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THE HOLY SPIRIT THE INSPIRER OF THE APOSTLES.

BY THE REV. W. B. CLARK, QUEBEC.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
—John xiv. 26.

No one can have studied the new Testament with care, and given adequate attention to the promises of our Saviour, regarding the mission of the Holy Spirit, without perceiving that he pointed to a time noticeable, and most important, when the Holy Spirit, whom he terms "the promise of the Father" would be bestowed. He does not intimate that the Holy Spirit has not been given before; but he points to a new era in the history of the church of God, which would be ushered in by an extraordinary effusion of the Holy Spirit;—an outpouring of his gracious influences altogether unparalleled, and so copious that it could not fail to attract the attention of the world, as well as to enlighten, comfort, and sanctify the apostles, and endow them with extraordinary power, so as to fit them, in every respect, for the great work, with which they were entrusted,—for the organizing of Christ's church, in the face of a hostile world, for the completion of God's revelation of divine truth to man in the New Testament Scriptures, and the diffusion of the glad tidings of salvation, throughout the world. He speaks in language, with regard to this great event, which is not to be mistaken. He speaks of the Spirit's being *sent*, of his being *come*; and commanded his disciples not to depart from Jerusalem, but to wait for "the promise of the Father;"—until, through him, they should be endowed with power from on high. And when the promised period of the Spirit's outpouring came, it could not be mistaken. It was on the day of Pentecost, when the apostles were all, with one accord, in one place.—They had spent the precious ten days—from the ascension of the Saviour—in prayer; and they were probably now engaged in that exercise, when suddenly there came from heaven a sound, as of a mighty, rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them,

and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Here then was a thing, in regard to which they could not be mistaken. Here was the baptism with the Holy Ghost, and fire, which had been promised, by the Baptist, actually conferred. Here the cloven tongues, like as of fire, appeared on the brows of each of them, and they felt conscious of a new and wondrous power stirring the inmost depths of their souls.—They were miraculously endowed with the power of speaking various languages, and thus fitted at once for carrying on the missionary work, among all nations. Nor was this the only occasion, when the power of the Spirit was perceptibly manifested.—Upon the return of Peter and John to their friends, after a night's imprisonment, and a bold confession of their faith in Jesus, as the only Saviour, before the High Priest and leading men of Jerusalem, "when they had prayed, the place was shaken, when they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with gladness."

THE HOLY SPIRIT THE GREAT TEACHER OF THE CHURCH.

In the passage before us, our attention is directed to the Holy Spirit, as the great teacher of the church; for though the promise was made immediately to the apostles, yet it was through their divinely inspired preaching, and writings, that the church was to be instructed in all necessary religious truth, even till the consummation of all things. Our Saviour says here, that when the Father should send the Holy Ghost in his name, that is, as his representative,—that he should teach the apostles all things. And in a subsequent passage, he says—"Howbeit, when he the Spirit of truth is come, he will guide you into all truth," or rather, as it is in the original—into all *the* truth. We are not for a

moment to suppose that, in either of these passages, our Saviour promises that the Spirit would communicate to the apostles, a knowledge of all things in general.—As well might we suppose that it is a promise, that he would communicate omniscience to them. It simply means that he would communicate all necessary religious knowledge to them,—all that was necessary for their own comfort, and enlightenment, in the way of salvation: and all that was necessary to fit them, whether by the living voice, or by their writings, to make wise unto salvation the men of their own, and all succeeding generations.

It was by the same Spirit, that all the Old Testament prophets were inspired, from Enoch to Malachi; for “Holy men of God spake, as they were moved by the Holy Ghost.” How often do Moses, and the other prophets communicate messages directly from God to the Church, with this solemn announcement,—“Thus saith the Lord!” And David says expressly.—“The Spirit of the Lord spake by me, and his word was in my tongue.” And so Paul, with reference, doubtless, not only to the Old Testament, but to that portion of the New also, which was written at the time, says,—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” These words of Paul may be regarded, in the light of a commentary on our Saviour’s words in the text—“He will teach you all things,” that is—all things needful to direct you, in the way of salvation, and to comfort, and guide you, in your progress through life. And so Paul says, that the Scriptures are intended to make the man of God perfect, thoroughly furnished unto every good work; that is, perfectly instructed in the knowledge of all things needful to salvation, and furnished with inducements, and motives, sufficiently powerful to lead him to the performance of all good works, becoming him as a disciple of the Lord Jesus, and the expectant of a glorious immortality.

In the course of the Old Testament dispensation, there was much precious truth communicated, on the most important topics of religion; but still, when all the scattered rays from type, and cere-

mony, and prophecy, and direct revelation were collected into one focus, believers, in these days walked only as it were, in the light of the full moon. It was not till Christ ascended up on high, and sent forth the Spirit into the Church, that the Sun of divine truth arose, and shed a clear, and satisfactory light on all that it is most important for man, as a responsible, and immortal being, to know. Not only were new truths communicated, through the preaching and writings of the apostles, but old truths were illustrated, and seen with a distinctness unknown before. Not only was the field of spiritual vision extended, but it was irradiated by an intenser light, poured on it direct from the fountain-head of all light and truth.

The statement in John xvi. 13,—“When he, the Spirit of truth, is come, he will guide you into all the truth,”—corresponds exactly with the promise of our text, “He shall teach you all things,” &c. And both are meant to show us, that the Spirit operates upon us, through our own mental faculties, and employs them, in the communication of the truth, so far as they are available. He guides us, in the use of them, into all the truth, enlightening, and strengthening, and directing them. And this he does, to a certain extent, in the case of all true believers.—But in the case of the apostles he did much more. They were to be employed in communicating the truths of the gospel, with divine authority, for the guidance of the Church, in all time; and therefore they enjoyed his extraordinary influences. By his almighty power, he brought all things to their remembrance; whatsoever Jesus had said unto them;—he preserves them effectually from all error, and guided them by unerring evidence, as to all they should communicate; in the writings of the New Testament; and as to the manner also, in which the truth should be presented by them. In committing to writing, and preserving, for the use of the Church in all future ages, the great truths which Jesus had communicated to the apostles, it was necessary only that the Spirit should recall them to their memory, preserve them effectually from all error in the writing of them, guide them, as to the manner, in which they should present the truth, and direct them as to what portions of it they should

communicate. We know that we have not a complete record of all that Jesus did, and said, for the simple reason, that, if so, the New Testament would have been so bulky as to have interfered with its usefulness. It was meant for all,—for the common people, as well as for those who have leisure for literary pursuits; and therefore it must, of necessity, contain only an abridged account of Christ's sayings, and doings—a selection of all that was most important;—enough to comfort, and elevate, and stimulate us, and guide us in the way of salvation, but nothing to gratify an idle curiosity. This is inspiration.

THE SPIRIT THE REVEALER OF FUTURE EVENTS.

There is another species of inspiration, which implies a divine operation upon the mind, of a higher sort. I mean the revelation of future events. The gift of prophecy our Saviour promised, that the Spirit would confer upon the apostles. "He will show you things to come," said he. This gift of prophecy was conferred, in abundant measure, on Peter, John and Paul, and in the striking, and unmistakeable fulfillment of their prophecies, we have a most convincing proof of the reality of our most holy religion. But the gift of prophecy was not confined to the apostles. It had been predicted by Joel, that, in the last days, God would pour out of his Spirit upon all flesh, and that their sons, and their daughters should prophecy. And so we find that, in apostolic times, not only did Agabus deliver remarkable predictions, of the fulfilment of which we have an account in the New Testament, but the daughters of Philip the Evangelist also did prophecy.

When the prophets were inspired to predict future events, they must have been entirely passive, in the hands of the Spirit. They could utter only what he communicated, and probably employed the very words which he suggested. This, indeed, the prophets themselves declared. Thus when Agabus took Paul's girdle, and bound his own hands and feet with it, he said,—“Thus saith the Holy Ghost, so shall the Jews, at Jerusalem, bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.”

So entirely passive do the prophets

appear to have been, when future events were disclosed to them, that sometimes they did not understand fully the import of the things, which they were made the instruments of communicating to the Church, and had to study their own predictions. Thus Peter says—“Of which salvation the prophets have enquired; and searched diligently, who prophesied of the things that should come unto you, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

THE SPIRIT ENLIGHTENED THE MIND, AND EXALTED THE FACULTIES OF THE APOSTLES. AND THIS HE DOES TO SOME EXTENT, IN THE CASE OF ALL BELIEVERS.

But there is another species of inspiration, of which the apostles were the subjects, closely allied to the refreshing of the memory, and guiding into all the truth, of which we have already spoken, but still slightly different from it. I mean the illumination of the mind, and exaltation of the faculties, in virtue of which they were enabled clearly to understand truths, which were dark, and incomprehensible to them before, and to see them, in their relation to other truths, and comprehend fully the glorious scheme of redemption. Thus, after the out-pouring of the Holy Spirit, on the day of Pentecost, the apostles fully understood, and appreciated truths, which had appeared mysterious, and revolting to them before, and obtained an insight into the way of salvation, to which they had been strangers before.—This is probably what the apostle John means by the “unction of the Holy One,” bestowed, to some extent, on all genuine believers, but in a double measure, upon the apostles. “But ye have an unction from the Holy One,” says he, “and ye know all things.” And again with reference to the same subject, he says—“We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.”

Except in the matter of predicting future events, the Spirit revealed to the apostles

little that was entirely new. He rather presented to them Old Testament truths, irradiated by the light of recent events, and enabled them, through the help of the facts which they had themselves witnessed, more fully to understand the import of our Saviour's teaching. He recalled to their minds our Saviour's instructions, preserved them from all error, in the recording of them, and thus guided them, by inspiration, into the comprehension of all necessary truth, and guided them infallibly, in the communication of it to the Church. But though believers now are not inspired, or infallibly preserved from error, yet they, too, have an unction from the Holy One, in virtue of which they are guided into all truth, necessary for their own comfort, and guidance, in the way of life. All true believers are such by the unction of the Holy One; for "the natural man receiveth not the things of the Spirit of God, because they are foolishness to him, neither can he know them, because they are spiritually discerned."

As for the apostles, it was necessary that they should enjoy the gifts of the Spirit, in a far higher degree than ordinary believers; for they were made the instruments of communicating the will of God to men, in all future ages. It was necessary, therefore, that they should enjoy the infallible guidance of the Holy Spirit. "So our Saviour promises his apostles, in the text, that the Holy Ghost should bring to their minds, by an immediate efficacy, the things that he had spoken, that, by his inspiration, they might be enabled to write, and preach them for the good and benefit of his Church. So Peter tells us, "Holy men of God spake as they were moved by the Holy Ghost;" that is, in writing the Scriptures, they were borne up by him, carried beyond themselves, to speak his words, and what he indited to them.—The apostles forgot much of what Christ had said to them, or might do so; and what they did retain in a natural way of remembrance, was not a sufficient foundation to them, to write what they so remembered, for a rule of faith to the Church. For the word of prophecy is not from any man's proper impulse, it comes not from any private conception, understanding, or remembrance. Wherefore, Christ promises that the Holy Ghost shall do this work;

that they might infallibly give out what he had delivered to them. Hence that expression in Luke i. 3,—“Having had perfect understanding of all things, from the very first,” is better rendered—“having obtained perfect knowledge of things from above, (noting the rise, and spring of his so understanding things, as to be able infallibly to give them out, in a rule of faith to the Church,) than the beginning of the things themselves spoken of; which the word itself will not easily admit of.”*

INTERCESSION.

My dear Sister in our precious Lord Jesus,—your letter is like the merchant ship—it bringeth food from afar. The thought upon intercession is very sweet. It is true that our education in the school of Jesus—our own experience in that peculiar line of things to which we are called—is for practical utility in our future walk and labour. There can be no doubt whatever of those who are taught of God having to pass through a certain routine of spiritual theology altogether unknown in the schools of men. It is not Greek roots nor Hebrew derivations that we learn at the feet of Jesus. These things may give the knowledge which, when misapplied, tends to puff up; but to “strengthen thy brethren” we must learn first to know our own weakness. We must pass through the fire ourselves before giving exhortation to our brethren who are in heaviness through manifold temptation, or concerning the fiery trial, “that” strange thing, which happens in our pilgrimage.

The intercession of Jesus with the Father is not on account of anything lacking in the finished work of Christ, or any deficiency in the fulness of power in our great High Priest, but it is in consequence of our weakness. “Simon, Satan hath desired to have thee, that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren.” The work of flesh must be sifted out, that fruits of the Spirit may spring forth to the praise and glory of God. The sifting process brings us to a knowledge of our own nothingness. The intercession gives us a knowledge of our compassionate Father, who chastens us for our profit, weaning us from our evil nature, that we may know Him, and become the happy partakers of his divine nature, making us meet for the incorruptible inheritance. Thus Paul tells us that “our light affliction which is but for a moment

worketh for us a far more exceeding and eternal weight of glory," so that, in the conflict, through the intercession of our precious Advocate, our soul's enemy, the sifter himself, is made an instrument for our everlasting good, through Him that "bath loved us and washed us from our sins in his own blood." We rejoice in tribulation, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The apostle John leaned on the bosom of Jesus. He had reached that "perfect love which casteth out fear." Peter had much flesh to be purified out of him. It was a fleshly fear which made him deny the Lord, but "when thou art converted strengthen thy brethren—I have prayed for thee." He needed intercession. His faith had given way; but the gaze of the Lord caused him to go and weep. "I have prayed for thee," would now teach him more of his own weakness than even denying his Master. He is "touched with the feeling of our infirmities: He Himself was in all points tempted like as we are, yet he was without sin." The interposition of our precious Saviour is a theme which all God's tempted children should meditate upon, for "He ever liveth to make intercession for us." It would cause many backsliders to go and weep like Peter, if they could see the compassionate eye of Jesus looking at them when they have fallen, and think of his own suffering for them.

While Jesus our Intercessor is at the Father's right hand pleading his own blood for our sins, so the Holy Spirit within us maketh intercession for us in our infirmities and sufferings with Jesus, according to the will of God; teaching us how to pray and what to pray for in accordance with the mind of God, who "worketh in us to will and to do of his good pleasure." So that intercession for sin and transgression through the blood is one thing, and intercession for help to suffering saints is another thing. There are some believers who have an especial gift of intercession, and who, like Job, are permitted to pray for their erring friends: while others like Elisha, make intercession for the troubled soul of the shunammite suffering on account of her dead son. My own poor mother suffered for years on account of me when I was dead in sin; but the Lord heard and answered, and now I can praise Him for the gifts of intercession my poor mother had; but I shall praise Him through all eternity for his own unspeakable gift of eternal life in Jesus.

Our great High Priest ever liveth to make intercession, and in our daily walk we need

his intercession that our feet may be kept clean. And truly I have experienced the preciousness of his intercession in thousands of instances during the past eleven years, both in journeying feet and wandering thoughts, allurements without, and temptations within, fightings and fears, awake and asleep, an untiring enemy buffeting and harassing, raging or mocking, with deadly hatred to my soul. But in all dark dispensations the Comforter has made known his presence, and when all but overcome by the powerful enemy, He has manifested himself in such a way as leaves no shadow of doubt in my mind of his continual intercession even when we fail to realize it: "I will never leave thee nor forsake thee."

But there is a little word he has left on record for our admonition—"Watch!" And now, dear sister, stir up the gifts of intercessory prayer which our blessed Lord has given you, for Paul himself knew the valuable help of prayer, and asks the prayers of brethren on his own account, that utterance might be given to him to speak the mystery of Christ, that he might make it manifest as he ought to speak. So that we may conclude, as God gives whatever his people ask in the name of Jesus, that Jesus our Advocate in heaven intercedes for our sins, pleading his precious blood; the Holy Spirit makes intercession for suffering saints on earth; and the assemblies of God's children intercede by prayer in the Spirit, through the Son, to the Father, for the brethren in bonds, as Peter in prison, or Paul in labour; and our heavenly Father upbraideth not.—Yours in Jesus.

From a Letter in the *Revival!*

LIFE IN CHRIST.

'Because I live, ye shall live also.'—John xiv. 19.

This assurance forms part of the consolatory address spoken by our Lord to his disciples when he was on the eve of being separated from them by death. The wording of it is, in these circumstances, peculiar. He does not say, 'because after the dissolution which is approaching, I will revive; and then continue to live forever, ye also who have been united to me, shall, after a similar resurrection, be with me throughout eternity in the world to come.' The declaration is in the present tense; 'I live now,' and the inference from what follows (ye shall live also) is plainly this, that the life he then had would continue unbroken and undisturbed, even through what might seem to effect its extinction, the terrible crisis of the cross.

Of course, the explanation of the saying is this: If Jesus Christ had been a mere man

he could not but have spoken of his yielding up the Ghost, and lying in the grave three days, in a different way. Death to us is the separation of the soul from the body, and such a separation did actually occur in his case. But there was a mystery about his person which placed him beyond and above the operation of merely human laws. He was the Son of God as well as the Son of Man; and death when it severed soul and body did not sever *either of them* from the divine nature to which they were united. In plain terms, when the body of Jesus rested in Joseph's sepulchre, and his soul was in the state of the dead—*both* were still in vital connection with the Only Begotten of the Father; and during that period no less than during his earthly ministry, or his subsequent glorification, the Mediator was in an unspeakably important sense living, and carrying on without intermission the work that had been given him to do.

Many entirely fail to realize this fundamental point in Christian doctrine. Some actually appear to suppose that Christ's death resulted, for the time being, in a complete dismemberment of his person—while others take it for granted that, during the three days he lay in the grave, there was a complete suspension of his mediatorial work. Both are errors of the most serious character. In the womb of the Virgin, the eternal Son of God took to himself a living body and a reasonable soul—and the union thus formed *was never suspended*, not even by the death of the cross. And as for the Work of Christ, so far is his descending into the state of the dead to be taken as proof that then, at least, it was for three days intermitted, *that every act formed part of the work itself.*

You will see, therefore, in this light, what an emphasis and significance there was in Jesus saying to his disciples, less than four and twenty hours before his crucifixion, *I live*, and because I live with a life that death cannot touch, ye shall live also. What did it teach them? and what does it teach us?

1. It proclaims the fact that Christ is the source of the believer's life. This truth is set forth, not here alone, but in many other parts of Scripture. The testimony of Jesus himself on the subject is peculiarly explicit. "I am the way, the truth, and the life. I am the resurrection and the life. He that hath the Son hath life, he that hath not the Son of God, hath not life." If then, my reader has been awakened out of the sleep of sin and death, and has undergone a saving change of heart and nature, it is because he has been so grafted into the living *Vine* as to have become a partaker of its life; and if, on

the contrary, he is still dead in trespasses and sins, it is because that all essential union between his soul and Christ has never been formed. Why do I *live*? in the highest sense of the word. It is for this and no other reason, because Christ *lives* and I am *in Him*.

II. The declaration, 'Because I live ye shall live also,' proclaims the security of the believer's life. It cannot be destroyed by any agency whatever. Various things threaten our spiritual existence—such for example as the suspension of those gracious influences which are to it what fuel is to fire, and the operation of hostile influences which tell upon it as floods of water poured upon flame. But the union of the believer to Christ guarantees him against his being overcome with either evil. Being in vital communication with a spring which is ever flowing, he need never fear withering or death through the arresting of his supplies of grace, and having the strong arm of an Almighty Saviour to shield him, Sin, Satan, Death, and the Law will be all equally powerless to reach his life. 'Though I walk through the Valley of the Shadow of Death, I will fear no evil, for *Thou art with me.*'

III. The assurance equally implies that the believer's life shall be *everlasting*. Death no more interrupts the spiritual life in a Christian than it interrupted the Divine life in the Person of the Mediator.

"Whoever liveth and believeth on me," says Jesus himself, "SHALL NEVER DIE!" A believer in this sense is immortal—immortal, because although, at the period of his dissolution, his body and soul are separated *from one another*, neither is for one moment separated from Christ. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies BEING STILL UNITED TO CHRIST do rest in their graves till the resurrection." And if even through the crisis of Death itself, believers live because Christ lives, what shall we say of the better land beyond. There the life of the risen Saviour cannot be touched even in appearance, and while the Vine shall thus bloom, for ever green and unfading in the Paradise of God, what may we expect of the branches? Aged reader! you are now drawing near to your journey's end in this world; can you look forward to the close without anxiety, because, seeing light in the grave and beyond it, you can say, "Because Christ lives, I shall live also."—*Happy Home*

The great comfort of a believer, on his death-bed, is faith in Christ, hope in the promise, and an interest in the covenant.

CONVERSION OF A SECULARIST.

The result of the services held in Ebenezer Chapel, Leeds, Eng., is thus stated in a pamphlet, just published, of the reasons which led to the conversion of Mr. W. S. Ellison, the secularist. He had returned from America; wanted employ, could not find it, was in distress of both body and mind; he was unhappy and poor, a stranger and destitute. The events which led to his conversion he thus stated at a meeting in Ebenezer Chapel, Leeds, Oct. 8, 1862:—"My spirits, too, were greatly depressed, and I was indeed a most unhappy being. I was a perfect stranger, and I felt so physically and mentally prostrated that I did not care to move. 'The whole head was sick, and the whole heart faint.' Though in the very midst of this great social hive—this busy emporium of industry and enterprise—I felt a chilling sense of desolation. The night grew on apace, shutters were closed, and the streets were soon deserted by all except a reeling bacchanal or two, and here and there perchance a 'frail thing of womankind,'—painful evidence of vice. I began to drag myself drearily through the maze of many streets, without aim or object, save that of 'wearing on' the heavy hours. Those silent sentinels, the gas-lamps, failed to cheer my devious wanderings, and only served to discover my forlorn and solitary condition. When the world 'was left to loneliness and me,' my remaining fortitude utterly forsook me, and left me a prey to despondency, and at last to despair. I was without God and without hope in the world. My secular philosophy availed me nothing!—it afforded me no consolation in dire extremity, when my mind was tortured into frenzy by racking doubts and fears as to the future. At this juncture I found myself upon Leed's Bridge. I had never before thought of self-destruction, but at that moment the hellish idea suggested itself. The evil genius whispered, 'Death is nothing, and after death is nothing.—That dark water below can at once and for ever rid thee of thy cares. Plunge into it and

"Swiftly be hurled
Anywhere! anywhere! out of the world."
An insane impulse urged me to the parapet

over the centre of the arch; I looked nervously and apprehensively about, to be certain that I was unobserved. No one was near. I thought I could there and then annihilate my being. It would only be a momentary spasm, and all would be over. But a vague mistrust about the future still hovered in my delirious mind. As I gazed down into the turgid stream,

"My doubts and fears
Start up alarmed, o'er life's narrow verge
Look down—on what? A fathomless abyss—
A dread eternity! how surely mine!"

A thousand memories rushed through my brain at that critical moment; reminiscences of early days brought again the pangs of remorse. Fool that I am, thought I, to suffer thus. End it at once! What if there be a hell, it can't be worse than this. Half-consciously I drew my cap over my eyes, clenched my teeth, and was about to spring over the parapet! An invisible hand arrested me, and a voice seemed to echo through my very soul, 'What wouldst thou do?' I was irresistibly impelled away from the spot, nor could I stop till I was out of the locality of that 'bridge of sighs,'—that horrible scene of temptation. I was seized with a trembling from head to foot. Every limb seemed paralyzed, and my brain began to swim from the effects of excitement, and I was obliged to sit down in a doorway and await composure. I gradually grew collected, and the terrible conflict of emotions subsided before morning dawned. I could not help thinking that something supernatural had interfered with my suicidal purpose of the preceding night, and yet I did not like the idea of being superstitious. However, I felt glad that I was still an inhabitant of earth.

"The forenoon was occupied in seeking work, though I verily believe, if I had obtained it then, I could not have set about it. I happened to be in the vicinity of Ebenezer Chapel between twelve and one o'clock at noon, but I had not the slightest idea of going to a place of worship, even if I had known there was one so near; and had I been aware of its existence, I could not have dreamt of its being open for religious purposes at that unusual hour of the day. I however felt an unaccountable inclination to go in the direction of this chapel—an involuntary tendency to

wards it. By mere accident, as I then considered it, I saw it, but certainly cared nothing about it, and should have passed on, had I not heard the sound of praise to God issuing therefrom. Noticing a small bill upon the door, I went up to read it.—It began with the word 'Friend.' That word struck a sympathetic chord in my soul. It seemed to cheer and inspire me with hope. The bill informed me that Revival services were held every night, and prayer-meetings every day in that place. One was then being held, and I was constrained to go in. My mind had been rendered very susceptible by the ordeal I had experienced, and I was much impressed with the fervour and earnestness with which all pleaded for the conversion of sinners, and especially of infidels like myself. I felt my conscience pricked, but when I got out reason began to attribute it to a sort of enthusiasm—a mere mental delusion. However, I determined to go again in the evening, and I bless the Lord that I did. Whilst the Rev. J. C. Milbourn was preaching I was awakened to a full sense of my perilous position. His text was Matt. xi. 25, 26, 'Lord save us; we perish,' etc. I will not detail the points of the sermon, which was not an elaborate argument addressed to reason; but was a powerful, an awakening appeal to conscience, accompanied by an extraordinary influence evidently Divine. My conscience was awakened! It rose in majesty and asserted its imperial prerogative. Reason was humbled and reduced to its legitimate function and sphere. The moral revolution however, was not effected without a terrific struggle within. It was indeed a mighty struggle! My whole nature was convulsed! Tongue cannot describe my sensation at that critical juncture. It was during prayer that the victory was won.—The Saviour prevailed; my doubts and fears fled away. I believed on the Lord Jesus Christ as my Saviour. I did indeed believe on Him with all my heart; and at that moment the talismanic words, 'Peace, be still,' were spoken to my inmost soul.—The tempest subsided, and the Comforter whispered—

" 'The light is come,
Glory divine is risen on thee,
Thy warfare's past; thy mourning's o'er;
Look up, for thou shall weep no more.'

The great moral incubus, scepticism, was effectually removed, and I awoke to newness of life. Faith had found her lamp, and hope her anchor, and a genial ray of love was shed abroad in my heart.

"Up to this period, no one had spoken to me, nor did any one present know me, or anything respecting my state of mind. When I felt the full influence of Divine grace operating upon my soul, I was constrained by an impulse of ecstasy to rush from the pew in which I sat to the communion, where Mr. Milbourn, Mr. Mackson, and others were engaged in prayer, and with them I knelt and 'owned my Saviour conqueror.' I then stood up, and before the meeting declared what the Lord had done for me. Yes, it was the Lord's work, and marvellous in my eyes. I saw clearly that through his inscrutable providence I had been snatched from perdition, and led to the rock of salvation.

"For myself, I am perfectly satisfied with the choice I have made. My conscience and reason approve it. I can now say what I could never say before—'I am happy!' I have at last attained the great object of my being—the knowledge of salvation through faith. Here I rest with safety, and rejoice in hope of the glory of God."

OMISSIONS IN THE SCRIPTURES.

BY REV. J. M. McCULLOCH, D. D.

The absence in Scripture of everything of a mere speculative nature, is not the only omission indicative of wise reserve.—There are various omissions with reference to matters of practical instruction, which equally bespeak "the spirit of a sound mind."

1. Take as an example the remarkable silence of the New Testament as to the labors, sacrifices, and deaths of the greater part of the Apostles. It cannot be doubted that an inspired biography of these Founders and Fathers of the Church would have been read with the utmost avidity by Christians; and it may be thought that a record of their holy lives and noble exertions and happy deaths, would have been invaluable as a model and exemplar to missionaries and pastors in all ages. But a little con-

sideration will probably satisfy the candid enquirer, that the real benefit of Christians has been best consulted by the method actually adopted of keeping the glorious exertions of these human instruments of the Spirit in the shade. A full detail of the labors and fate of the Apostles would have kept the human agents too prominently before us, and tempted us to overlook the true source of the gospel's success. The work in which they were engaged would have been viewed as the result of human virtue, more than of Divine power; and Christ's servants would have been exalted to that place in our regard which their Master alone ought to occupy. As God hid the body of Moses, that the Jews might be prevented from worshipping their departed leader; so a veil has been left on the exploits of the Apostles, to remove a similar temptation from Christians. And the lesson taught by this omission, is the same with which our Lord rebuked the inquisitiveness of Peter regarding the fate of the beloved disciple: "If I will that he tarry till I come, what is that to thee? follow thou me."

2. An omission still more singular, considering the position and habits of the sacred writers, is the absence of precise and authoritative directions as to forms of Christian worship and ecclesiastical polity. In the Koran, we find minute regulations concerning fasts, prayers, ablutions, the amount of alms, and all other points of Mahomedan observance; and the same is represented to be the character of the Hindoo Shaster and other sacred books of the heathen. But in the statute-book of the Christian Church there is no complete directory of worship and government—not even a detailed account of the constitution and canons of the Apostolic Church.—How is such an omission to be accounted for in the writings of persons who were brought up as Jews—who were accustomed from infancy to a prescribed and fixed ritual—and who, moreover, were in the habit of instituting and "setting in order" specific modes of religious observance in the various churches which they founded or visited? Is it credible that these writers, if left to their own direction, would have abstained from prescribing a fixed and permanent rule of worship for the Christian world?—
 To us indeed, who live in an advanced

period of the Christian dispensation, the wisdom of the omission is obvious. It is now clearly seen that a fixed and unyielding system of forms and canons would have been unsuitable to a religion designed for all times and places, and for men in every stage of social improvement. To us the wise foresight is apparent, which left it to each church "to steer its own course by the chart and compass which God's Word supplies, regulating for itself the sails and rudder according to the winds and currents it may meet with." But whence got these unlettered Galileans this wise and far reaching foresight? It is plain from their own writings that they were dull in apprehending and slow in admitting the *universal* character of Christianity: nor is there any evidence that the idea ever occurred to them, that a religion of universal and unchangeable truths must of necessity be plastic and variable in some respects. But even supposing them to have perceived that the universality of its character required its ritual and policy to be left at large, how came they to abstain from recording, in their accounts of the primitive church, the modes of worship and administration which were actually in use under their own directions? Is it supposable that they were sufficiently far-sighted to perceive, that even such a record as this would have been perilous to the liberty of the church; that it would have been regarded as a part of *Scripture*, and therefore scrupulously followed as a directory of ecclesiastical forms even after a change of circumstances rendered it inapplicable? The conduct of the sacred writers in this matter can be explained only on the theory that they were supernaturally withheld from recording the usages of the apostolic church—restrained from it by that Divine Spirit, whose penmen, this, in common with countless other evidences, proves them to have been.

THE BEAUTY OF THE GRASS:

It seems as if nothing could be said under this head; because, in truth, there is so much to say. To get a good idea of the beauty of the grass, endeavour, in imagination, to form a picture of a world without it. It is precisely to the scenery of nature what the Bible is to literature. Do you remember that idea of Froide's, that the Bible had been obliterated, and every other book had therewith lost its

value, and literature was at an end? Take away this green ground colour on which Dame Nature works her embroidery patterns, and where would be the picturesque scarlet poppies or white daisies, or the gray of the chalk cliffs, or the golden bloom of a wilderness of buttercups? Its chief service to beauty is as the garment of the earth. It watches night and day, at all seasons of the year, "in all places that the eye of heaven visits," for spots on which to pitch new tents, to make the desert less hideous, fill up the ground-work of the grandest pictures, and give the promise of plenty on the flowery meadows where it lifts its silvery and purple pinacles breast-high, and mocks the sea in its rolling waves of sparkling greenness. It is beautiful when it mixes with *oupine* and *turtis* on the ruined bastion or grey garden-wall; beautiful when it sprinkles the brown thatch with tufts that find sufficient nourishment where green masses have been before; beautiful when it clothes the harsh upland, and gives nourishment to a thousand snow-white fleeces; still more beautiful when it makes a little islet in a bright blue mountain lake, "a fortunate purple isle," with its ruddy spikes of short-lived flowers; and precious as well as beautiful when it comes close beside us, in company with the sparrow and the robin, as a threshold visitant, to soften the footfall of care, and give a daily welcome to the world of greatness.

"If a friend my grass-grown threshold find,
Oh, how my lonely cot resounds with glad!"

Is it only for its velvet softness, and the round pillow knolls it heaves up in the vistas of the greenwood, that the weary and the dreamer find it so sweet a place of rest? or is it because the wild bee flits around its silvery pinacles, and blows his bugle as he goes with a bounding heart to gather sweets; that the hare and the rabbit burrow beneath its smooth sward; that the dear lark cowers amid its sprays, and cherishes the children of his bosom under its brown, matted roots; that the daisy, the cowslip, the daffodil, the orchises—the fairies of the flower world—the bird's foot trefoil—the golden-fingered beauty of the meadows, the little yellow and the large strawberry trefoil, are all sheltered and cherished by it; and that one of its simple children, the *Anthoxanthum odoratum*, or sweet-scented vernal grass, scents the air for miles with the sweetest perfume ever breathed by man?—*Hibberd's "Brambles and Bay Leaves."*

A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eye-lid closes itself against a mote.

TATTLING.

"Thou shalt not go up and down as a tale-bearer among thy people."

The disposition to tattle may arise either from malignant motives, or from a natural propensity to gossip. The latter, whilst it may be less criminal in intention is often not the less injurious to society in its results. A fondness for news-bearing leads to spreading abroad details of personal character which had better be locked up in one's own bosom.

Rumours circulated, with however innocent an intention, usually grow in their progress. What was true at first becomes a vile untruth before it has run its race; and the person who started the snow-ball or rather soot-ball, to rolling, is responsible, in no small measure, for what it accumulates before it has reached the bottom of the hill.

The propensity to hear news, in common with all other passions, gains by indulgence. A fondness for telling it begets a desire for hearing it, until at last the tattler becomes little else than a locomotive news-office.

It is not only the tattler himself, however, that sins. Those who give a ready audience to his tales become partakers of his guilt. Without auditors he would have but little encouragement to prosecute his work. Not a few there are who become thus accessory to this great evil, occupying toward the tale-bearer the same relative position as the receiver of stolen goods to the thief who purloined them. "Calumny," says Leighton, "would starve and die of itself, if nobody took it in and gave it lodging. When malice pours it out, if our ears be shut against it, and there be no vessel to receive it, it would fall like water upon the ground, and could no more be gathered up."

Every right-minded person owes it to himself to close his ears against the tattler. Instead of a countenance indicative of interest in the details of gossip and slander, let it be seen that such narratives meet your disapprobation. New topics of conversation can easily be introduced to turn away the thoughts from the unwelcome theme; or, as a true friend to the absent, who little suspects the mischievous work which has been going on against

him, you come to his defence, and doing towards him as you would have him do towards you in similar circumstances, endeavour to palliate alleged faults and indiscretions, and strive to set out his virtues against slanderers' tales. That was an admirable resolution of the excellent Simeon, "Always to hear as little as possible that was to the prejudice of others."
—*Presbyterian*.

READ!

Read continually, only reserving such time for relaxation, and the duties of life as your situation may require. Don't sit with your hands folded and mouth open, doing nothing; these are minutes which you are wasting—minutes make hours, hours make days and weeks, and all combined are swiftly flying toward eternity. Then read!—read everything and anything, except low and trashy subjects; there is no branch of art or science or of literature from which, properly perused, you may not get some valuable information. The difference between the reader and the sluggard, who sits in the rocking chair asleep of an evening is as great as the contrast between a fool and a sensible person; the former goes about the world, sees, hears, thinks and digests the results of his observations during his travels; he will presently give these reflections to the world in a new and interesting shape, and thus make other readers. But the sluggard is a useless character and not worth the ink to describe him. Read an almanac if you cannot get a paper; and he must be poor indeed, as the bard singeth, who cannot afford a subscription to some journal in this age of the world. At all events, leave no means untried to cultivate and improve the spare hours which you will have during the winter months. If you smoke read!—if you are waiting somewhere on business, take out your paper and peruse its columns, you will soon find the advantages of the practice. We have a great reputation as a reading nation; a paragraph went the rounds of the press some time ago, which was intended for a joke, but it was in reality a compliment; it said that if a traveler abroad went into a room where there was a number of Americans, he would be sure to see two-thirds of them reading newspapers. So he will. Go into the theatre, or the concert room, and you will find a large portion of the audience beguiling the tedious half-hour previous to the commencement of the festivities with a magazine or paper. This is to their moral advancement and benefit, always supposing the mental food to be of a wholesome nature; and the future of any people who are readers and thinkers is

just as certain to be glorious as it is an established fact that water finds its level. Intellectuals find their level; they find them in one way or another—in the newspaper, through the magazine, or in the heavier essays which require patient toil and thought to eliminate and elaborate. Then read! continue to peruse every scrap of information within your reach; there is gold everywhere. California has not the only gold mines in the country; there are solid nuggets laid up on the shelves of the Astor Library which all the wealth of the Indies is powerless, through itself, to produce; there are stores of information of every kind under the sun within your reach, that cannot perish. Time shall overwhelm all things and render mines useless, gems of no value. The thief may in an hour destroy the labour of a life-time in accumulating a fortune, but no power, short of a divine one, can wrest the riches of a well-stored mind from its possessor. Again we say—read!
—*Scientific American*.

REMARKABLE DISCOVERY OF
FRAUD.

The art of finding the specific gravities of bodies is generally understood to have been invented by Archimedes, the celebrated mechanist and mathematician of Syracuse, who flourished about 200 years before Christ. The story goes, that a goldsmith having been employed by Hiero, king of Syracuse, to make a crown, a mass of gold was given him for that purpose. But it was suspected that the workman had kept back part of the gold for his own use, and made up the weight by alloying the crown with copper. Hiero, not knowing how to ascertain the truth in relation to this circumstance, referred the matter to Archimedes. The philosopher, after having long studied the subject in vain, at last accidentally hit upon a method of verifying the king's suspicion. Going one day into a bath, he observed that the water rose higher in the tub or bath than it was before, and immediately began to reflect that any body of an equal BULK with himself would have raised the water just to the same height, though a body of equal WEIGHT, but not of equal bulk would not raise it so much. This idea suggested to him the mode of finding out what he so much desired to ascertain; and, in the transports of his joy on making such a discovery, he rushed out of the bath, and ran naked through the streets of Syracuse, exclaim-

ing in the Greek language, "Eureka! eureka!" I have found it! I have found it!"

Now since gold was the heaviest of all metals known to Archimedes, it appeared evident that it must be of less bulk, according to its weight than any other metal. He procured a mass of pure gold equally heavy with the crown when weighed in air, and desired that it should be weighed against the crown in water, and if the crown was not alloyed, it would counterbalance the mass of gold when they were both immersed in water, as well as it did when they were immersed in air. But on making the trial, he found that the mass of gold weighed much heavier in water than did the crown; not only so, but when the mass and crown were weighed separately in one vessel of water, the crown raised the water much higher than the mass of gold did; which proved that it was alloyed with some lighter metal which increased its bulk. By making, in this manner, trials of different metals, equally heavy as the crown, he found out the quantity of alloy which had been introduced into it.

No doubt the goldsmith felt sure that his dishonesty would never be discovered. How astonished he must have been when he learned the method by which it had been revealed! Another illustration of the text—"Be sure your sin will find you out."

RISEN WITH CHRIST.

BY REV. C. H. SPURGEON.

I thought I saw just now before my eyes a dark and horrible pit, and down deep below, where the eye could not reach, lay a being broken in pieces, whose groans and howlings pierced the awful darkness, and amazed my ears. Methought I saw a bright one fly from the highest heaven, and in an instant dive into that black darkness till he was lost and buried in it. I waited for a moment, and to my mind's eye I saw two spirits rising from the horrid deep, with arms entwined, as though one was bearing up the other, I saw them emerge from the gloom. I heard the fairest of them say, as he mounted into light, "I have loved thee, and given myself for thee." And I heard the other say, who was that poor broken one just now, "I was

foolish and ignorant, I was a beast before thee." Ere I could write the words both spirits had risen into mid air, and I heard one of them say, "Thou shalt be with me in Paradise," and the other whispered "Nevertheless I am continually with thee." As they mounted higher, I heard one say, "None shall pluck thee out of my hand," and I heard the other say, "Thou holdest by my right hand." As still they rose they continued the loving dialogue. "I will guide thee with mine eye," said the bright one; the other answered "Thou shalt guide me with thy counsel." They reached the bright clouds that separate earth from heaven, and as they parted to make way for the glorious One, he said, "I will give thee to sit upon my throne even as I have overcome, and sit upon my Father's throne," and the other answered, "And thou shalt afterward receive me to glory." Lo the clouds closed their doors, and they were gone. Methought again they opened, and I saw those two spirits soaring onward beyond stars, and sun, and moon; right up beyond principalities and powers; on, beyond cherubim and seraphim; right on beyond every name that is named, until in that ineffable brightness, dark with insufferable light, the awful glory of the Deity whom eye cannot see, both those spirits were lost, and there came the sound of joyous hallelujahs from the spirits which are before the throne. May it be your lot and mine thus to be brought up, for we are thus fallen; may it be ours to be thus caught up to the third heaven, for we are thus broken and cast down into the lowest hell by nature. God give us faith in Christ. Faith in Christ—that is the link, the bond, the tie. "Believe in the Lord Jesus Christ, and thou shalt be saved." "Lord, I believe, help thou mine unbelief."

—God's Spirit acts on the feelings supernaturally: on the judgment naturally, through the written Word. No man can claim a special illumination of opinion, for all the truth is in Scripture, and any supplement to it is false. But, no Christian but must be conscious of God's special, supernatural action on the feelings. Truth is stationary and eternal; but we, who were far off, are brought up to love and know it through God's constraining grace.

JOINING THE CHURCH.

Do men go to school because they know so much, or because they know so little; Do men go to a physician because they are sick, or do they wait till they are well and then go! Yet to hear people speak of uniting with the Church one would suppose that they thought it their duty to stay out till they were perfect, and then to join it as ornaments. They who are weak, but who wish strength; they who are ignorant, but hunger for knowledge; they who are unable to go alone, and need sympathy and society to hold them up; they who are lame, and need crutches; in short, they who know the plague and infirmity of a selfish heart, a worldly nature, a sinful life and who desire above all things to be lifted above them, have a preparation for the Church. If you could walk without limping, why use a crutch at all; if you are already good enough, why go into a Church; but if you are so lame that a staff is a help, so infirm that company and ordinances will aid you, then you have a right to the fellowship of the Church. To unite with a Church is not to profess that you are a saint, that you are good, and still less that you are better than others. It is but a public recognition of weakness and your spiritual necessities. The Church is not a gallery for the better exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, an hospital for the better healing of those who need assiduous care.

He Is our Peace.

“Why are there so many Christians who have no true peace? We must go to the sources of life to find the cause. Leave aside the people of the world, in the vanity of life. It is clear that vanity cannot give peace. Do not let us speak of those Christians of the Church whose foundation is their dead works. Routine no more gives peace than vanity.— Let us speak of those who are truly awakened. Why are there so many Christians in whom there is verily a work of God, and who, notwithstanding, have no peace? For some, the reason is, that they still *sow among thorns*. They are disturbed, but they cannot resolve to break with some special sin, nor to be detached from this or that idol. It is their *divided heart* which takes away their peace. Others will draw peace from depths in them-

selves; they mix up strangely faith and their own righteousness; the mystery of grace is still hidden from them. Others again, build upon a peace which they have felt once, but which presently escapes them; they rest on what they experienced, and because they no longer experience anything, they no longer believe anything. Others, again, make their peace depend on the degree of their sanctification; when they see that they do not advance, or when they see others who pass them, they are saddened, and their sadness takes away their peace. We would like to engrave on the heart of every one of them the words of the apostle *He is our peace*. Our peace is not first of all a state, it is first of all a Person. *It is Jesus Christ*, it is His body crucified that is *our peace*. Seek your peace upon the cross and no one will take it from you.— It is the great fact of Calvary which contains and proclaims your peace. What comes from us can never serve as a foundation, for *other foundation can no man lay than that is laid, which is Jesus Christ*. Once founded on the Rock of Ages, we no longer look to our nature. It creates daily perplexities, but it is for these same perplexities that Jesus Christ is come, that once for all we might look to Him, to His blood, to His righteousness, to His word, and to His promises. There is the Christ who lives eternally, and *He is our peace*.”

PRAYER ANSWERED.

“Lord, save me.”—MATT. xiv. 30.

A minister asked the maid at an inn in the Netherlands if she prayed to God. She replied, “She had scarce time to eat; how could she have time to pray?” He promised to give her a little money, if, on his return, she could assure him she had meanwhile said three words of prayer, night and morning. Only three words and a reward caught her promise. He solemnly added, “Lord, save me!” For a fortnight she said the words unmeaningly; but one night she wondered what they meant, and why he bade her repeat them. God put it into her heart to look at the Bible, and see if it would tell her. She liked some verses, where she opened, so well, that next morning she looked again, and so on. When the good man went back, he asked the landlord for her, as a stranger served him. “Oh, sir, she got too good for my place, and lives with the minister!” So soon as she saw the minister at the door, she cried, “Is it you, blessed man? I shall thank God through all eternity that I ever saw you; I want not the money; I have reward enough for saying those words!” She then described how salvation by Jesus Christ was taught her by the Bible, in answer to this prayer.

THE GOOD NEWS.

JANUARY 15th, 1863.

THE WEEK OF PRAYER.

The world's week of prayer is now over, and we are glad to record that so far as we have learned, it has been more generally observed than on any previous occasion. Owing to the manifest blessing which has followed the exercise in some places in past seasons, the week of prayer has become popular.—Some men who formerly were so strait-laced by their own ideas of ecclesiastical forms, that they could not take part in the recommended gathering, have this year been constrained to join the throng of "God's remembrancers" who have been pleading for the out-pouring of the Holy Spirit on the world.

There is something wonderfully grand in the idea of Christians of every name, and in every land uniting in the same supplications to the throne of grace, at the same moment. It is the best illustration we have had on earth of the oneness of Christians, and the best emblem of the great family to be gathered at last into the house of many mansions in heaven. Like brothers and sisters interested in the family honour, they unite around their father's knee to speak to Him about what is dear unto them all.

We expect to hear of gracious answers.—We already know of partial revivals in connection with these meetings and hope to hear of additional instances.

THE LEPER.

MATTH. viii. 1-3.

Jesus did not come to destroy the law, but to fulfil; and in his sermon on the mount, which He spake as one having authority, enunciating with clearness, the breadth and spirituality of the moral law for *our* guidance, he was at the same time giving the rule by which he himself demanded, to be judged.—Not like the Pharisees, who laid upon the people hard burdens and grievous to be borne, but which they themselves would not touch with one of their fingers. He himself, set us

an example of keeping the law in all its force and rigorous requirement. And it was not long before he had an opportunity of putting his precepts into practice. In this respect He was the incomparable Teacher—while he spake as never man spake; He acted as never man acted. He had said, "Give to him that asketh of thee." And now when a great favor is asked of himself, he does not hesitate or scruple to grant it. He had said, "Do to others as ye would that men should do unto you;" and now when an opportunity is given to him, he does not shut up his bowels of compassion, but cheerfully put forth his divine power to heal. *There came a Leper*; what compassion in Jesus even to permit a leper to approach him. The Pharisee would have said stand back for I am holier than thou; do not come over to pollute me with your uncleanness. But Jesus did not rebuke him. No! He permitted him to approach, to kneel, to worship him. Who was this leper? One afflicted with that loathsome disease, the leprosy; that disease which no skill of man could cure, which made him ceremonially unclean; shut him out from society; which increased in virulence and loathsomeness till welcome death put an end to his lingering tortures.

How cheerless his condition! But his misery only nerves him to seek relief. He comes to Jesus; "Lord," he says, "If thou wilt, thou canst make me clean." *Lord*, He has a perception of His divinity. He sees through the veil of His humanity. He believes in His livine power to deliver him. *Jesus put forth His hand and touched him*. It was in former times in England superstitiously thought, that the touch of the king would cure certain skin diseases; King's evil, &c., and the kings of England used to appoint certain days on which those afflicted thus, might come or be brought that they might get the benefit of his touch. We can fancy with what shrinking sensitiveness the king would put forth his hand to the poor and afflicted objects of his favour; and we can also fancy, with what tender commiseration Jesus would put forth his loving hand to the poor leper at his feet. Alas! alas! How often would the scrofulous suppliants at the king's gate, return with all their sores unhealed.

ed; but at the potent word of Jesus, the fell disease which had struck its roots deep into the leper's vitals, fastened on his bones, and with constrictor coils had bound him in every link—the fell disease gave place. At the word and touch of Jesus, of more excellent virtue than the accolade of the mightiest sovereign when he confers a knighthood—the leper arose restored.

How thankful we ought to be that *we* are not afflicted with this loathsome, deadly malady, that our skins are not disfigured with its hideous blotches, that our joints are not enfeebled and our limbs quivering in the deadly grasp of this oriental disease. But there is a disease of which leprosy is but the symbol, more hideous and destructive in its effects, more deadly in its character: that disease is *sin*. Leprosy is hereditary at least for several generations. Sin is also hereditary. Leprosy shuts out its victim from the amenities of social life, from the sweet influences of home and friendship. Sin shuts out from the favour of God, and the fellowship of his people.

But Jesus is as able to deliver from the leprosy of sin, as from the physical disease. Let the sinner, however so guilty, or however so vile, go to Him with the leper's faith and the leper's prayer: "Lord if thou wilt thou canst make me clean," he will find that he is not only willing, but most willing. He waits—He wearies to be gracious. We admire the leper's faith and deep humility, and contrast it with the feeling of another leper, who said, "Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel;" So in like manner, self-righteous pride too often keeps many a sinner back from Jesus. It is only when we are thoroughly emptied of self, and come to Jesus like the poor leper, breathing the prayer so beautifully expressed in the well-known hymn:

"Just as I am, without one plea,
But that thy blood was shed for me;
And that thou bidst me come to Thee,
Oh, Lamb of God I come!

Just as I am and waiting not,
To veil my soul from one dark blot;
To thee whose blood can cleanse each spot,
Oh, Lamb of God I come!"

The description has often been given of a

certain place in Africa, where the confirmed lepers were put within a walled enclosure never again to get out. A traveller viewed them over the wall, and saw two of them performing the simple operation of setting peas; one of them dibbled the holes with his feet, but having no hands; he carried on his shoulders another who had not feet, who dropped in the peas. Cheerless indeed, one may suppose, was their lot, yet it was not without some alleviation for two Moravian Missionaries fired with the true gospel spirit, consented to be enclosed with them, never to come out; that they might tell them of Him who aforetime had said, I will, be thou clean. But in the last prison house, for impenitent sinners shut out for ever from the fellowship of the holy and just, no ray of hope shall ever enter, nor can any alleviation ever be experienced.

Then seek Him in earnest,
And seek Him in time;
For they who seek early shall find.

W. K.

ON THE PROVIDENCE OF GOD

AS SEEN IN THE INTRODUCTION OF CHRISTIANITY INTO BRITAIN AMONG THE ANGLO SAXON STATES.

Epicurus believed in a God that took no cognizance of the affairs of earth, but the god of Epicurus is not our God. The God of the Bible has revealed himself as the God of providence, sustaining and governing everything, from the meanest to the mightiest. The bow drawn at a venture brought down a king, because God guided the arrow through the air. The stone from a stripling's sling killed the giant, because God's hand sent it, as the messenger of death. In little things and in great, God is at the helm. It is God that watches over that church for which the world is preserved, and it is He who nourishes the wild-flower in the desert, of which the world knows nothing. He guided that ark, which buffeted the waters of the deluge, and it is he who pilots the Nautilus in its shell canoe. But who can

declare his works, for his ways are past finding out, and his footsteps not known. Circumscribed humanity can neither scan nor understand them perfectly. Man's puny intellect can grasp but a fragment of the works of Deity, and it perceives only the most obvious of his doings. But although he is a God that hideth himself, we can nevertheless trace his footprints both in the wide spread volume of creation, and in the records of revelation and history. We see creation, in all its forms, returning a revenue of glory and adoration to his throne. And in the book of revelation—the account of God's dealings with his church, we have a vast commentary on God's overruling providence spread out before us. In profane history, we have repeated instances of the same power exercised to defend and promote the interests of that community. It is to a single instance we are now to turn our attention—the christianizing of Britain in 596. That the providence of God was here eminently manifested appears when we consider—

L—THE EVENTS PREPARATORY TO ITS INTRODUCTION.

In the march of events connected with Britain, from the earliest notices of it up to Anglo Saxon times, we see providence paving the pathway of the gospel chariot. To us the process may seem slow, and the chain of events broken, but to him who sees the end from the beginning, and to whom a thousand years are but as one day all is but one vast plan. With the scanty information of these times, that remains to us, we cannot fail even at the mere recital of the facts, to be struck with the beautiful manifestation of an overruling providence. The Messianic prophet had foretold that a prince would appear, and that the Isles should wait for his law. Now even before this great deliverer had arrived upon earth, preparations are made for the fulfilment of this prophecy. Britain, an island of the

sea is steeped in idolatry, basketfuls of her sons and of her daughters are profusely offered in impious rites, to appease the gods of their bigotry and fancy. Remorseless tyranny unconsciously is made the instrument in the fulfilment of God's designs. Rome flushed with ambitious pride, and determined to make the empire of the eagle synonymous with the world, casts the covetous eye of conquest across the Gallic straits. The project of invasion is formed, and legion after legion leave Gaul for Britain. The people are vanquished—their groves of oak, the scenes of unhallowed revelry destroyed, and Druidism, that deep-rooted system of heathenism, is abolished. Civilization succeeds to barbarism, knowledge to ignorance, and Christianity to superstition. But Rome, which providence had used like Assyria of old as his sword to smite, is now, like that proud empire, made to bow to the power it had so often impiously defied. The empire totters to its fall, and Great Britain is abandoned by its armies. Having overthrown the superstition of the island, and communicated the utmost of their enlightenment to the inhabitants, the Romans are by providence recalled, and a race energetic and intrepid take their place. This was the Saxon race who required only to receive a right direction to their energies to make them conspicuous among the nations, and serviceable in the cause of religion. This true Christianity alone could effect, and, that of the Britons having degenerated, a fresh impulse was required, and accordingly we find it given in the second introduction of Christianity, or that which happened in the time of the Saxons.

II.—THE PLACE AND TIME.

The place was Britain, at that time an insignificant island, where Woden was reckoned lord supreme, and Jupiter, Saturn, and a numerous host of other gods, were looked up to for assistance by a benighted,

but enterprising race. Druidism, that ancient and complicated system of idolatry had been done away with. The greater part of Europe was plunged in paganism, and the Saxons in Britain had become weary of their unsatisfactory religion, which led its votaries blindfolded through life, and left them at its close to leap into the dark unknown. The choice then of such a people at such a time undoubtedly goes to prove that God rules the nations, and it illustrates to us his wisdom in so doing. Was it design in the Carthaginians choosing an island contiguous to the shore, as the emporium of their merchandise, or in the Monks of later times in establishing their focus of action at Iona and Lindisfarne? Every one knows that it was. And do we not see the same design, upon a more gigantic scale, in the selection of Britain as the centre whence Christianity was to radiate. Man could not have selected a fitter place as his rallying point for the propagation of the gospel, either in primitive or in present times. Britain is naturally allied to no country, but can freely communicate, and does hold intercourse with all.

III.—THE IMMEDIATE CAUSES WHICH LED TO ITS INTRODUCTION AND THEIR SUCCESS.

Here as in countless other instances, God makes the wrath of man to praise him, by overruling evil for good. Here also he makes causes the most trivial result in consequences the most momentous. The narrative requires only to be sketched to show this. In a warlike incursion into Britain about the beginning of the sixth century, but by whom we are not told, the country was laid waste, and many of its inhabitants seized and carried captive, to be disposed of as slaves in the cities of Europe—to increase the coffers of the invader.—Amongst these were some young Anglo-Saxon boys, who were transported to Rome, to be exhibited in the forum, and

sold to the highest bidder. Made a spectacle to the populace and an article of traffic to the slave-dealer, they were seemingly uncared for and unpitied. The lash of their drivers and the jeers of passers-by were all that greeted their ears. Without a friend, and without a home, there they stood forgotten and forlorn in the streets of the city of the Cæsars. Ambition had been roused to draw the sword from its sheath to capture them,—inhumanity incited to enchain and enslave them, and avarice prompted to barter and sell them, but all were but conspiring to work out the mighty behests of heaven. Man had brought them there as slaves, but Providence had led them there that their race might be set free.—Man had brought them there that they might be sold, Providence had led them there that their race might be saved. And how is this to be accomplished? Is there any one among the proud, free-born citizens of the capital of the world, that will sympathize with a few Saxon slaves from the distant province of Deira? We would not expect so, but let the story speak. A nobleman in passing through the forum sees some slaves standing there. Curiosity draws him towards them; their ruddy countenances and beautiful appearance arrest his attention, he enquires into their history. Learning that they are Anglos, and that they and their countrymen are idolaters, who worship the trees, the rocks and the streams, his heart is melted towards them. It grieves him to think that such pictures of the human race lie in spiritual darkness, and he accordingly resolves to exert himself in their behalf. That every opportunity may be afforded him for performing his project of mercy, Providence raises him to the Papedom, and that too, in a manner worthy of notice. Natural agents are employed to bring about great rational ends. The Tiber is made to overflow its banks.—

Rome is inundated—provisions spoiled and wasted—famine and pestilence ensue—Pelagius, the ruling pope, falls a victim to the fatal malady, and Gregory, already famed for learning, piety, humanity and liberality, is called at this critical period from the cloister to the vatican, and although of a weak and sickly constitution, is spared while thousands are dying around. The means of accomplishing his design are now placed within his reach, but pressure of business hinders him from engaging personally in his fondly cherished enterprise. His scheme, however, was not to be foiled for it was God that put it into his heart, and it was God that led him then to choose out for the great work, Augustine, the monk—a man of powerful mind, and decisive character, determined either to live or die in the cause of Christ. Accordingly we find Gregory not long after his elevation to the papal chair, despatching him and forty monks with the glad tidings of mercy to the Anglo-Saxon race. But how can he execute his mission? He and his associates are entirely ignorant of the language of Britain. Here again Providence steps forth as the breaker up of their way. Brunehaut, the idolatrous and vicious queen of France, to serve her own ends, favours and befriends the enterprise, and furnishes them with interpreters, through whose assistance they may be enabled to fulfil their mission. But further they are not to land amongst idolaters without a friend, a royal patron has been sent before them in the person of Bertha, daughter of Charibert, king of the Franks, who previous to her marriage with Ethelbert of Kent, had been assured of the enjoyment of the Christian religion in the land of her adoption. Thus when the heralds of the cross landed on the shores of Kent they were favourably received, and their wants provided for. That all this was merely fortuitous or resulted from anything else than the interposition of that

wisdom and that power that exceeds man's, as the heaven is high above the earth, he has reached the climax of folly, who would venture to aver. The very circumstance of these missionaries landing in Kent, at that time the predominant state, shows of itself the wisdom of Providence. If it was Providence that lit up the eastern star, and led the wise men of old to Jerusalem, Israel's capital, before leading them to Bethlehem which was little among the thousands of the land, then it was Providence that led Augustine and his forty monks first to Kent, then the most powerful state from which it could be more easily diffused than from any other. And in its diffusion throughout the land the finger of God is no less marvellously seen. He who hath the hearts of kings in his hands and who turneth them even as the rivers of water raises up influence in its favour, in the kings of Kent and Essex, who are soon converted to the Christian religion. But the power of Providence is still further displayed, in proving the truth of the assertion concerning God's word, that it is quick and powerful. These early heralds of Christianity landed and uplifted a gorgeous cross of silver, to gain the crowds; but God exhibited that cross, which on the hill of Calvary had been the instrument of ignominy and shame, to win men's hearts. Man's philanthropy aimed at a nominal change in all. The Grace of heaven accomplished a spiritual change in many. Human zeal sought the recognition of ecclesiastical authority, but Providence secured the salvation of souls, and added to the Church daily of such as shall be saved. If we follow the history of the spread of Christianity among the different states, we can also trace the operations of a God of Providence. Redwald, the pagan king of East Anglia, pays a visit to the court of Kent. His own selfish motives have instigated the journey. And if he did not, like Saul in the olden time, find a

kingdom by the way, he heard of something better—he was instructed in the knowledge of the true one God, and he returned to tell his subjects of Jesus and the cross. That the good news may still be wafted northward, the youthful Edwin of Deira is driven from his dominions, by the rude hand of an usurper, that he may become acquainted with the Christian religion, and have the idols of his heart dethroned, while he seeks for refuge in the south. At length being raised to the throne of Northumbria, Providence again makes passion subservient to its ends. He marries a Christian princess of Kent, who along with her favourite ecclesiastic succeed in establishing the religion of Christ in the north. And the manner in which this was effected, leads us to say with Egypt's magicians, "This is the finger of God."—An august conclave of nobles, councillors, and priests are assembled at "The home of the protection of the gods," to consider the question *whether shall Christianity or paganism triumph*. The side of paganism is keenly advocated when Paulinus stands up, like Elijah amid the prophets of Baal, and boldly contends for the cause of truth. Hosts are against him, but He that is with him is mightier than they. God was present in that assembly, and the bitterest foes of Christianity are changed into friends. The high priest, whom we would have expected least of all, is heard acknowledging the vanity and absurdity of that religion to which he owed his honors, his livelihood, and his influence. The assembled multitudes are convinced, and soon after temples of idolatry are razed to the ground, and Christian churches reared in their places. Like the leaven in the parable, Christianity soon spread from state to state, until the whole was leavened with gospel truth. Error and superstition gradually lost hold of the minds of the people; while the torch of truth lighted

up the gloom that former ages had only tended to thicken. Barbarism set and civilization dawned. Ignorance retired, while knowledge advanced. Necromancy, sorcery, and witchcraft died in the land, and arts and sciences were born. Rudeness gave way before refinement. Those who had formerly been famed for depravity became models of virtue, and holiness. And where formerly the shield and the spear were uplifted, was now borne the banner of the cross. Righteousness reigned where wickedness had previously tyrannized, and amid the valleys of England where, a few years before, had echoed only the horn of the hunter, and the clarion of war, there was now heard the melody of praise. Those who had in vain called to the rocks and the hills for assistance now looked up in faith to that God, who existed before the mountains were brought forth, for that religion, which alone can satisfy the cravings of the human soul, and which alone can raise a nation to true greatness, had taken root in the land. And all its subsequent history up to the present time, has gone to prove that the God of Providence has and ever shall watch over its destinies. Foes may have kindled fires around it with revenge, and implacable hatred, but like the bush that Moses saw on Horeb, it is not consumed; it still flourishes and grows. And Great Britain has felt as Obed Edom the Gittite did, when the ark rested in his house, blessing and prosperity attend her, for it is a law to which there is no exception, *The nation that honours God, He will honour.*

X. Y. Z.

Come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed.—Milton.

Objections, taken from Want of Power to Believe and Unfruitfulness, Answered.

Object. Although I be not excluded from the benefit of the new covenant, yet it is not in my power to believe on Christ; for faith is the gift of God, and above the strength of flesh and blood.

Answer. It is true, that saving faith, by which alone a man can heartily close with God in Christ, is above our power, and is the gift of God, as we said before in the premises; yet remember, 1. The Lord has left it as a duty upon all who hear this gospel, cordially by faith, to close with his offer of salvation through Christ, as is clear in the Scripture. And you must know, that although it be not in our power to perform that duty of ourselves, yet the Lord may justly condemn us for not performing it and we are inexcusable; because at first he made man perfectly able to do whatsoever he should command.— 2. The Lord commanding this thing which is above our power, wills us to be sensible of our inability to do the thing and would have us to put him to work it in us. He has promised to give the new heart, and he has not excluded any from the benefit of that promise. 3. The Lord uses by these commands and invitations, and men's meditations on them, and their supplication about the thing, to convey power to the soul to perform the duty.

Therefore for answer to the objection, I entreat thee, in the Lord's name, to lay to heart these his commandments and promises, and meditate on them, and upon that blessed business of the new covenant, and pray unto God, as you can over them, "for he will be enquired of, to do these things," and lay thy cold heart to that device of God, expressed in the Scripture and unto Christ Jesus, who is given for a covenant to the people, and look to him for life and quickening. Go and endeavour

to be pleased with that salvation in the way God offers it, and to close with and rest on Christ for it, as if all were in thy power; yet looking to him for the thing, as knowing that it must come from him; and if thou do so, "he who meets those who remember him in his ways," will not be wanting on his part; and thou shalt not have ground to say, that thou movedst towards the thing until thou couldst do no more for want of strength, and so left it at God's door; it shall not fail on his part, if thou have a mind for the business; yea, I may say, if by all thou hast even heard of that matter, thy heart loves it, and desires to be engaged with it, thou hast it already performed within thee: so that difficulty is past before thou wast aware of it.

Object. Many who have closed with Christ Jesus, as has been stated, are still complaining of their leanness and unfruitfulness, which makes my heart lay the less weight on that duty of believing.

Answer. If thou be convinced that it is a duty to believe in Christ, as has been stated, you may not refuse it under any pretence. As for those complaints of some who have looked after him, not admitting every one to be judge of his own fruit, I say,

1. Many, by their jealousies of God's love, and their unbelief, after they have so closed with God, obstruct many precious communications, which otherwise would be let out to them: "And he did not many mighty works there, because of their unbelief."

2. It cannot be that any whose heart is gone out after Christ "have found him a wilderness." Surely they find somewhat in their spirit swaying them towards God in these two great things, namely, how to be found in him in that day: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the

loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" and how to show forth to his praise in the land of the living. "Deal bountifully with thy servant that I may live and keep thy word;" "Wilt thou not deliver my feet from falling that I may walk before God in the land of the living." They find these two things aloft in the soul, and that is much. Moreover they shall, after search, if they judge aright, ever find such an emptiness in the creatures, that abundance of the creature cannot fill up: all is vanity, only God can fill the empty room in their heart; and when he but breathes a little, there is no room for additional comfort from creatures. Thus God has captivated the man, and has fixed that saving principle in the understanding and heart. "Who is God but the Lord? worship him all ye gods."—Yea further, those whose heart has closed with God in Christ as has been said, will not deny that there have been seasonable preventings and quickenings now and then, when the soul was likely to fail. "For thou preventest me with the blessings of thy goodness." "When I said, my foot slippeth, thy mercy, O Lord, held me up, In the multitude of my thoughts, within me, thy comforts delight my soul. Therefore, let none say that there is no fruit following, and let none neglect their duty upon the unjust and groundless complaints of others,

LONGING FOR LIFE.

It is not death but life that we long for when we sigh to flee away and be at rest.

When we think of the grave, of the chill and ghastliness of death, we cannot say that we are so willing to try it; but when we leap the grave, sink the very memory of it, and land safe over in heaven, then, indeed, are we ready, ay, longing to depart.

How skilfully does Paul sail past the two displeasing points, without touching too hard on either: 'It is not that we would be unclothed, but that we would be clothed upon.'

It is not desirable to be borne away alone, to lie and moulder in the cold, damp grave; but it is desirable, as soon as may be, to enter heaven.

THE PAINTED SHIP.

While standing at the wharf of a quiet harbour, looking at the shipping which lay at anchor, we heard a young lady remark to a friend, "That nicely painted ship I would choose for a sail across the sea." He replied, "I would not, but prefer the dark old vessel near it. For that handsome ship is unsafe; her timbers are rotten. She had been newly painted."

Very suggestive, we thought, of practical truth. There are painted ships on all seas. Upon the waters of life they are guilty sailing to eternity with an inward decay which will yield to the storm that awaits every mortal mariner.

In the church the formalist seems to himself and to others bound to the celestial shore; but alas, he is a painted ship, whose timbers are worthless, and will go down when the tempest comes. Out of the sacred fellowship of the saints, the moralist sails in a similar bark, with different colours only; and hopeless wreckage is near.

How much of human existence, hope, and destiny, is represented in that painted ship!—How little, by the unpretending and solid worth of the sailor's home, floating on the same tide.

But there comes to the ear no sound of the disaster as the light forms of decay go down on the lee shore of despair; no shout of welcome and rapture, as the barks of infinitely precious freightage reach their desired haven, where the weary are at rest.—*British Paper.*

THINKING AND DREAMING. Many men fancy they think, when the real truth is, they are only *dreaming*. The trees which the wind stirs by the side of a still lake, and the clouds which float over the lake's bosom, may leave their *impressions* on its surface, so long as there is sunlight enough to permit it, but because the lake thus has its *impression*, it does not therefore think. And even so, though the mind is of such a nature as to be affected in a measure by outward objects, and thoughts about these objects—corresponding to reflections or shadows cast upon the water—pass through us often enough; yet as our minds are frequently quite passive all the while, it would be quite incorrect to speak of them in such a case as thinking. To think is to deal with an idea actively; and as having to some extent a control over it. To dream is to let an idea do what it will with us.

ADVERTISEMENT OF A LOST DAY.

Lost! lost! lost!

A gem of countless price,
Cut from the living rock,
And graved in Paradise;
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost!—where the thoughtless throng
In fashion's mazes wind,
Where thrilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas giv'n
A golden harp to day,
Such as the white-robed choir attune
To deathless minstrelay.

Lost! lost! lost!

I feel all search is vain;
That gem of countless cost
Can ne'er be mine again.
I offer no reward,
For till these heart-strings sever,
I know that heaven-entrusted gift
Is left away for ever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead.
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

Mrs Sigourney.

A GREAT STATESMAN AND A CON-
SERVATOR ON THE WINE
QUESTION.

The company being seated at the table, Mr. Clay poured out two glasses of wine, and passing them to Mr. Dodge, remarked, in tones sufficiently loud for all to hear:

'Mr. Dodge, let us pledge ourselves in a glass of wine?'

Without touching the glass Mr. Dodge replied:

'Excuse me Mr. Clay, I am a strict teetotalter, and with your permission I'll pledge you in what is more emblematical of the purity of true friendship a glass of pure water.'

Mr. Clay slowly replaced the glass of wine upon the table scanned with his eagle eyes the features of his guest and discovering no expression but that of perfect respect, reached across the corner of the table, grasped the hand of his honest friend and exclaimed:

'Mr Dodge, I honor your principles—and then laughingly added—'but can't say that I admire your taste.'

Mr. Dodge, with his usual promptness of retort, replied:

'But is it not the doctrine that our orators are daily teaching us, Mr. Clay, to throw aside taste for principles?'

Amid the shouts of laughter that followed, Mr. Clay exclaimed:

'Handsomely turned. Charles move the wine from the table.'

St. JOHN'S EPISTLES.—The Epistles of St. John present the phenomenon of the very simplest language in which it is possible that human thought can be arranged. Writing to his "little children," the Apostle writes as a little child, or father whose latest days are most like his earliest; whose ripened manhood has regained the love and tenderness of childhood; the faith that is most free from hesitation, the obedience that is most free from restraint. And yet in those sentences, simple as they are, are couched thoughts whose wonderful vastness render these epistles probably the most difficult of all:—they show, in fact, like Alpine summits, whose white, dazzling brightness appears in close proximity, when really they tower far away in serenest air.

THE LOWLY CHRISTIAN AND HIS
BIBLE.

What hath the meanest cottager to fear, what the most laborious workman to complain of, when possessed of this Divine companion? Who shall unravel this fitful dream of existence, and show it to be a dispensation of God, full of mercies and of comforts? And the Scriptures which furnish his cottage, will be instead of palace ornaments and noble visitants, and furnish a better code to guide him than the formulary of any court; and his joys and sorrows awake as deep an interest in the mind of our common Father, as those of royalty; and the incidents, and changes, and catastrophes of his cottage scenes are as well recorded in the Book of God's remembrance, as the transactions of an empire; and he hath the faculty of extracting honey from the bitterest weed in his humble field of existence; and though the bed of his distress may be dark, lonely, and unattended, the bosom of his Redeemer is his pillow, and the shadow of His wings his covert; and angels that have not fallen beckon him to the house not made with hands, eternal in the heavens, where is fulness of joy, and pleasures for evermore.—Edward Irving.

Sabbath School Lessons.

JANUARY, 25, 1863

THE TWELVE INSTRUCTED.—

Matt. x. 5—42.

The names of the twelve disciples are given in the second, third, and fourth verses. In verse second, they are called the "twelve apostles." They were first *disciples*, i.e. *learners*, before they were *apostles*, i.e. *persons sent out* to teach others. It is only those who are taught of Christ, who are capable of teaching others aught; 1 John 1. 3.

The apostles were sent only to the lost sheep of the house of Israel. The time had not arrived for the gospel to be preached to the Gentiles, and therefore this limitation was temporary.

On the eve of Christ's ascension, He gave authority to preach the gospel to all nations, Matt. xxviii. 19. Though the children of Israel had instructors, they were nevertheless as "lost sheep" wandering away from God to destruction, Matt. xxv. 13. This is the sad condition of every natural man, 1 Peter ii. 25.

The apostles were sent forth to preach. The subject they were appointed to preach, was the one on which John the Baptist preached, Matt. iii. 2. It was also the subject of our Lord's preaching when He commenced his public ministry, Matt. iv. 17. This subject was fitted and no doubt designed, to counteract the notions of the people as to the nature of the Messiah's kingdom, John vi. 15. By comparing Luke ix. 2 with verse 6th, it will be observed that the phrase "the kingdom of heaven," is the gospel. How important then is the belief of the truth. Mark xvi. 16.

With the preaching they were to work miracles, without fee or reward, Acts viii. 18. They were to go forth without meat or money, or a supply of garments. Being thereby taught to live a life of faith on the Son of God.

The Lord gave them directions as to procuring suitable accomodation, v. 2. They were to abide with the worthy. While they were to seek and save the lost, they were not to associate with such. They were to *abide in one house* that the people might know where to find them. They were not to seek to force any one to receive them, as Christ loves only willing services.

They were to be careful about their conduct. Learn 1. *That the great work of a minister of Christ is to do good.* He is sent to seek lost sheep. His life is meant to be one of giving, rather than receiving.

2. It is a most dangerous thing to neglect the appeal of the gospel. It shall prove "more tolerable for the land of Sodom and Gomorrah" in the day of judgment than

for those who have heard of Christ and not believed on him.

3. Those that would do good to souls must be moderate in their expectations. They must not think that universal success will attend their labours.

February 1st, 1863.

THE INTERCESSOR—Exod. xxxiii. 1-23

1. GOD'S MESSAGE TO THE PEOPLE. The people had committed a great sin. They were guilty of a most flagrant breach of the second commandment and as sin is "the abominable thing which God hateth," his message to them was consequently one of displeasure. *Depart and go up hence.*—Sinai was the place where God was to set up his tabernacle, and where he was to institute his worship. These things had not yet been done. The command, therefore to advance implied that the Israelites had rendered themselves unworthy of the honours which God had designed to confer upon them. *They stripped themselves of their ornaments.* In token of great shame and humiliation.—*The Tabernacle of the congregation.*—Where not only Moses but all who wished it might have the privilege of seeking the Lord. *All the people rose up*, to show their respect for Moses, whom they had but lately slighted, their repentance for their sin, and their anxiety concerning the issue.

2. MOSES' INTERCESSION. In his intercession Moses pleads. 1. The favours which he himself had received from God. 2. That Israel was God's peculiar people—*this nation is thy people*—therefore God would be the more willing to receive them back to his favour as the father the prodigal son, who has offended him. 3. That God may be glorified amongst the nations; v. 16. Moses again prevailed; v. 17. And in like manner the Father answers the prayers, which our great High Priest makes continually on behalf of his Church. *I beseech thee show me thy glory*—Moses may have desired this as a confirmation of the favorable result of his intercession: *I will make all my goodness pass before thee, &c.* God's glory shines no where more conspicuous than on Calvary—in free, sovereign mercy to self-ruined sinners. *I will put thee in a cleft of the rock*—lovely image of the man in Christ. O that each of us may be placed in the cleft of that rock, that we may uninjured, and with delight, behold "the glory of God in the face of Jesus Christ."

"Hid in the rock cleft be thy name,
Thy power and all thy goodness shown."

Learn 1. *That it is our sins which separate between us and God.* Upon the sin of the Israelites, God withdrew the visible token of

his presence from among them. And, believers, on account of their sins, have often to mourn the hidings of their Father's face.—Would we have stronger assurance of his gracious presence, we must walk more humbly, more prayerfully, with our God.—1 John iii. 24.

2. *That God graciously meets the repentant sinner.* As soon as the Israelites gave signs of repentance, the Lord again established a correspondence with them, but without the camp. He did not yet come into their midst. Jer. iv. 1.

3. *If we sin, we have a powerful and ever prevalent Intercessor with the Father.* In him the Father is well pleased. Through Christ, God can be both merciful and just, in forgiving the sinner. In Christ all God's promises whether of forgiveness or favour, though these promises are infinitely higher than human heart can conceive, are all, Yea, and, Amen: 2 Cor. i. 20.

4. *That we should pray both for ourselves and others.* Moses did not rest satisfied with the assurance of God's favour towards himself, he implored his mercy on behalf of his countrymen. Have we tasted that God is gracious? Have we experienced the sweet sunshine of his love? O then let us humbly plead for our dear relatives, for our neighbourhood, and for our nation: MATT. vi. 9; ROM. ix. 2-3.

5. *That we should earnestly covet still further manifestations of the Divine glory.* It is but little the most eminent saints know of it here; for who can fathom the infinite? Indeed, it is not unreasonable to suppose that glorified spirits and angels will ever be receiving new revelations of the Divine perfections throughout eternity.

We may expect to rise in our knowledge of God by a diligent and prayerful study of the Word, especially of the character of our blessed Lord, who was "God manifest in the flesh," who was "the brightness of His glory," and by every additional discovery let us seek to be transformed into the same image, rising from glory to glory by the Spirit of the Lord. 1 Cor. xv. 49; 2 Cor. iii. 18.

TO ALL WHO DELAY SEEKING THEIR SOULS SALVATION.

Disbelieve you cannot; brave it out you dare not; then must you hope, at some more convenient season, to reform. So hoped the five virgins who slumbered and slept without oil in their lamps; and you know how they fared. Neither have you forgotten how the merchant, and the farmer, and the sons of pleasure, who refused the invitation to the

marriage feast of the king's son, were consumed with fire from heaven. What is your life, that you should trust in it; is it not even a vapour that speedily passeth away? What security have you that heaven will warn you before-hand, or that heaven will help you to repentance whenever you please? Will the resolution of your mind gather strength as your other faculties of body and mind decay? Will sin grow weaker by being a while longer indulged, or God grow more friendly by being a while longer spurned, or the Gospel more persuasive by being a while longer set at nought? I urge you, beware of that thief of time, Procrastination. This day is as convenient as to-morrow; this day is yours, to-morrow is not; this day is a day of mercy, to-morrow may be a day of doom.

But the work is not the work of a moment that it should be put off like the making of a will, or the writing of a farewell epistle. It is the work of a lifetime, and too great a work for a lifetime. And if St Paul, after such ceaseless labours and unwearied contentions with his nature, had still his anxieties, and speaks of the righteous as being hardly or with difficulty saved, how do you dare to defer it from time to time as a thing that can at any season, and in any space, be performed?

And, oh heavens! is God thus to be entreated by His creatures—are they to insist, for their own convenience, and put off the honour of His friendship from time to time, preferring this indulgence, that engagement, and trifling down right with His proffered invitations?—And being thus put off, will the King of the Universe endure it patiently? Yes; He endures it patiently—that is, He leaves you to yourselves, and does not cut you off with prompt and speedy vengeance. But He leaves you to yourselves; and every refusal hardens you a little more, and every resistance closes up another avenue of grace, and every postponement places farther off the power of acceptance; and though God changeth not His mercy, we change our capacity of mercy, cooling more and more, hardening more and more, till old age, with its lethargy and fixed habits, steals on apace, and feeble-mindedness, and sickness, which brings with it the routine of sick-bed attendance; but little or no repentance, no opportunity for new obedience, no space for trying the spirit we are of—and death to such a penitent becomes a leap in the dark; but as such penitents are rare or never, death to such procrastinators rivets up the closing avenues of grace, and presents him to the judgment-seat, fixed, finished, and incurable.

TIME AND ETERNITY.

BY REV. H. B. WRAY, MOWN MISSION.

"When a few years are come, then I shall go the way whence I shall not return,"
—JOS., xvi. 22.

II. *Eternity.* Just consider that our eternal state, so far as we are concerned, is determined in time, all that is needful for the soul must be accomplished in time; as the tree falleth so will it lie. For there is no work, nor device, nor knowledge in the grave whither thou goest. If you are to be Christians, and live with Christ throughout eternity, you must be Christ's in time. While Protestants reject the Romish notion of a Purgatory, too many of them live as if they believed in some metamorphosing process after death which will turn tares into wheat, goats into sheep, and dead into living stones.

Now, when you consider the importance of the work before each of you, think you the time which you have to live so long, that you can defer the work of your souls, salvation, or that I have been tellously particular in these details; or think you that I have been saying harsh things merely for the sake of saying them, giving expression to disagreeable truths, merely for the sake of pulpit effect. Why have I been thus tedious in pointing out these things, is it not because when a few years are come, you must go the way whence you shall not return; because the time is short, the Lord is at hand, death is at hand, judgment is at hand. Oh, how short is the time for the two great works of life, repentance towards God and faith in our Lord Jesus Christ. Soon, very soon the time for pardon will be gone, soon time may end and the Lord may come *suddenly at midnight, as the light ing, as a thief in the night.* Soon may the mighty angels swear that there shall be time no longer. The second coming of Christ is the Scripture appeal. What I say unto you, I say unto all, Watch, for ye know not the day nor the hour when the Son of man cometh.— Infidels may scoff and ask where is the promise of his coming? The Lord by his *speeles* gives us a clear reason for the delay, 2 Peter iii. 8. 9.

If the time before us is not only short to itself, but also proportionably short

when measured by the magnitude of the work which we have to do, shall we not then, Christians, begin in earnest to set our house in order, shall we not be vigilant, sober and watch unto prayer, shall we not examine ourselves, give all diligence to make our calling and election sure. If we are calling upon God in prayer, striving against all sin, shunning the very appearance of evil, we are to hope that God has called us into the marvellous light of the Gospel,

"The man that calls himself elect,
And yet can sin endure,
That he's not chosen may suspect,
That he's not called be sure."

2. In all candor, I must confess my fears that Christ has yet to be embraced by many of you. You may be ready to say that will not take long, we have only to believe in Christ, that is true; but experience shows that a whole life is often too short for that work. You have many hard struggles before you between penitence and unbelief, if you are to be saved; many fierce conflicts with your pride, many with your inward depravity, many with the remembrance of old sins, many with the lusts of the flesh and the lust of the eye. These are no holiday tasks, but hard work, long protracted work and continuous warfare.

Then again, some of you are quite careless and undecided, you are not vicious or profane, but amiably thoughtless; you know that you ought to be decided, you are often unhappy because that you are not decided; you are neither cold nor hot, neither decidedly worldly nor decidedly serious; you do not know what decision means, you are halting between two opinions; you know what resolves mean, you have made plenty of them, enough to sow a whole land of promise, without yielding an ephah, perhaps, of genuine Christian performance. The ship, Good Resolution, is always to be launched in the spring, but the summer with its inviting breezes passes by, and the fall finds the vessel either still on the slip of Indecision or hard and fast at anchor, in the fair haven of Intention. You know very well that you are not ready for death, if one of you should be the one to go. Oh, how difficult it is to convince such characters of the

necessity of a change of heart and life, to convince them of *their* need of the one thing needful; the necessity of a death unto sin, and a new birth unto righteousness.

Besides, vital religion is something more than knowing the truth, it is a divine life as well as a divine knowledge. At this moment you have all evil affections within you, which must be got rid of, these have been for years winding their chains around your hearts, you can no more eradicate an indulged passion, an habitual sin in a moment, a day or a year, than you can cure in a day a disease of the constitution which has struck its roots and poisonous fibres into every organ of life. A man's moral and social character is not formed in a day or a year and shall his preparation for Heaven be the work of a moment. Are not then a few years a very short time indeed, to get rid of what is evil and acquire what is good, a short time wherein to acquire spiritual affections, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

3. In conclusion, my friends, and especially my young friends, I beg of you to set your hearts on things above, Col. iii.

1. I pray you in Christ's stead be ye reconciled to God; I beseech you to lay these things seriously to heart; weigh yourselves in the balances of the Gospel. God regards each one of us either as guilty condemned sinners, or as redeemed, pardoned, justified saints. In one of these two states we all are, and if we were to die this moment, we must be saved eternally or lost eternally. Grace is glory begun; condemnation is sentence passed, damnation is sentence executed; John iii. 18.

You are young, your hearts are light, your spirits buoyant, your hopes are sparkling as your eyes are bright with glowing visions of future happiness, now you show what time has done for you—how years can mature, a few years more will shew you in the glass of experience how they can decay; then perhaps too late you will learn that all is vanity, all that is earthly is changing, fading, dying. The law or condition of all physical and animal life is death; we have all within us the seeds of death; some part of the human frame is ever dying. Every thought of the mind, every exercise of the brain, every action we

perform, causes the death of some unseen cell or organ that performs it, so that in truth we all die daily in order that we may live.

Although this plain but truthful discourse of mine has not much impaired your thinking organs by an over-exercise of the brain, I trust that I have impressed one idea upon your minds, that dust you are and unto dust you shall return; that though young and healthy, you have all within you the seeds of dissolution, which are ripening with greater or less rapidity for the harvest of death and the garner of the grave. Yes death, natural and moral, is in us and around us, and this idolized world is wrapped in her winding sheet of fire. "To her funeral pile this living world is rapidly borne." And what when viewed in the light of eternity is this adored world but a large cemetery, one wide, dark, wintry, charnel house, an abode of death. All indeed within it is not deathlike but all is death; corruption is painted on every flower, and decay is engraven on humanity's fairest aspect. What people call life is just a continuous funeral procession, weeping to-day, wept for to-morrow; to-day closing our own eyes, to-morrow a sister closing our own; the king of terrors is ever at our side, his unsated lance is ever on the wing, awaiting the dread fiat to cut the barren fig-tree down. All indeed is not loathsome to the eye, there is much in this fallen world that is beautiful, chaste, ennobling, elevating to the mind in this sin-cursed pit of destruction; there is many a bright organization, many a form that is not death-like, on which for a moment mortality exhibits the features of life and seems to wear an ethereal expression, all is not hideousness and dissolution, *but all is death*. The absence of all spiritual life is death; Rom. viii. 6. But blessed be the Lord if such are the effects and wages of sin, if sin hath reigned unto death, the gift of God is eternal life, and grace reigns through righteousness by Jesus Christ our Lord.

It is not for ministers to exercise too close a scrutiny of individual character, or to pass judgment upon their hearers; no, but it is for them to testify to the strict nature of the law by which God will judge them. The eye of the ministry would exercise, is not so organized as to see nothing but defects; no, but we must not cry

peace, peace, or countenance mistaken views and loose notions of religion by concealing and softening down essential truth; no, no, there is no charity in that. Love for the immortal souls of our hearers is the soul of ministerial love.

Some of you will deem my remarks upon this occasion better suited for a funeral sermon; and are they not in character, am I not speaking in the hearing of some dead professors? Now is the time to preach a funeral sermon, and perform solemn obsequies over the dead souls of living hearers.—Awake thou that sleepest, and arise from the dead, and Christ will give thee light!

Your funeral is as certain as if the event had taken place. A fine eulogium over your coffin, your departed spirit; my words may now, by God's grace, be made instrumental in quickening some who are dead in trespasses and sins. There is no kindness in the minister who delicately suppresses unpleasant truths lest he should hurt the feelings of his hearers, and then talks sentimental prettinesses over their dead bodies. Neither the pulpit nor the press are the place for eulogiums on the dead or living. The Lord alone knoweth them who are his. Here Christ, not man, nor the brightest saint in glory, is to be exalted in solitary pre-eminence. It is worldly, carnal policy, not Christian kindness to sprinkle the influence of fleshly eulogy over the ashes of departed saints.

I have weighed well the import of the solemn truths which I have preached to you this day, I utter them not to take advantage of my position to pass harsh strictures, upon my fellow-inners, but for love to your souls; I utter them again before God and you all, I again record my honest belief that persons living and dying in the state and disposition which we have been describing are never saved. I have told you in private, I now tell you publicly, that comparatively few professing Christians have realized the awful responsibilities which Christianity entails upon them. I am prepared to take my Bible and prove to you by the word of God that the views generally held as to the claims of religion are quite defective and unscriptural; and the religious teaching of many, so called gospel preachers not much better.

And now, to bring these meditations to

a close, let me ask how many of you are in the narrow way; how many have the fruits of the Spirit in your hearts; shall the good seed of the word of life be cast in vain on barren soil? shall your minister preach year after year to stony ground hearers? is his moral field as hard and stony as his geographical sphere of labor? shall I, my dear hearers, have too much reason to fear with the Prophet that this harvest is past, this summer is ended and you are not saved? These are the all momentous considerations which in all seriousness I would press upon you all, young and old.

We all differ in age and circumstances. Some are in the spring, some in the summer of life, others with myself are whitening for the harvest, like Ephraim's gray hairs are here and there upon us yet we know it not; others are fast reaching the end of their wilderness way, their almond tree has flourished, their silver cord is nearly loosed, their dust shall soon return to the earth as it, was and their spirit unto God who gave it. But, fellow-sinners, we all agree in this world-wide characteristic, we are all earthly minded; we are living for time rather than for eternity; we are all busied about many things yet in spiritual sense doing nothing; all wholly absorbed in the things that are seen and temporal; we are all full of hope, gathering up our energies for another rush into the future, another bound over the plain, which lies between us and heaven or hell. But, alas, alas, how few among us are reflecting to any purpose that when a few more years are come and gone, a few more harvests past, a few more summers ended, we must die prepared or unprepared, we must go the way whence we shall not return.

There should be nothing saddening to the believer in the thoughts of death or the second coming of Christ. Listen to Paul to the Thessalonians, "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him; therefore comfort one another with these words."

This apostle associates all happy and glorious anticipations with the personal appearing of Christ, he addresses this glorious doctrine to the sorrowing Christians, the only true source of consolation, the joyful period when absent friends shall be

reunited. For what is our hope, or joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming. Paul in his ministerial relation here indulges in the joyful anticipations of again meeting those who by his instrumentality had been brought to a knowledge of the truth. And, believers, should not this consideration surpass and overleap all earthly motives and interests. Should not the affection existing between minister and people be evoked and sustained by the prospect of meeting again in eternity when we have gone the way whence we shall not return. We shall pass hence from a world of strife and sin by the way which all men go, but having once trodden it we shall not set foot on it again. We shall however return, not by the way of the valley of the shadow of death, but with Jesus in the air; we shall return, not by the tribulated path of suffering and sorrow, but on a pathway of glorious light and joy; we shall return to be partakers of the first resurrection and to be corporeally with him who became flesh in time to accompany the Lamb whithersoever He goeth, to reign with Him whose throne as God is forever on a new earth wherein dwelleth righteousness; we shall return with the ransomed of the Lord and come to Zion with songs and everlasting joy upon our heads and shall obtain joy and gladness and sorrow and sighing shall flee away.

Consider what I say and the Lord give you understanding in all things. Amen.

Concluded.

Suggestion of a Temperance Pledge for Christians.

The following form of pledge for Christians to abstain from alcoholic liquors, is sent us by a well known friend of the Temperance Cause with the request that we may publish it in the Good News.

Whereas—In Protestant Christendom, especially—the inordinate use of alcoholic Poisonous Liquors prevails mightily; is itself a sin; and causes a large amount of irreligion, immorality, crime, poverty, disease, madness, degradation, misery, and death; and is caused in a great measure, by ignorance and neglect, of those portions of Holy Writ, which forbid the use of these poisoned

liquors as ingesta for man, (except in morbid states of the system, when they produce salutary effects,) and the substitution of human expedients, instead of Divine law, for mitigating these evils: *And whereas*—such conduct must be highly displeasing in the sight of God, and if persisted in against the clearest light, cannot fail to bring down aggravated judgments upon offending individuals, churches and nations: *And whereas*—it is evidently the present duty of all men, and especially the professing followers of Christ, who have been or are, either directly or indirectly, as principals, or accessories, engaged in the commission of this flagrant sin,— to repent, and bring forth fruits meet for repentance: *Therefore*, we, whose names are here unto subscribed, do solemnly resolve, in a spirit of genuine sorrow and humiliation before God, for the guilt contracted by us in this matter, that we will forthwith abandon the use of all alcoholic drinks, as well at the Table of the Lord as elsewhere, (except for medicinal and extra-vital purposes) as far as Divine grace may enable us, and that we will do what in us lies to bring about a reform in society, the Church, and the State, according to the truth of God in the department of alcoholic Intemperance.

PREPARED FOR THE JUDGMENT.

HAB. ix. 27, 28, "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many."

The Dying Christian.—Death and judgment can be contemplated with comfort, only in connection with a believing view of the atonement of Christ,—

"Death's terror is the mountain faith removed."

The late Rev. Archibald Hall, of London, when in Scotland, being on a visit to a dying Christian, the latter, after much serious conversation, took hold of Mr. Hall's hand, and said, "Now, sir, I can with as much pleasure take hold of death by its cold hand. You may justly wonder at this, for I see and believe myself to be the most unworthy; but, at the same time, I see Christ to be my great propitiation, and faith in his blood gives me ease. I see myself all vile and polluted, but I view Jesus as the fountain opened, and faith in him supports me under a sense of my vileness."