgment which you do not dare to meet, sinking under a burden which you feel you cannot bear; look up in hope, for the Lord's-day is come, and the day of your redemption draweth nigh. On that day, the Son of God, "sanctified and sent into the world" to be the Saviour of those who could not save themselves; who was "wounded for our transgressions," "bruised for our iniquities," on whom "the chastisement of our peace fell;" and on whom "the Lord laid the iniquities of us all;" on this day He who "died for our sins," rose again for our justification;" in his own resurrection gave the pledge of ours, and proved that He was able to save all who believe in Him by rising from the dead and appearing to those who waited for Him. To keep alive the remembrance of this mighty work, of the sacrifice accepted, of the reconciliation effected, of heaven opened, and eternal life secured, the Lord's-day comes, and proclaims a risen Saviour and a ransomned world.—Churchman's Monthly Penny Magazine.

THE APOSTLES' FELLOWSHIP.

Of this we have an interesting description in the first epistle of Saint John, where the close connection is stated between holding the true doctrine of

the Apostles, and enjoying their holy fellowship. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our eyes have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." Here is an epitome of apostolical doctrine: Jesus Christ the eternal word, God manifest in the flesh, is the alpha and omega of it. The Apostle proceeds: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John i. 1, 3.)

Apostolical fellowship, then, according to this true description, is fellowship with God, in and by Jesus Christ, the one only Mediator between God and men. In apostolical fellowship there is no mention of, because there was no place and no occasion for, any sub-mediators. Christians had "access to God;" they were "made nigh by the blood of Christ;" they were "quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ;" their "life was hid with Christ in God;" they had a great High Priest, passed into the heavens, Jesus the Son of God; an High Priest touched with a feeling of all their infirmities, and ever living to make intercession for them; and therefore they had (solemnly doubtless, but real and well warranted) boldness to enter into the holiest by the blood of Jesus. (Eph. ii. Col. iii. Heb. iv. vii. x.)

Every member of the church of God in Christ is introduced into this fellowship. He has "obtained like precious faith" with the Apostles, (2 Pet. i. 1.) and enters into like precious fellowship. So St. John writes to them, "that ye may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." It is a holy fellowship, a test indeed for the separation of the precious from the vile; not in outward manifestation before men, but in the hidden testimony of the heart.

As the members of the church of God have access into this holy fellowship by the blood of Christ, (Rom. v. 2. Eph. ii. 13.) so also they have continuance in it by the same abiding propitiation. It is concerning persons who are walking in this fellowship that St. John says, "the blood of Jesus Christ cleanses us from all sin." He is not speaking of the first application of the atonement to a heathen or unconverted man; but of its continual application to a Christian man. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7, 9.) If, in the enjoyment of such holy fellowship with God, and such loving fellowship with one another, we fancy that we do not require constant cleansing from sin: "if we say we have no sin, we deceive ourselves and the truth is not in us; but if we confess our sins," if our habitual state of mind be a readiness to acknowledge our faults before God; if when no special act of transgression presents itself, we nevertheless cultivate an instinctive penitence of spirit ready to cry in unaffected humility, Lord, who can tell how oft he offendeth? cleanse thou me from secret faults; "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus we have not only "the blessing of the man whose iniquity (past) is forgiven and whose sin (past) is covered;" but also "the blessing of the man to whom God will not impute sin" (present). (Rom. iv. 7, 8.)

Concerning such persons the Apostle makes the further supposition, "If any man sin;" any man among those whom he calls his "little children," among those with whom he associates himself in what follows, "we have;" any baptized man obviously. Here then is a case supposed of post-baptismal sin, and here follows the beloved Apostle's treatment of such a case. What does he prescribe? Is it "a second plank" on which there is a bare possibility of escaping shipwreck at last; but an infinite doubtfulness whether any who are there shall escape or not? Is it a course of austerity and self-discipline, and meritorious alms-giving in satisfaction for sin, to procure if possible final forgiveness in the day of judgment? Does he inform his unhappy disciples that there is no forgiveness except in baptism, and at the day of judgment? Does he then lavish the Gospel on baptism, and then bring all who sin after baptism under the law? Having begun in the spirit, does he aim at perfection by the flesh? Does he introduce "the spirit of bondage again to fear," again to produce alienation from God, and so put an end to that filial fellowship in the enjoyment of which alone true holiness can be cultivated?

O! no, no. He says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." He is, not as at our baptism, but is day by day, the standing, all and always sufficient propitiation for our sins; keeping out of the way every thing that could keep us from fellowship with our God. Here it is that a great gulf is fixed between the gospel and Romanism; and here the Romanizing writers among ourselves, and in a peculiar manner Dr. Pusey in his celebrated Tract on baptism, are in strict accordance with Romanism, and direct hostility to the Gospel and the Church of England.

Fellowship with the Apostles did not consist in outward consorting with the Apostles' company. Many who did not so consort with them, who had never seen them in the flesh, had nevertheless true fellowship with them; while some who did consort with them for a time, and seemed to belong to them, were destitute of real fellowship with them; and therefore eventually forsook them. Of the former, the Christians at Laodicea and Colosse afford a striking instance. They had never seen the Apostle's face; but though he was thus utterly a stranger to them as regarded personal acquaintance, he cordially recognises their fellowship in the spirit, joying and beholding their order, and the steadfastness of their faith in Christ. (Col. ii. 1, 5.) Of the latter unhappy class, Demas and Diotrophes were striking examples. "Demas hath forsaken me," writes one Apostle, "having loved this present world." (2 Tim. iv. 10.) "I wrote unto the Church," says another Apostle, "but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not." Wherefore, "If I come I will remember his deeds which he doeth, prating

* See the Form of Prayer directed to be used in the Churches and Chapels.
† Isaiah ix. 1-13; Amos iv.; Rev. xvi. 8-11.
‡ Rev. xiv. 8-11; xviii. 5; xix. 1-3.
§ Rev. xviii. 4. ¶ Rev. xviii. 1-4.
¶ Rev. xiv. 12.

* Eph. iv. 31, 32.