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EDITED BY

REV. ROBERT KENNEDY

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“EVANGELIZER” OFFICE,

Prescott, C. W., Nov., 1863.

The approach of a New Year is a fitting period to address a few words to our **Subscribers and Friends**:—To thank them for their support in the past, and to **solicit** their co-operation in time to come.

It is now nearly Five Years since we commenced in an humble manner the publication of Religious Literature. Since that time our publications have gradually increased in numbers, and extended in circulation. We have reason to be grateful to God for his goodness in making us the means of scattering throughout Canada so much of the good seed of the Gospel. We know that our periodicals have circulated in places where the living preachers have not yet reached; and we are encouraged with the abundant assurance, that the Lord has been pleased to own our instrumentality, to the conversion of sinners and the edification of saints.

Though something has been done, there is still much to do. Though we have received much cordial co-operation, there is still room for more. Very many of our co-workers, of a few years ago, have already gone to their account—their place on earth is vacant, and the language of their brief course is, “Work while it is called to-day, for the night cometh when no man can work.”

We respectfully solicit the co-operation of all friendly to our work. We solicit **Subscribers** to renew their Subscriptions, and if possible get their neighbours to do so too. We have Periodicals to suit the circumstances of all, The **GOOD NEWS** we publish at One Dollar a-year; The **GLAD TIDINGS** we publish at Fifty Cents a-year; The **EVANGELIZER** we publish at Twenty-five Cents; and if any individual is too poor, or too careless about religion, to subscribe that amount, we will send them the paper gratis.

Since we commenced Publishing, we have distributed nearly Two Hundred Thousand Evangelizers, and other publications, at an estimated value of over \$3,900; towards which we have received nearly \$900 in donations. During the present year we have not been able to supply all the demands that have been made on our gratuitous circulation; therefore, we earnestly solicit donations to help us. These donations will be thankfully received, and acknowledged in each of our periodicals.

ROBERT KENNEDY.

**CHRIST AS REDEEMER,
THE DELEGATED KING AND HEAD OF CREATION.**

BY THE REV. H. GORDON,

Minister of Canada Presbyterian Church, Gananoque, C.W.

COLOSSIANS i. 16.—“For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and FOR HIM.”

Many and striking have been the testimonies, both of the living and dying, to the incomparable value of the Bible. But never, perhaps, was there a more affecting testimony given, than that which is described in the biography of that mighty literary magician, who so long drew an admiring world after him. In the life of Sir Walter Scott, by his son-in-law, it is mentioned, that in his last dying hours he called for “*The Book*,” and, on being asked, “What Book?” he most emphatically said, “Do you ask that? Ah! my son, *there is but one book*.”

But if the Bible be the only guide-book which God has ever written and given to our world, to conduct us to peace and happiness here and heaven hereafter, *salvation by the Lord Jesus Christ is its one grand pervading idea*. Yes, as sure as we are to find the firmament over our heads—go to what part of the world we may—so sure are we in the Bible to meet with the idea of Christ and redemption.—Indeed, redemption is the great master-truth—above all other truths the most worthy, the most necessary for all creatures to know. It has in it such a god-like grandeur and comprehensiveness that none equal—none next to it can we find, travel we the whole universe all over. In the light of our text and of other Scriptures, it appears that redemption is that work of God by which he has been pleased so pre-eminently to manifest his glory; that it is *here* that we find the key which unlocks, and, so far as our limited capacities as creatures admit of, lets us into the very mind and heart of God in giving birth

to his creation. Nothing less than this is involved in the statement of the text, *that all things were made for Christ*.—Indeed, indeed, for any creature in heaven or in earth—to attempt meddling with a subject of such magnitude and sublimity as this, were irreverent daring, but, for these two considerations, which come, like good angels, to relieve and cheer on the attempt. The first is,—God himself has condescended *to break silence*. The next is—the subject is as blessedly practical as it is soul-edifying and sublime. Before we close we trust that it will stand out manifest that it is most richly fraught with all practical wisdom, insomuch that, until we know and act upon the information here revealed by God, we know not rightly our true position in the creation of God—we know not rightly whence we came, whither we are going, what is to become of us in time or in eternity—we know not how to act that part assigned to us by the arrangements of our Creator. In brief, we know as yet nothing as we ought to know it.

Most earnestly throwing ourselves, therefore, on the guidance of the Holy Spirit—let us examine the discovery made to us by God in the last clause of the verse prefixed to these pages, namely, *that all things were created for Him*, that is, *for Christ*:

- I. In its import and Scriptural proofs.
- II. Next, in its reasons; and
- III. Lastly, in its practical uses.

I. The very first question which naturally arises is, *Why all things for Christ?* Is it not a great first principle and Scriptural truth, that all things were made *for God,—for Himself, for His glory?* True,

indeed, Christ being in his essential nature God, and there being equality and the most perfect unity of purpose and operation in all the three persons of the Godhead, Father, Son, and Holy Ghost. In this view it would be quite a scriptural and unexceptionable statement to say, "that all things were made for Christ." But it is manifest from the context, which speaks of Christ in his special relations to redemption, as well as from the whole scope of the Scriptures, that it is not in his essential inherent character of God that Christ is here set forth. No, but in his character of Saviour—of Mediator between God and man in the plan of salvation, as the *God Man*. We have here a discovery made to us under the infallible authority of the Holy Ghost, who indited the Scriptures—a discovery no less sublime in itself, and of no less solemn and soul-stirring interest to us than *this*. It appears from the indisputable testimony of the Holy Ghost, that so stupendous a work is redemption in God's eyes, so deeply are his glory and interests wrapt up in it, that all creation was designed and has been contrived and constructed to be the *theatre* for its exhibition, and our world to be the *stage*. Then, Christ being, in the all-wise arrangements of the Godhead, the person appointed to be the Redeemer, it is revealed to us, that, in the performance of this godlike work, the whole universe, in all the full plenitude of its resources, is, by divine arrangement and delegation, put into Christ's hands, under Christ's management and rule.

Now, before attempting to search further into the reasons why all things were made for Christ—why this universal dominion, this kingly empire of such divine grandeur and extent has been delegated to Christ, let us, in the meantime, dismiss the reasons, and satisfy ourselves from the Bible of the fact.

That all things in creation have been put into Christ's hands to subserve the purposes of redemption, we can learn even from the Old Testament Scriptures. When, for instance, they refer to what in the counsels of the Godhead, was secured to him under the eternal covenant, the language is strong enough to signify universality of dominion. Thus, in the 110th Psalm, the Father is represented as saying to His Son, "Rule thou in the midst of thine enemies." Isaiah, in setting forth the glory of the Redeemer's person and work, uses this remarkable language, "*and the government shall be upon His shoulders.*"

The Psalmist, in the 8th Psalm, describes a dominion co-extensive with "*all the works of God's hands,*" that is, large as creation itself. And the Apostle Paul, in Hebrews. ii. 8, applies the Psalmist's description to the mediatorial dominion of Jesus, in these emphatic words, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, *he left nothing that is not put under Him.*"

Sometimes it is described with a sublime, all-expressive brevity, at other times with a most anxious and minute particularity. Thus, at an early stage of his public ministry, Jesus says, "All things are delivered to me of my Father." At the close of it He claims the same delegated supremacy over all things: "All power is given me in heaven and in earth"—a truth the Apostle Peter echoes back in one of his memorable sermons, which he sums up with this ascription to Christ, "*For he is Lord of all.*" Then, in Hebrews. i. 2, we are told that Jesus has been "*appointed Heir of all things.*" In Ephesians i. 20-22, again the Apostle Paul joyfully expatiates on Christ's mediatorial sovereignty over the universe, in these lofty descriptions of it:—"He set Him at his own right hand in the heavenly places

far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be Head over all things to the Church." The same Apostle's description, in 2nd Philippians, is equally strong. Then we are told that Christ's dominion stretches into the invisible world, that he "died and revived that he might be the Lord of the dead and the living." Again, "I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of Hell (Hades) and of death." Indeed, it may well be asked, how could language be constructed that could more forcibly express universality than that which the Holy Ghost uses in our text? The work of creation is first connected with Christ in language which takes in all creatures and beings the universe contains; "All that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers" (compare with 1 Peter iii. 22.) And then Christ is represented as the *object and end of creation*, as well as the being its *author*, the one being made the measure of the other. The charter of dominion given him is made co-extensive with creation by this sweeping clause, "*All things were created by Him and for Him.*"

Yes! It is impossible to do justice to all that the Bible assigns to Christ, as the subject of his mediatorial kingdom, without admitting that it comprehends all space, all worlds, all creatures, all things; that, whether as subjects, or agents, or instruments, or witnesses, in some way or another, *all are designed to serve Him and his work.* What an overwhelming idea of this mediatorial rule does Paul bring before the mind in 1st Corinthians xv. 27, "*For He hath put all things under his*

feet." But when He saith, all things are put under Him, it is manifest "that *He is excepted which did put all things under him,*" as much as to say that the whole universe is put into Christ's hands. That the only one thing not included is that which it is eternally impossible to give away, and which Christ needed not to receive, possessing it always inherently in himself—*that is, God.*

But let us, for the sake of definiteness and vividness of impression, confine our view to Christ's dominion over this world, the appointed stage for the performance of the work. Let us look to *this world's* contents:—Man viewed as the human race, and separately as the individuals composing it. Man in all his different characters and departments—in all his relations, civil, social, religious, public, domestic. (Christ being prominently held up as "*governor among the nations,*" as "*Prince of the kings of the earth.*") The mind of man with all its wonderful powers and faculties. His heart with all its passions and affections. His body with all its various offices and functions. All living creatures, from the elephant to the smallest insect which flutters in the summer sun. All matter, to whatever kingdom, vegetable or mineral, it may belong. All the wealth which the land or the seas contain, whether to be found on their surface or in their depths. All the manifold and excellent uses to which matter can be turned by man's designing mind. All science, arts, discoveries. All providence with the whole of its machinery. All events, whether great or small; whether the rise or fall of empires, or the falling to the ground of sparrows; whether a Luther is to find a moth-eaten solitary Bible in a convent, or whether by that eventful Bible he is to change the whole current of the world's history. All this does the sceptre of Jesus embrace

Let not our minds be shaken by the fact, that the time of the full consummation and carrying into full effect Christ's kingly power is not yet arrived. Christ is already this universal king both by the divine covenant and by conquest. But the ending of the contest is not yet come. It is a contest of a moral nature, and carried on, not by the putting forth of mere power, but by means moral and progressive, in a manner godlike and becoming the nature of God's moral government, in such a way as to give all his intelligent creation the opportunity of beholding and leisurely contemplating all the stately steps one by one by which God achieves his moral triumphs over sin and the works of the devil. Man may make haste with his imperfect works, but there is no need of haste or hurry in the plans of Him "who seeth the end from the beginning," "and with whom a thousand years are as one day."

The Bible tells us that the eyes of the angels behold with enquiring wonder and intense desire the manifestations of God's manifold wisdom as displayed in his dealings with the Church, Eph. iii. 9-11.

The world, yea even the whole animal creation, is yet groaning under the curse of sin, and panting for deliverance. The present is the time for the toil and tug of war. But it is a sweet consolation to know, that although they who are spending their strength for Christ, may not be on earth when the millennium comes, not one jot or tittle of their labours of faith and love shall go unrewarded. For it is a most cheering Bible truth, that "both he that soweth and he that reapeth rejoice together."

The day is coming when Christ's supremacy shall stand out manifest to all, when "kings shall fall down before him, and nations shall serve him," when "the kingdoms of this world shall become the

kingdoms of our Lord and of his Christ," when there shall be such a universal acknowledgment of his kingly power and consecration to his service, that his name shall be written on the very "bells of the horses" and utensils of the household.—Indeed, already have we received such unmistakeable tokens of Christ being enthroned Lord and King as may make us content to wait his own infinitely wise and beneficent will for the time and manner of the fulfilment; for there is not any creature in all creation that has not even already come forth to confess him to be Lord of all. How often have angels from heaven come down to make this confession; and, when he sojourned on earth, spirits from hell were constrained to cry out,— "We know thee who thou art, the Holy One of God." The saints of this earth have gloried to confess Christ, when prisons, and tortures, and cruelest of deaths stared them in the face; and the bitterest of his enemies have consciously or unconsciously borne testimony to his all commanding royalty. The dying words of the Emperor Julian, the apostate, were, "*Oh Nazarene, thou hast conquered,*" and Pilate's, "Behold the man," "Behold your King;" and the memorable inscription he ordered to be put in Hebrew, Greek, and Latin on the cross, though he meant it not so, when *now* read with the key of Scripture, and the subsequent history of the world and the Church, means, "king and head over all things to the Church." Yea, even Balaam's ass could not help speaking out for him; and the rocks and graves have received tongues to speak out for him too.

Does not the very calendar acknowledge that Christ is King, even already, in an important sense, over the affairs of this world and of time. For, in despite of all the attempts of earth and hell to blot Christ's name out of the records of the

world, his name still stands as the sovereign ruler. The calendar for 1800 years and more has always made the birth of Christ the grand regulator of time.

Then, the Christian religion is the only religion which, at the present moment, gives any symptoms of health and perpetuity of existence. All false religions are on the wane, and that which, feigning his sacred name, is his greatest antagonist, and has been well baptised *Antichrist*, though it is making a desperate dying struggle; and though tremendous things may have to come, which may severely test our loyalty to Christ ere the contest be ended, yet, it is even already plain enough that Christ must and will put all enemies under his feet. Whatever may be the appearances, we have always the very life and oath of the living God on which to fall back as our infallible security. "As truly as I live (saith God) all the earth shall be filled with the glory of the Lord."

II. Respecting the *Reasons* for this exaltation of Christ to be the delegated King of creation. To know them all would need a wisdom as infinite as that of the infinite God. In the light of Scripture, however, we can find reasons which may well satisfy us. We select these:—

1. Christ's very position in salvation's stupendous plan.

2. The very nature of the work which he undertook to accomplish.

3. And the reward due for its successful accomplishment. All demanded this glorious exaltation.

1. We learn from the Bible, that the sin and apostacy of angels in heaven, and into which man on earth was drawn, broke the beautiful order of that intelligent creation which God had made happy like himself, by making it holy like himself.

In the eternal counsels of the Godhead, the plan of salvation was constructed with

a foresight to this entrance of sin into creation, and so as to meet it.

This it does, first and more immediately by the salvation of sinners out of the human race saved by Christ. But it has, besides this, the large design of repairing the ruin made by sin on the old creation by gathering into one in Christ a *new creation*, consisting of the redeemed out of this fallen world, of the unfallen angels, and, *possibly*, of beings in other worlds whose history is not made known to us.—As to the angels who kept not their first estate there is no remedy for them. It appears from the Bible, that Christ is constituted Head of this new creation of redeemed sinners, and of angels who never sinned, to confirm them everlastingly in their blessed estate: "the one part to be delivered from sin committed, the other part from sinning." For the cross of Christ not only proclaims the one only balm and sovereign specific in all the wide universe for the deadly disease of sin, but it stands out as an eternal moral beacon to warn the whole moral unfallen universe never to sin, seeing there *never can be a second Calvary!* Yes, it appears that in order to give stability to this *new creation*, and to guard it against a catastrophe so tragic, as the apostacy brought upon the *old*, the Lord Jesus Christ has, in the counsels of the Godhead, been chosen as a *new head of government and of influence*. These are truly of the deep things of God, but they are revealed to us by God, and, therefore, "belong to us and our children."

For, saith the Holy Ghost, who never mistakes or deceives, "He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according unto his good pleasure, which he hath purposed in himself: that, in the dispensation of the fullness of time, he might gather together in

one, all things in Christ, both which are in heaven and which are on earth, even in Him," Eph. i. 8, 9, 10.

The same truth is referred to, where it is said in 3rd Ephesians, "of whom the whole family in heaven and on earth is named." And, again, in our context in Colossians i. 20, Christ's work is thus described, "to reconcile all things to Himself, whether they are things in heaven or things on earth." In Ephesians i. 22, it is said, that He is made "head over all things to the Church." Then, that he is a head of influence, as well as of government, is surely to be understood by the statement in the verse following our text, "that by Him all things consist." And, again, in a few verses after, where it is said, "that it pleased the Father that in Him should all fulness dwell."

In the *fact then* of Christ being the constituted Head of the new creation, and in order to place it for ever beyond the reach of a second ruin by sin, have we not a most glorious reason for "all things in creation having been made for Him."

2. Respecting the necessity of this *universality* of subjection to Christ for the accomplishment of his work. Whoever is bold enough to dispute such necessity, had need to be able to measure the power, the skill, and the subtlety of all those mighty spirits of evil who were once in heaven, and though now in hell, have not lost their intelligence with their holiness—had need to measure all that hellish malice constantly at work to draw our race into their own terrible irremediable ruin—had need to measure the strength, variety, and seductiveness of the world—had need to measure the deepest depths of all that corruption of nature that must be entirely conquered ere heaven be possible.

If He who had no sin in his encounter with these powers of darkness, was put to

his utmost power of endurance, let us adore and joyfully embrace that blessed arrangement by which He as conqueror is now invested with all power in heaven and in earth to *enable us to conquer in him.*

3. But that Christ should receive his exaltation as the reward for his *work*, were surely reason all-sufficient were there no other.

The humiliation of the son of God, even to the laying aside of his glories and submitting to the death of the cross, is the reason assigned for "a name being given him, which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, of the glory of God the Father." Philip. ii. 9-11.

Where in the records of time or eternity can there be found a service calling for reward like *the service of Christ*? Whether his work be viewed as bringing amazing blessings upon the creation of God, or what is of still higher importance, as bringing "glory to God in the highest."

As respects us, poor and undone sinners, when we consider that one of the great objects which the Saviour always from the beginning to the end of his work intently set before him, the thing which was the source of his "joy for enduring the cross, despising the shame," that which made him happy to wade through all his agonies and soul-sorrows from the manger to the cross was *this*, to lift us *out* of the ruin of hell and death eternal, *up* to be sharers of his own crown, "to sit down with Him on his throne, even as he sat down with his Father on his throne."—Surely, oh surely, our hearts should leap within us for very joy that the many crowns have now been placed on his head, that for his own joy and reward.

and for our eternal joy, he may go forth as the universal all-conquering King to conquer, and place the crown of victory on our heads.*

But in measuring the reward due to the Person on whom the accomplishment of the work was laid, let us never forget that the standard of measurement must be, not merely what salvation has done for our sin-ruined race, but the whole of the glory which has accrued from it to God. All the works of God are perfect. But as one star differeth from another star in glory, so salvation shines out pre-eminently as *the great sun in God's spiritual creation*—that, as we have seen, it is the great light which reveals to us God's glorious purposes in summoning his creation into being. The anthem sung by the angels in the skies in celebration of the Saviour's birth, was, "*Glory to God in the highest.*" In order, then, to see why salvation should bring "Glory to God in the highest," and why Christ should be so exalted for doing the work, let us look for a little to some of the manifestations of God's glory, in the way by which he makes himself known to his creatures.

The work, through the medium of which we can best see most of God himself, must, of course, be the most glorious.—Now, it is in redemption that we have the nearest and most glorious discovery of God.

In the material creation we have a reflection of God. The Bible tells us that "the heavens declare the glory of God: and the firmament showeth forth his handy-work." That the *invisible* things of him from the "creation of the world are clearly seen, being understood from the things that are

made, even his eternal power and Godhead."

But God is a spirit, and, therefore, if we would see most of his glory, we must go to his *spiritual* creation.

The material creation must always be, in its very nature, infinitely inferior to the spiritual. To say that in showing us God, the material as compared with the spiritual, is like seeing a picture on canvas, and seeing the living breathing original, is but a very feeble comparison. For had there never been any spiritual creation, God would never have received any glory from his creation deserving the name.

If we would see God's glory in the highest discoveries of it, we must contemplate therefore this sublime, this lovely spectacle—the love of God gushing forth, and finding outlet in the glorious plan of a *spiritual creation*, in raising up countless myriads of happy, exalted intelligences in angels and human beings, made happy by being made in God's own image. Holy like himself, stamped as with the very lineaments and features in which the blessed God finds his own blessedness.

But is it on this creation of angels and of man that we find the brightest discovery of God's glory? Is this its *culminating point*? No; to find this we must take up the standpoint of redemption, for sin entering among the angels in heaven first, and then coming into the garden of Eden, brought disorder and ruin into the creation, so that had it not been put upon a new footing by redemption, God should have been robbed of his glory, and all his blessed purposes, to raise up a glorious spiritual creation of holy and happy beings, more numerous than the stars in the firmament, or the dew drops from the womb of the morning, would have been defeated.

For what is sin? Sin is nothing less than an attempt to dethrone God, overthrow his law and moral government, and

* All who desire information on the subject of Christ's dominion, and to be satisfied on its perpetuity being co-extensive with the duration of heaven's ever-circling ages, would do well to read Dr. Symington's admirable book, "*Messiah the Prince.*"

ruin all his moral universe. Most certain at all events it is, that if sin had not been met, such would have been its actual effects. We are to look, therefore, for the greatest manifestation of God's glory, not in creation, but in redemption, because it is redemption that gloriously retrieves the creation from that ruin brought into it by sin, and re-establishes it upon a foundation by which God is pre-eminently glorified, and the blessedness of countless holy and happy spirits is eternally secured against the possibility of ruin or change.

What Christ has done for the vindication and magnifying of the divine law and government, therefore, *entitles* him to all his reward, to all the joy set before him, of which his glory as king and lord over all is an important part.

God's law is that eternal rule of all that is fair and lovely—all "that is holy, just, and good." It manifests to us all that we know of the divine mind and perfections—all its tendency and teaching is to elevate the creature into harmony with the Creator. Happiness and holiness are so indissolubly united, that without a conformity to this law of holiness, it is *morally impossible* even for God himself to make any intelligent creature happy.

Better that the whole universe were annihilated than that God's moral government should be dishonoured.

God would sooner suffer the whole universe to rush back into that nothing out of which he raised it, than suffer his law and government to stand unvindicated from the wrong which accursed sin offers to it—would sooner suffer—

"The bright sun be extinguished, and the stars
Wander forth darkling in the eternal space,
Rayless and pathless, and the icy earth
Swing, blind and blackening, in the moonless air."

Oh, there is an infinite depth of meaning in the Saviour's memorable words, "It is easier for heaven and earth to pass, than for one tittle of the law to fail."

My friends, the wonders upon wonders—the secrets and further secrets more marvellous still which man's intellect has been drawing out of matter in the present century, and is evermore discovering, are to the Christian above all others matter of rejoicing; because the Christian claims them all for his Lord and King: because the Christian believes that it was his Saviour who, as Creator at first, gave to matter all its laws and wondrous properties; because the Christian believes that all matter was made for Christ its Lord; because the Christian believes that the day is most certainly coming when it will stand out revealed and confessed by all, that the glory of matter and of all the amazing uses to which it has been and is still more to be turned is *its subservience to redemption*. For never do material things, or the intellect of man that turns them to such astounding uses, serve the end for which they were designed unless they are employed as instruments for the good of men's souls. Pile material worlds upon worlds—let them be as many, as beautiful, as glorious as they may, *one soul made in the image of God in value outweighs them all*.

To be continued.

THE CHILD MARTYR OF ANTIOCH.

It was at Antioch, the city where the disciples were first called Christians, that a deacon of the Church of Cæsarea was called to endure the most cruel tortures, in order to try his faith and force him to deny the Lord who bought him with his own precious blood. The martyr, amidst his agonies, declared his belief that there is but "one God, one Mediator between God and men, the man Jesus Christ." His body was almost torn to pieces, the Emperor Galerius himself looking on. At length, weary of answering their taunts that he should acknowledge the many gods of the heathen, he told his tormentors to refer the question to a little child, whose

simple understanding could decide whether it were better to worship one God, the maker of heaven and earth, and one Saviour who was able to bring us to God, or to worship the gods many or the lords many whom the Romans served.

Now it was so that a Roman mother had come to see the scene of the martyr's suffering, holding by the hand a little boy of nine years old.

The question was asked the child: and, to the surprise of those, who heard it, he replied.

"God is one, and Jesus Christ is one with the Father."

The prosecutor heard, but far from being either softened or convinced, was filled with fresh rage. "It is a snare," he cried: "O base and wicked Christian! thou hast instructed that child to answer thus."—Then, turning to the boy, he said, more mildly, "Tell me, child, who taught you thus to speak? How did you learn this faith?"

The boy looked lovingly in his mother's face and replied:

"It was God's grace that taught it to my dear mother, and she taught me that Jesus Christ loved little children, and I learned to love him for his love to us."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and, at a sign from him, the lictors, or officers, who stood ready with their rods, after the fashion of the Romans, instantly seized the boy.

"What can the love of Christ do for him now?" asked the judge, as the blood streamed from the tender flesh of the boy.

It enables him to endure what his Master endured for him, and for us all," was the reply.

And again they smote the child to torture the mother.

"What can the love of Christ do for him now?" they asked again. And tears fell even from heathen eyes as that Roman mother, a thousand times more tortured than her son, answered:

"It teaches him to forgive his persecutors."

The boy watched his mother's eye and he thought of the sufferings of his Lord and Saviour; and when his tormentors inquired whether he would not now

acknowledge the gods they served, and deny Christ, he still answered, "No! there is no other God but one: Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love."

The poor child now fainted between the repeated strokes, and they cast the mangled body into the mother's arms, crying:

"See what the love of your Christ can do for him now."

As the mother pressed him gently to her own crushed heart, she answered,

"That love will take him from the wrath of man to the peace of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The little martyr spoke no more; and then the mother said:

"Already, dearest, hast thou tasted of the well that springeth up to everlasting life: arise now, for thy Saviour calleth for thee. Young, happy martyr, for his sake may He grant thy mother grace to follow thy bright path."

The boy faintly raised his eyes, looked to where the elder martyr was, and said again:

"There is but one God, and Jesus Christ whom he has sent;" and so saying he died.

CHRIST THE DOOR.

"Mamma," said little Charles to his mother, after she had, one Sunday evening, been reading to him the tenth chapter of St. John, "I do not understand a part of what you have been reading."

"What is it, my child, you do not understand?"

"It is, mamma, where Jesus says, 'I am the door.' How could Jesus be a door? He was a man when he spoke these words, mamma, was he not?"

"Listen, my son, and I will try and explain it to you, so that you may understand it. A great part of the Bible is written in figurative language—that is, it likens the truth it teaches to some other well-known thing. Thus, in the first psalm, the

ungodly people are likened to the chaff which the wind driveth away, because chaff is of no value. And in the 13th chapter of St. Luke, 32nd verse, Jesus calls King Herod a fox, because he was in nature like that animal. And in many places Jesus speaks of himself in this kind of language, as in the chapter I have now read, where he calls himself the Good Shepherd. Now, my child, you know Jesus was not a shepherd, but a carpenter, and, therefore, he did not mean here that he took care of sheep but that he was like those who did, because he takes care of those who love and serve him. Pray to God that you may be one of his lambs, my boy. So, in like manner he calls himself a door."

"But how is he a door, mamma?"

"In this manner, my child,—he is the door to heaven. You wish to go there, do you not?"

"Yes, mamma."

"Then you can only go through him. The same as to get into this room, you must come in through the door. Some people think they can get into heaven without Jesus, by doing good works and living good lives. But they are wrong: this is not sufficient; you must love Jesus and believe in him. And have you not cause, my boy, to love him? Did he not leave his bright home above, where he was worshiped as a great King, and come down and be born as a little babe, and live a life full of sorrow, and, at last, be put to a cruel death, that we might be made fit to live with him forever in heaven? For you know, Charles, we very often sin against our good and kind God; and he is a just God, and does not like sin; therefore, we ought justly to be punished; but Jesus has borne our punishment for us, and made us fit for heaven. This is how he is the door."

"How must I enter this door, mamma?"

"If you believe from your heart that he suffered all his sufferings for you, you must love him; and if you love him, you will try to do as he tells you. This is how you may enter."—*Child's Magazine.*

THE BALM OF LIFE.

Jer. viii. 22, "Is there no balm in Gilead?"

Dr. James Hamilton remarks:—"Alexander the Great was dying of a wound, which did not seem very dangerous at first, but it baffled his physicians, and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar-looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found, and when applied to the wound, the fiery pain subsided, and he was speedily healed. Now your soul has received a deadly hurt; it has been stung by the old serpent, the devil. The wound gets worse. There is a tender plant which is able to heal you; it is the Balm of Gilead. They used to wound the balsam tree, in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and 'by His stripes ye are healed.'"

Poison and Antidote.—There is a tree called the manchineel, which grows in the West Indies; its appearance is very attractive, and the wood of it peculiarly beautiful; it bears a kind of apple, resembling the golden pippin. This fruit looks very tempting, and smells very fragrant; but to eat of it is instant death; and its sap or juice is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there also grows a *white wood*, or a fig tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the manchineel. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it,—eat of it, and die. But there is a remedy at hand; it is the precious blood of the Son of God, which soothes the troubled conscience, and cleanses it from all sin.

"Not balm, new bleeding from the wounded tree,
Nor bless'd Arabia with his spicy grove,
Such fragrance yields."

IMMANUEL'S LAND.

SAMUEL RUTHERFORD was a Scotch divine, who suffered much during the religious persecution in Scotland, but maintained his strong integrity of character and deep-toned piety to the last. At death, his last words were, "Glory, glory dwelleth in Immanuel's land." The lines following are made up mostly of expressions of his own.

THE sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for—
The fair, sweet morn—awakea.
Dark, dark hath been the midnight,
But dayspring is at hand;
And glory, glory dwelleth
In Immanuel's land.

Oh! well it is for ever—
Oh! well for evermore;
My nest hung in no forest
Of all this death-doomed shore;
Yea, let this vain world vanish,
As from the ship the strand,
While glory, glory dwelleth
In Immanuel's land.

There the red Rose of Sharon
Unfolds its heartmost bloom,
And fills the air of heaven
With ravishing perfume:
Oh! to behold it blossom,
While by its fragrance fanned,
Where glory, glory dwelleth,
In Immanuel's land!

The King there, in his beauty,
Without a veil is seen;
'T were a well-spent journey,
Though seven deaths lay between.[†]
The Lamb with his fair army
Doth on Mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

Oh, Christ—he is the fountain,
The deep sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land.

Of in yon sea-beat prison,*
My Lord and I held tryst;
For Anworth† was not heaven,
And preaching was not Christ,
And aye my murkiest storm-cloud
Was by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's land.

But that he built a heaven
Of his surpassing love—
A little new Jerusalem
Like to the one above—
'Lord, take me o'er the water,[†]
Had been my loud demand;
'Take me to love's own country,
Unto Immanuel's land!

But flowers need night's cool darkness,
The moonlight and the dew;
So Christ, from one who loved it,
His shining oft withdrew.
And then for cause of absence
My troubled soul I scanned;
But glory shadeless shineth
In Immanuel's land.

The little birds of Anworth—
I used to count them blest;
Now beside happier altars
I go to build my nest:
O'er these there broods no silence;
No graves around them stand;
For glory deathless dwelleth
In Immanuel's land.

Fair Anworth by the Solway,
To me thou still art dear;
E'en from the verge of heaven
I drop for thee a tear.
Oh! if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuel's land.

I've wrestled on toward heaven,
'Gainst storm, and wind, and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's land.

Deep waters crossed life's pathway,
The hedge of thorns was sharp;
Now these lie all behind me:
Oh! for a well-tuned harp!
Oh! to join Hallelujah
With yon triumphant band,
Who sing where glory dwelleth,
In Immanuel's land!

With mercy and with judgment
My web of time he wove,
And aye the dews of sorrow
Were lustered with his love.
I'll bless the hand that guided,
I'll bless the heart that planned.
When throned where glory dwelleth,
In Immanuel's land.

Soon shall the cup of glory
Wash down earth's bitterest woes;
Soon shall the desert brier
Break into Eden's rose;
The curse shall change to blessing,
The name on earth that's banned
Be graven on the White Stone,
In Immanuel's land.

Oh! I am my Beloved's,
And my Beloved is mine!
He brings a poor vile sinner
Into his 'house of wine.'
I stand upon his merit;
I know no safer stand,
Not even where glory dwelleth,
In Immanuel's land.

* At St. Andrew's

† His parish,

I shall sleep sound in Jesus,
Filled with his likeness rise,
To love and to adore him,
To see him with these eyes;
'Tween me and resurrection
But Paradise doth stand,
Then—then for glory, dwelling
In Immanuel's land!

The bride eyes not her garment,
But her dear Bridegroom's face:
I will not gaze at glory,
But at my King of grace;
Not at the crown he giveth,
But on his pierced hand:
The Lamb is all the glory
Of Immanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproached me
For Christ's thrice blessed name.
Where God's seals set the fairest,
They've stamped their foulest brand
But judgment shines like noonday
In Immanuel's land,

They've summoned me before them,
But there I may not come;
My Lord says, 'Come up hither,'
My Lord says, 'Welcome home.'
My kingly King at his white throne
My presence doth command,
Where glory, glory dwelleth,
In Immanuel's land.

CHRIST OUR PEACE.

I THOUGHT upon my sins, and I was sad,
My soul was troubled sore and filled with pain;
But then I thought on Jesus and was glad,
My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
Holy, and just, and good in its decree;
I looked to Jesus, and in Him I saw
That law fulfilled, its curse endured for me.

I thought I saw an angry frowning God
Sitting as Judge upon the great white throne;
My soul was overwhelmed,—then Jesus showed
His gracious face, and all my dread was gone.

I saw my sad estate, condemned to die,
Then terror seized my heart, and dark despair;
But when to Calvary I turned my eye,
I saw the cross, and read forgiveness there.

I saw that I was lost, far gone astray,
No hope of safe return there seemed to be;
But then I heard that Jesus was the way,
A new and living way prepared for me.

Then in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide, and never wander more,
Walking along in fellowship with God.

"THY BELOVED."

Though thine eyes have never seen thy Lord, yet thou hast heard His voice, received His benefits, and lived in His bosom. He taught thee to know thyself and Him; He opened thee that first window through which thou sawest into heaven. Hast thou forgotten since thy heart was careless, and He awakened it; hard, and He softened it; stubborn, and He made it yield; at peace, and He troubled it; whole, and He broke it; and broken till He healed it again? Hast thou forgotten the times when He found thee in tears; when He heard thy secret sighs and groans, and left all to come and comfort thee; when He took thee, as it were, in His arms, and asked thee, "Poor soul, what ails thee? Dost thou weep, when I have wept so much? Be of good cheer, thy wounds are saving, and not deadly; it is I have made them, who mean thee no hurt; though I let out thy blood I will not let out thy life." I remember His voice. How gently did He take me up! How carefully did He dress my wounds! Methinks I hear Him still saying to me, "Poor sinner, though thou hast dealt unkindly with Me, and cast me off, yet I will not do so by thee. Though thou set light by Me, and all My mercies, yet they and Myself are all thine. What wouldst thou have that I can give thee? And what dost thou want that I cannot give thee? If anything I have will give thee pleasure, thou shalt have it. Wouldst thou have pardon?—I freely forgive thee all the debt.—Wouldst thou have grace and peace?—Thou shalt have them both. Wouldst thou have Myself?—Behold I am thine, thy Friend, thy Lord, thy Brother, Husband, and Head.—Wouldst thou have the Father?—I will bring thee to Him, and thou shalt have Him, in and by Me." These were my Lord's reviving words. After all when I was doubtful of His love, methinks I yet remember His over-coming arguments: "Have I done so much, sinner, to testify My love, and yet dost thou doubt? Have I offered thee Myself and love so long, and yet dost thou question my willingness to be thine? At what dearer rate should I tell thee that I love thee? Wilt thou not believe My bitter passion proceeded from love? Have I made myself in the Gospel a lion to thine enemies, and a lamb to thee, and dost thou overlook My lamb-like nature? Had I been willing to let thee perish, what need I have done and suffered so much?—What need I follow thee with such patience and importunity? Why dost thou tell Me of thy wants; have I not enough for Me and thee? Or of thy unworthiness: for if thou wast thyself worthy, what shouldst thou do with My worthiness? Did I ever invite thee

save the worthy and righteous; or is there any such upon earth? Hast thou nothing; art thou lost and miserable, helpless and forlorn? Dost thou believe I am an all-sufficient Saviour, and wouldst thou have Me? Lo, I am thine, take Me; if thou art willing, I am; and neither sin nor Satan shall break the match." These, O these, were the blessed words which His Spirit from His Gospel spoke unto me, till He made me cast myself at His feet and cry out: "My Saviour and my Lord, Thou hast broken, Thou hast revived my heart; Thou hast overcome, Thou hast won my heart; take it, it is Thine; if such a heart can please Thee, take it; if it cannot, make it such as Thou wouldst have it. Thus, O my soul, mayest thou remember the sweet familiarity thou hast had with Christ; therefore, if acquaintance will cause affection, let out thy heart unto Him. It is He that hath stood by thy bed of sickness, hath eased thy pains, refreshed thy weariness, and removed thy fears. He hath been always ready, when thou hast earnestly sought Him; hath met thee in public and in private; hath been found of thee in the congregation, in thy house, in thy closet, in the field, in thy waking nights, in thy deepest dangers.—RICHARD BAXTER.

COULDN'T DO ENOUGH FOR CHRIST.

In the same village in Ohio where I was brought up, there lived, when I was a school-boy, a young man, a tombstone letterer by trade, whom, as his workshop was near my father's house, I easily formed an acquaintance, and to whom, by daily intercourse, I became strongly attached. He was of a kind, frank, genial disposition, and his manner and conversation were winning. He was a cheerful, jovial companion, and a warm, steadfast friend. For years we were thrown together constantly, and having from the first a liking for each other, our love for one another grew with our intimacy. About the time I left him for college, he quitted his trade; and while I was pursuing my studies, he was employed by a manufacturer as a travelling agent in the Southern States. We did not meet again for a long time, and I lost trace of him.

Years passed, and the passing years wrought changes. Near the end of my college course, old things passed away, and all things became new to me. I sought and found the Lord Jesus Christ. I devoted my life to the Saviour's service, and

chose to be a preacher of the Gospel. Shortly after leaving the college, I entered a theological school in one of our cities. At the end of two years I was licensed to preach. Immediately I commenced ministering to a congregation in one of the towns of Pennsylvania, and in this work spent the five months of that summer vacation. In the autumn I returned to my studies in the city. One day, not long after I returned, when walking on the street, I noticed before me some one whom I took to be my old friend and companion. I called to him, speaking his name. I was not mistaken. He stopped, turned round, saw my face, and recognized me instantly. After mutual expressions of pleasure at our unexpected meeting, he accompanied me to my room. We reviewed in conversation the years that had intervened since we had separated, and recalled many of the joys of our more boyish days. While we chatted an hour or two until the cars were about to start on which he left the city, I discovered that he had changed for the worse. As he was about to go, our conversation turned upon the subject of religion, and he soon gave me to understand that he was an infidel. It pained me sorely when, as I was about to give him a copy of the New Testament, he told me that he did not prize that book as I did, and hardly ever read it. I talked with him kindly about his error and his sin. I reasoned with him, showed him his ignorance, his unreasonableness, and his folly. I tried to point out to him the better way. He began to feel the force of the truth, and his foundation was shaken. As I spoke to him of Christ, and of the change that had taken place in me, and urged him to consider and to be honest, to read the Bible, and to ask God for light and salvation, the tears stood in his eyes, and he said to me: "If I felt as you do, I couldn't do enough for Christ."

What he said reproved me. Does it reprove you, Christian reader? Sabbath-school teacher, does it reprove you? Is it true that Christ has saved you? Did the Saviour indeed pour out his blood on the cross for you? And are you constrained by his love as you ought to be? Can you do enough for Christ? Are you holding anything back from God?—*S. S. Times.*

THE GOOD NEWS.

DECEMBER 1st, 1863.

THE SINNER AFRAID TO KNOW HIMSELF.

The suspected existence of something wrong in the soul makes us shrink from self-inspection. Strange though it may seem, the state of mind is by no means an uncommon one in which a man has a latent misgiving that all is not right with his soul; yet, from a disinclination to know the whole truth, and to act up to it, refrains from all further examination. There are few men who do not know a little of themselves: multitudes whom that little so disturbs that they refuse to know any more. Ever and anon, even in the most careless life, the veil of custom drops, and the soul catches a glimpse of its own deep inward wretchedness; but the glimpse so terrifies that few will look again. The heart of a sinful man, laid bare in all its nakedness to its own inspection, is a sight on which it would be terrible to look long; and most men prefer the delusive tranquillity of ignorance to the wholesome pain of a thorough self-revelation.

And yet this voluntary ignorance, where interests so momentous are at stake, strange in itself, becomes the more strange when contrasted with our conduct in other cases. In the affairs of this world men will, indeed, often shun the sight of inevitable evils, and refuse to disturb themselves by the contemplation of calamities which it is beyond their power to avert. But where the suspected evil is not beyond the reach of remedy, in most minds there is a disposition of quite an opposite character—a disposition that seeks on the least appearance of any alarming symptom, to know the worst at once. Does the prudent man of business, for instance, light on something strange in his confidential servant's accounts, or his suspicions awakened as to the state of some debtor's affairs with whom he is deeply involved—what, in the great majority of cases, will be his immediate mode of action? To shut his eyes to the disagreeable information, and, by refraining from all further investigation, purchase present ease at the risk of future ruin? Not

so; but rather instantly to set about a rigid scrutiny, and not to rest till he has sifted the matter to the bottom, though the unpleasant discovery should be that his servant has embezzled his property, or that his debtor is on the brink of bankruptcy. Or does the anxious and affectionate relative note with alarm the symptoms of dangerous disease in the person of one he loves—does he see, or persuade himself he sees, the hectic flush beginning to gather on the cheek—does he hear, or think he hears, the short sharp cough, that rouses all his fears for the future,—and, need I ask what, in general, will be the effect of such misgivings? What parent, husband, friend, at such a time, could consult his own selfish tranquillity by ignoring the danger, taking no means to discover its extent, and, if possible, to check its progress?

But, however rare in the sphere of our worldly interests, this voluntary blindness, this reckless evasion of disagreeable intelligence, is in spiritual things, even among prudent, wise, sagacious men, not the exception but the rule. Inquisitive, restless, easily alarmed in other cases, most men become strangely incurious here. Our fears and suspicions diminish instead of increasing, in proportion to the magnitude of the interests involved; and when it is not our health, or wealth, or worldly fortunes, but the character and happiness of the soul for time and eternity that are implicated, the almost universal endeavour is, not to provide against threatened danger, but to evade or forget the signs of it. Few men, indeed, however thoughtless and indifferent to religion, can pass through life without occasional misgivings as to their spiritual state. There are times when conscience speaks out even to the most careless ear, and passing visitations of anxiety as to the soul and its destiny trouble the most callous heart. Amidst the superficial cares and pleasures of a worldly existence a man's deeper nature may slumber; the surface ripple of the stream of common life may fill the sense and lull the soul to sleep, but to almost every one there come occasions when the smooth current of the life of sense is interrupted, and his true self is roused to a temporary wakefulness. In the stillness of the lonely sick bed, amidst worldly reverses, in declining health, or under bitter bereavement, when we stand by the bier, or bend over the closing grave of old friends and coevals—in such passages of man's history, the soul, eternity, God, become for the moment real things, and the most thoughtless and worldly-minded is forced to pause and think. Or,

again, when the sinful man listens to some very earnest exhibition of Divine truth, or is brought into contact with one who is living a very holy, pure, unselfish life, a painful impression of his own deficiencies—a transient glimpse of a nobler, purer ideal of life, to which his own presents a miserable contrast—may visit his mind. But such thoughts are too distressing to be long dwelt upon.—Very rarely have men the resolution voluntarily to arrest and detain them before the mind's eye. We do not like to have the easy tranquillity of our life disturbed by spiritual anxieties. We do not care to have our self-complacency hurt by the repulsive spectacle of our proper selves; and, as the fair face on which disease has left its ugly seams, turns with pain from the first sight of the reality which the mirror reveals, so the mind hastens to avert its view from the too faithful reflection of self which an awakened conscience presents. Instead of seeking true comfort by the steady, however painful, contemplation, and then, through God's grace, by the deliberate persevering correction of its evil self, the mind too often seeks a speedier, but most unreal, satisfaction, by forgetting its convictions, and seeing itself only in the false glass of the world's opinions. Thus, with many, life is but a continuous endeavour to forget and keep out of sight their true selves—a vain eluding and outstripping of a reality which is still ever with them, and to the consciousness of which they must one day awake. Often, however, it is an endeavour attended only with partial success.—Deep down, in the most worldly and careless mind, there is often a hidden restlessness, an uneasy disquieting consciousness, as of an evil half realised, and which it would fain, but cannot, forget. Inadequate to produce any serious reformation, the convictions of conscience yet remain as a latent foreboding—a vague sense of a debt undischarged, and still hanging over us—a disease un cured and secretly working within us. Refusing to know himself, the man is often far from happy in his forgetfulness. His brightest hours are overshadowed as by the vague sense of a coming danger. There is a feverishness and unreality in all his joys; and the nearest approach to happiness he attains is but, after all, as the wretched enjoyment of the poor spendthrift, who revels on for a little hour in unreal splendour, rather than be at the pains to examine into his embarrassed affairs; or of the hapless wretch in the sinking ship, who drives away by intoxication the sense, but only thereby unfits himself the more to encounter the reality of danger.—REV. DR. CAMD.

MISSIONS IN SOUTH AMERICA.

Your readers have doubtless watched from time to time, the efforts put forth on behalf of South America by the Patagonian or South American Missionary Society. Those who have regarded its work with an eye of faith have been satisfied that all would be well in the end; that if the foundations of the mission were laid amidst difficulty and trial, and cemented with the blood of martyrs, it was only that the faith of the Church, sustained by the power of a God whose promises are relied upon, might appear in a more conspicuous light. Those, indeed, who have walked by sight, and looked for rapid results, have hitherto been disappointed; and have been made to exhibit before all men the absence from their hearts of that living principle which alone can sustain the Christian in his warfare with the powers of darkness.

You will, I know, be glad to learn that God has been pleased, in many ways, to encourage those who are engaged in this work in South America. First, permit me to lay before you extracts from a letter received this month from one occupying an influential position in Buenos Ayres:

“It has always seemed to me painfully paradoxical that the claims of South America have failed to awaken in the minds of British Christians that interest which other and more distant fields have secured. From my knowledge of our home missionary organizations, having for many years been an agent of one of our most earnest and enterprising missionary societies—the Wesleyan—I am practically acquainted with the obstacles which meet the Christian evangelist in many of our continental fields of labour, where men and means have been unsparingly expended, which had they been employed on this continent would have eventuated in the salvation of many precious souls. I am sure that every Christian man will hail with gratitude the deep and earnest interest that is being evinced on behalf of Spain and Italy, and yet here are *tens of thousands of Spaniards and Italians who have fled from the political and ecclesiastical tyranny of their fatherland*, and who have brought with them to their new home a deep-seated conviction that popery is the cause of all the

mourning and lamentation and woe which have desolated those countries for centuries; and though the land of their adoption places them on a level with the citizens of the most favoured and enlightened nations, it is almost literally true that 'no man cares for their souls.' This fact may well startle us, and suggest the inquiry, whence arises this apathy to the condition and claims of South America?

"I apprehend that there exists in the minds of British Christians generally a misconception with reference to the supposed legal barriers which might militate against any direct effort for the evangelization of Spanish South America; our friends at home are apt to judge of us by what they know of popish countries on the continent, and without studying our institutions or populations; we are branded with the same stamp of bigotry and intolerance which generally characterize Romanists on the continent. I can say, from a practical acquaintance with the inhabitants of both hemispheres, that no verdict can be more unjust or erroneous.

"Did there exist any legal or local impediment to the spread of evangelical truth in these provinces, we might see in these obstructions some apology for the heartless apathy of which we complain.—But whilst our constitution is explicit on this point, acceding to Argentines liberty of conscience and worship, and whilst no week passes in which this interpretation of the constitution is not advocated, and any effort on the part of the priesthood or their partisans to deprive Argentines of this right is deprecated and denounced, and whilst the advocates of infidelity are summoning their sympathisers to assemble in public meetings for the discussion and propagation of their principles, there is, I think, in these facts, a loud call to British Christians to lend a helping hand that these lovely lands may be saved from the blighting curse of popery and infidelity, and given to Him whose right it is to rule 'from the river unto the ends of the earth.'"

Your readers will see at once that South America is not now what it was in Captain Gardiner's day. All has been changed for the better, so that a very great opportunity is presented to the Christian

Church for advancing the kingdom of our dear Lord and Master in that glorious continent. Hitherto the efforts have been small, because the general belief was that South America was closed against Christian effort. Once let this notion be broken down, and we shall witness something very different. The first success of the Patagonian Mission has been the eliciting of information which is gradually opening the eyes of the people of England to that which may be done for Christ amongst neglected millions of people.

A second hindrance to the work existed in the belief that the Fuegians, amongst whom the work was first commenced, were so low and degraded that labour amongst them would be completely in vain. Let your readers ponder over these words of the Superintendent of the Mission, the Rev. W. H. Stirling:—

"Presently we were engaged in friendly intercourse with a people, degraded indeed, and barbarous, but deserving in no respect of that contempt and indifference in which, according to the positive or negative tone of their minds, too many of the Christian Church's members affect to hold them.—My former impressions about the Fuegians—their physique and mental and moral characteristics, their capabilities of improvement and social habits—all began to undergo a serious modification, most favorable to them, and happily prophetic of the ultimate success of the Society's work, from the very first hour of my intercourse with them, and the reaction of feeling in favor of this people received no check, but on the contrary became more settled and powerful as our acquaintance with the natives in different parts was extended, and our opportunities of watching their habits and testing their peculiarities became more frequent."

And again:—

"We had the satisfaction of communicating with a Fuegian party, as well conducted, and quiet, and fair in their dealings, and modest in their behaviour, as the most fastidious could require."

Once more:—

"And now a word about the lad, whose age is perhaps fourteen, and his name phonetically spelt, Uroopatoosaloom. In height he is just over five feet; with black

hair and full laughing eyes, a very pleasant expression, good features, and a mouth just large enough to display an enviable set of white teeth. Full of gentleness and good nature is this Fuegian lad—as far removed from a savage as I am. Not a man in the Allen Gardiner but likes him; not a man but has expressed surprise—not at the degradation of the boy, but at his good qualities, his docility, his willingness to oblige, his quick accommodation to his new circumstances, his good looks, and cleanly habits. The fact is, I went to Tierra del Fuego screwed tight up in my prejudices or pride, or both, to view my own superiority with as much humility as possible, and to exercise a very large charity towards a people belonging to the far end of the human race. To my surprise I found myself wondering at the evident resemblance to myself which these savages presented, and then struggling to convince myself that they must be worse than they seemed to be.

“His father expressed a fear that our food would scarcely at first be acceptable to his son. So the canoe partly furnished fish and shag, the latter plucked and cooked for the occasion.”

This is the latest information which has come from the mission party. This is the evidence of one of extremely calm, clear judgment, who, if he errs, always does so on the side of caution.

We may consider the second difficulty, to a great extent, removed. Letters from Stanley fully bear out all that the superintendent has stated to be his belief.

A third difficulty has also disappeared completely. It was questioned whether natives of Tierra del Fuego would entrust themselves to strangers and go on board the Allen Gardiner. The only difficulty which exists in this respect is the difficulty of selecting those who are willing to exchange Fuegian discomfort for English comfort.

A fourth difficulty has also disappeared. The language has been learned; and, more than this, a native of Woollya—Ookokowenges—has learned much truth during his residence of some years at the missionary settlement on the Falklands. And during his late visit to his native land he preached to his people from the deck of

the Allen Gardiner. Mr. Stirling writes: “It was very interesting to watch Ookoko as he sought to impress his people with our desire to benefit them, to raise them out of their present poverty, and to teach them about ‘God and Jesus Christ.’ The tone of his voice as he addressed them was unaffectedly earnest, and many attentive eyes and ears were fixed upon him and occupied with his words as he spoke with an energy and animation congenial to the Fuegian mind, from the deck of the Allen Gardiner, to the assembled natives in the canoes about the ship. This was the first time that anything like preaching in their own language and in their own land had been addressed to these neglected people, and it seemed like the beginning of better things.”

I fear to extend the letter much more so that I shall only briefly add that the position of the Patagonian Society is simply this:—On the Falklands there is a missionary station at Keppel Island, which has proved a success. The Allen Gardiner, lately lengthened and refitted, has proved herself an excellent sea-boat, and rendered most valuable and comparatively cheap aid to the work. That eleven natives of Tierra del Fuego are now under the care of one clergyman superintendent and two catechists in Cranmer. The clergyman superintending also takes charge of two other stations in Patagonia, Santa Cruz and El Carmen, at each of which places there are two brethren.

At Santa Cruz Messrs. Schmid and Hunziker have learned the language and gained the affections of the Indians. At El Carmen the work is only commencing under very favorable circumstances.

The Rev. A. W. Gardiner—the only son of the proto-martyr of South America, Captain Gardiner—assisted by a catechist, Mr. Coombe, has firmly established himself at Lota in Chili, where he has gathered round him an English and Scotch congregation, amongst whom he numbers several who were converted through his instrumentality.

Very lately an outpost, called Labo, has been erected in the Araucanian country. Mr. Coombe, in his last visit there, tells of the friendly disposition of the Indians, and of the wide field of labour which is open

ing before the Society. It may, perhaps, be interesting to give an extract from his journal:—

“Returning to Mr. M.’s house he found an Indian awaiting his arrival, his name was Malita, assistant to the chief Marinan, he spoke Spanish fluently; Mr. M. introduced me to him as one sent to teach the Indians; he said he had a little boy, whom he wished to have taught Spanish when a little older. At my request Mr. M. asked him in what his people believed. He readily replied—‘In God.’—‘In nothing more?’ I asked. ‘Yes,’ he said, ‘in two gods, the one who makes the good, and the other who makes the bad.’—‘What do the people think when they see the fire coming from the mountains (Chillan?)’—‘It is God, verily.’—‘And the earthquake?’—‘Also God.’—‘Why,’ asked Mr. M., ‘do you kill sheep as sacrifice?’—‘That it may please God that He do us good.’ As I afterwards found they sacrifice to both (spirits), and to the wicked spirit, that he may not do them harm. On his departure I arose to shake hands, instead of which he threw his arms around me, and gave me a very affectionate embrace, saying, ‘I am a poor Indian, sir, you will forgive me, you are a gentleman, but I shall have much pleasure to make your friendship.’ Poor fellow, he little knew how much I desired to befriend him and his people, by pointing to the Lamb of God.”

Open fields in South America there are in abundance, and more labourers are offering to enter into those fields than the Society can, with its present income, afford to send.

Christian Work.]

J. GRAY

PRAYER FOR THE SPIRIT.

If we would have a revival, we must pray especially for the Holy Spirit. The GREAT WANT of the times is prayer. Not formal, not hypocritical, but EARNEST, PLEADING, AGONIZING, PERSEVERING, BELIEVING prayer. Much is done in this day for the furtherance of religion. Missionary institutions for the heathen; lectures for the infidel; education for all classes of children; libraries for the mechanic neglected; tract distribution for the neglected; Scripture readers for the outcasts. For all this we would praise and glorify God. At the

same time, let us not place our confidence in them. But remember that “It is not by might nor by power, but by my Spirit, saith the Lord.” No arguing will convince the infidel to his salvation: no human compassion and effort will truly enlighten the ignorant; nothing human will reclaim the outcast, without the inward working of a power from above. This mighty power cannot be had, but by prayer. Without this, all we do will be useless to the end we have in view. Christians, we call on you to pray. Go into your closet; shut the door. Stop there! Pray on and on and ON! The example of all holy and useful men of every age, especially of those who may well be called “revivalists,” as Samuel, Ezra, Nehemiah, Daniel, Paul, and others says “Pray!” and what is more than all concerning this duty, our Saviour’s memorable words are, “MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT.”—*Tranter.*

RESOLUTIONS OF THE LATE DR. BAYNE OF GALT.

“I resolve in the strength of divine grace,

“I. To have eternity ever before me, and to seek to have *in Time*, the same views of the nature and value of things, which I shall have of them *in Eternity*.

“II. To keep a continual watch over my heart and members, lest sin, sense, Satan, or the world should gain *insidiously*, any dominion over me; and in particular, to attend to the state of my heart in secret prayer.

“III. To engage from time to time in solemn self examination, in order that I may ascertain how far I have watched successfully against the assaults of sin, and whether I have been progressing or declining in the divine life.

“IV. To repent and humble myself before God on the discovery of sin, and to do so *without delay*, while my conscience is tender and my feelings are warm, ere fear and suspicion of God have begun to intrude, and before sin has acquired the strength and relish of habit.

“V. Never, in my intercourse with others, myself to forget, or to let others forget that I am a *Christian*.

“VI. Never to meet with an acquaint-

tance or friend, without asking myself, how I may do good to his soul—how, if he be a *sinner*, I may recommend Christ to his acceptance, or, if he be a *Christian*, I may stir up the love of Christ in his heart.

“VII. Never to defer, till another opportunity, doing for the good of another, what may be done *now*, remembering always, that we may never meet again.

“VIII. Always remember that God is near, and never to think, speak, or act, without first considering whether it is consistent with the presence of Majesty so awful, and Holiness so pure.

“IX. Always to approach God and to transact with Him, *through the mediator*.

“X. Always to make *love to God*, as much as possible, the *spring* of my actions.

“XI. Always to seek the *glory of God* at the great end of my life.

“XII. To think much of Heaven.”

THE JEWISH TRUMPET.

Numb. x. 1, 2, “And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.”

Psa. lxxxix. 15, “Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance.”

The trumpet was the sacred joyful sound in old Palestine, the silver trumpets blown by the priests of the sons of Aaron. The trumpet proclaimed the opening of the year, the trumpet proclaimed the commencement of the sabbatical year, the trumpet proclaimed the year of jubilee that was kept by the Israelites, the feast of trumpets, and the tone of the trumpet mingled with their most solemn feasts and domestic scenes:—

“Then rose the choral hymn of praise,
The trump and timbrel answered keen,
And Judah's daughters poured their lays,
The priests' and warriors' voice between.”

Conceive such an evening as this in that delightful land; it is the evening of the sixth day, our Friday; the sky is peaceful, it is the wilderness; among those crags are the foes of Israel's race, there is the tabernacle, there is the cloud, about to yield to the fire; a star or two has already appeared;

reverently waiting and expecting, the labourers are reposing from their day's toil, the sun is setting, and darkness approaching. Hark! hark! this is the peal of the silver trumpet over the waste, and the tool is dropped; instantly all labour ceases—and it is more, it is the commencement of the sabbatical year! Yonder Philistines may put their own interpretation on it, and say, Their sabbath is begun; but we can say, “*Blessed is the people that know the joyful sound.*”

Years have rolled along, but from that same history we can take another illustration. In yonder household there are varied feelings; and in yonder village there is a son who is bound in servitude; there is a father who has lost his possessions.—They have longed for this day, and it will repay many days of sorrow and grief.—They have mourned over their bondage, their poverty. The son will toil for his father, the father will receive back again his inheritance. Listen! it is the blast of the trumpet—it is the year of jubilee, and they are free: “Blessed is the people that know the joyful sound.” Our wonderful and glorious David found the significance of all this. He knew that it anticipated a time. He heard the sounds of the trumpet, and their soft, sweet strains shrilling over the tabernacle, and their tones caught him up in the spirit and the power of prophecy. He looked forward to One who spake as never man spake, and said, “Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance.” You hear “what mighty kings and mighty men” have desired to hear, and have not heard. For David did not know what we know. David himself did not know “the joyful sound” as we know it. It is said that Handel, when he heard the “Hallelujah Chorus,” burst into tears, and could scarcely be persuaded that those combinations of sound were his own—only inflated with a loftier breath, and borne on the wings of a more glorious sound. He did not know the depths of grandeur and of melody in that joyful sound.

* * * *

Great is the blessedness to be a trumpet-bearer; great is the blessedness to ring the bell—to be the minister of the joyful sound. How unworthy I feel to be such! How

dreadful to perform merely as the master of some profession! Dr. Guthrie says, "When a man goes through the office as a mere official, the pulpit is filled with the ghastly form of a skeleton, its cold and bony fingers bearing a burning lamp."—Yes, a skeleton may bear a torch, but it cannot inflate a trumpet with the breath of life; life is needed to rouse by the thrilling tone the pulsations of life in others; they make preachers of power usually who inflate the trumpet by their own experience. Again and again we have to remark it, that they are usually most successful, most honoured in conversions. They give full proofs of their ministry who speak from the knowledge of their own. The anecdote of the sailor has often been quoted, who, passing over one of our London bridges, saw a number of birds in a cage, and asked their price, and paid for them, and set them all at liberty; and when, as they flew away, it seemed strange, he said, "I know what it is to be bound, and to be free; I could not bear to see them in that cage." Can you interpret the bondage of the world by your recollection of your own bondage? Can you remember the morning of your freedom? "Blessed are they *that know* the joyful sound."—REV. E. PAXTON HOOD.

LAY PREACHING.

"A hundred times it has been said," observes Isaac Taylor, in his work "Wesley and Methodism," "by those who would fain show their liberality in getting up an apology for lay-preaching, that it is the lay-preacher's employment of a dialect colloquially understood by the mass of the people, and at the same time the low level of his ideas, that fit him for his office as their instructor. . . . But no; it is *concentration*, and not a low familiarity,—it is the elementary grandeur of first truths, that forcefully opens up a way into the human heart, whether cultured or rude. Whether it be the bearer and winner of academic honours, or the recently-washed mason or shoemaker:—the preacher who feels with power and *freshness* such truths, and who brings to bear upon the utterance of them some natural gifts is always listened to by the *mass* of men."

The "first-truths" uttered by Alexander Paterson were drawn fresh from the Word: in his mouth they never grew commonplace; homely as was the missionary's style, the truths retained their elementary grandeur: they touched the heart, they pierced the conscience, they held the sinner fast as a rebel of God, they drew him by the cords of love to the feet of the Sin-bearer.

And how did he maintain in his own soul the power and freshness of those first-truths? In his ploughman-days, he had always been accustomed to rise at three o'clock in the morning. After he came to Edinburgh; and down to the close of his life, he awoke regularly at the same hour, and gave himself to meditation and prayer. It was in these morning hours of Bible meditation and prayer, that the real battle with the enemy of souls was fought. In his closet, he was Moses on the top of the hill with the rod of God in his hand: in the closes and wynde, he was Joshua discomfiting Amalek in the plain.—*Memoirs of Alex. Paterson.*

CHRISTIAN MARTYRS.

The martyrs! They are the glory of Lebanon, they are the excellency of our Carmel and Sharon, the most fragrant flowers in our garden, the passion-flowers on our church walls, the most fruitful trees in our orchards, the most majestic trees in our forests, as the rose and the apple tree, and the palm tree and the cedar. Our martyr's graves! They are the upper foundations of the temple of truth. That structure, so large in its dimensions, so noble in its proportions, so divine in design, has for its first and lowest foundation the rock in which we find the sepulchre of Christ; but for its upper and proximate foundation it has every martyr's grave. To drop the figure—well did the Greek call those who shed their blood for Christ, martyrs; they are witnesses, whose voice is unmistakably distinct; whose tones are supremely rich, whose faces shine as angels, whose form is like the Son of God; witnesses whose silver trumpet-voice penetrates us, and whose diapason utterance subdues us; witnesses whose presence is like the oak to the parasite; witnesses in whose courage we become strong.

WEIGHTS AND WINGS.

Every blessing of God is capable of profitable use or harmful abuse. Each may be turned to the sad account of sinking us into deeper guilt and condemnation, or of raising us to higher knowledge and enjoyment of God. It may be a weight to send us down, or a wing to bear us up.

The latter is the true mission of every blessing. Each, as it comes from God, points to him as the bestower, gives a delightful and alluring view of his character, and would draw us nearer to him in the exercise of gratitude and love. And it is a delightful view which we may take of every blessing—that it comes to prepare the way for others, comes to give us fitness, being improved, for the reception of still greater blessings. Each is a link in a chain which God is willing to make interminable, if we will not break it by our perversity.

Blessings are wings. They are given that by them we may soar upward toward God.— They make us see and feel the infinite goodness and loveliness of the character of God. They make us see the shame and wrong of disobeying him. They show us how much he loves us, and compel us to see and feel the obligation of loving him. Hence all the mercies of God have a natural tendency to break up the sinful indifference of our hearts to God, and to soften them into the most fervent love. All the Christian graces are quickened into life, and augmented in power, by a just sense of the goodness of God.— Goodness leadeth to repentance, strengthens aith, gives a livelier fervour to love, gives a joyful stimulus to hope, and causes one to run with more alacrity and zeal in the path of obedience. All God's blessings are voices calling us into a higher and sweeter intimacy with himself. They would bear us as on eagles' wings to a higher conformity to his will, and a more perfect reflection of his image.

Happy are they—and many there are who enjoy it—who are making this very use of the blessings they receive. Each swells the capital on which they trade, and enables them to accumulate still more of those spiritual treasures which moth and rust can never corrupt.

But what numbers make these blessings *weights* instead of *wings*! They are sunk by them, and not raised. They are borne down by them, and not up. The things given are loved more than the Giver. Enjoyment is in them; and not by them, in him. They absorb the attention they came to direct to him. The bearer of a message from the Great King is more honoured than the King himself.

The divine blessings come to furnish them as with the pinions of a dove, that they might soar upward towards the Infinite Giver of all good. But they are so abused that their grand design is defeated. Selfishly grasped, and inordinately loved, and diverting the affections from God, they sink the soul like lead, into the mighty waters. They carry it down into a deeper worldliness. They are perversely used in opposition to the very end for which they were sent, separating the soul from God, instead of bringing it nearer to him.

Let it not be forgotten, that one reason that God so often takes away the good things he had given his people, is their propensity to make weights instead of wings of them.— They love, enjoy, and get themselves so absorbed in them, that they cannot fly upward, and soar away towards God and the glorious things of eternity. The sand-bags of the balloon must be cast overboard, so that it may rise. These too much loved blessings must be cut loose. They weigh down the soul.— But being cut loose, we have seen the soul grovelling and earthly no longer. Weights being exchanged for wings, we have seen the freed spirit soar upward. The loss was gain.

Happy he whose blessings are used as wings to bear him up, and not to burden him. Such blessings are doubly blest—precious in themselves, and precious in the use made of them.—*Puritan Recorder.*

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.—*Colton's Laconisms.*

PENTECOSTAL HYMN.

(FROM THE LATIN.)

Come, heavenly Spirit, come!
 Kind Father of the poor;
 The Giver and the Gift,
 Enter my lowly door!
 Be guest within my heart,
 Nor ever hence depart!

Thou, the Eternal Truth!
 Into dark hearts steal in;
 True Light, give light to souls
 Sunk in the night of sin;
 True Strength, put forth thy power
 For us in evil hour!

Ours is a world of wiles,
 Of beauteous vanities;
 Come, and in us destroy
 Its fair impurities,
 Lest, by its tempting arts,
 From thee it steal our hearts!

Unveil thy glorious self
 To us, O Holy One,
 That thou into hearts
 May shine, thyself alone!
 Saved from earth's vanities,
 To Thee we long to rise.

Renew us, Holy One!
 Oh purge us in thy fire;
 Refine us, heavenly flame,
 Consume each low desire;
 Prepare us a sacrifice,
 Well-pleasing in thine eyes.

Far from thee we have lived,
 Exiles from home and thee;
 Oh bring us back in love,
 End our captivity.
 Be thou the way we wend,
 Be thou that way's blest end!

Glory to the Father be,
 Glory to the equal Son,
 Glory to the Spirit be,
 Glory to the Three-in-One!
 Spirit, 'tis thy breath divine
 Makes these hearts to burn and shine.

BONAR.

I GO TO LIFE.

I go to life and not to death;
 From darkness to life's native sky
 I go from sickness and from pain
 To health and immortality.
 Let our farewell then be tearless,
 Since I bid farewell to tears;
 Write this day of my departure
 Festive in your coming years.

I go from poverty to wealth,
 From rags to raiment angel-fair,
 From the pale leanness of this flesh
 To beauty such as saints shall wear.
 Let our farewell then be tearless,
 Since I bid farewell to tears;
 Write this day of my departure
 Festive in your coming years.

I go from chains to liberty,
 These fetters will be broken soon;
 Forth over Eden's fragrant fields
 I walk beneath a glorious noon.
 Let our farewell then be tearless,
 Since I bid farewell to tears;
 Write this day of my departure
 Festive in your coming years.

For toil there comes the crowned rest;
 Instead of burdens, eagle's wings;
 And I, even I, this life-long thirst
 Shall quench at everlasting springs.
 Let our farewell then be tearless,
 Since I bid farewell to tears;
 Write this day of my departure
 Festive in your coming years.

God lives! Who says that I must die?
 I cannot, while Jehovah liveth!
 Christ lives! I cannot die, but live;
 He life to me for ever giveth.
 Let our farewell then be tearless,
 Since I bid farewell to tears;
 Write this day of my departure
 Festive in your coming years.

BONAR.

CHRISTIANITY is not a system of precise legislation, marking out with literal exactness everything to be done and everything to be avoided; but an inculcation of broad principles.

Sabbath School Lessons.

December 13th, 1863.

THE DISCIPLES TAUGHT TO PRAY.

Read Luke xi. 1-13.

1. What to pray for, ver. 1-4.

Jesus was at this time in Perea, beyond Jordan. The disciples seem to have been present during Christ's prayers, and what they heard having deeply impressed them with their own inability to pray, they ask Christ to teach them. John the Baptist had taught his disciples some forms of prayer. Christ's teaching was designed to guide the spirit, not supply external forms.

When ye pray. The words Christ used were unsuitable to sinful men; therefore, though Christ often prayed *for*, he never prayed *with*, his disciples. See Matt. vi. 9.

1. *We should pray for God's glory.* The three first petitions are on this subject. That "our Father" may be honoured, may rule, and be obeyed on earth and in heaven. This should be our first and leading desire.

2. *For the welfare of our bodies.* One petition, "daily bread," including all we require for life, and reminding us that we may not require bread "to-morrow," Matt. vi. 34.

3. *For the welfare of our souls.* Two petitions, the first for mercy, the next for sanctification. *For we also forgive.* Is not this attached to the prayer for mercy to prevent any one from attempting to reach mercy while he keep his sins? *The evil* chiefly intended is sin.

II. How to pray, ver. 5-13.

1. *Without ceasing.* Christ, unasked, immediately follows the instruction to pray with encouragements to be earnest. He knew men fail, not through mere ignorance what to ask, but in earnestness. The illustration of the power of *importunity* is taken from Eastern life—there are no inns nor baker's shops there. Both in this passage, and in the parable of "the unjust judge," Christ seems to imply that importunity has a power with God far beyond what we can account for or explain. To exalt our idea of the power of

prayer, God in both cases is represented by one unwilling to listen to the prayer.

2. *In faith.* Assured that God will answer, James i. 6, 7. All in the verses 9-13 is intended to confirm our faith in God's willingness to bless. It is as if Christ had said, God is not like an unkind friend. He is a Father, and not sinful, like earthly parents. He is far more willing to bless than they are. *The Holy Spirit!* what a glorious blessing! God giving himself to a sinner!

APPLICATION.

1. *Christ prayed.* He prayed very often and very earnestly. He prayed for sinners, for you, Luke vi. 12. Gethsemane—John xvii. He prays for you still at God's right hand.

2. *Has Christ taught you to pray?* Have you asked him to do so? He teaches still by His Word and Spirit. He taught Daniel, Dan. vi. 10; David—Psal. lv. 17; Elijah—James v. 17; "Abba,"—Gal. iv. 6.

3. *What to pray for.* (1.) Seek first for what God seeks. You are sure to get these things. That God's honour, kingdom, and will may be done on earth as in heaven, Psal. lxxii. 19, 20. (2.) All you require for this life, Mat. vi. 32. (3.) All you require for the next life—mercy and grace, Psal. cxxxvi. He who taught you to ask these things will not refuse you. Seek the best first, Solomon's prayer, 2 Chron. i. 10.

4. *Pray without ceasing.* Christ knew sinners failed from their want of earnestness, and he tries to excite them to pray—Jacob at Bethel, Elijah at Carmel, Moses at Horeb, so prayed and prevailed. Let us not lose heaven for want of asking!

5. *Pray in faith.* Why should we doubt God? He has promised, he has sworn that he is most willing to save, Heb. vi. 18. He says still, "according to thy faith so be it." See what faith can do, Heb. xi. 33-39. Plead the promises, ver. 9.

6. *Pray for the Holy Spirit.* None ever prays thus in vain. God is most willing to give the Spirit to all. He will make you holy and happy.

7. *Follow-Teachers teach your Scholars how to pray.* How many of your class pray?

Are your prayers of that sort that they ask to be taught to pray like you?

December 20th, 1863.

JOSHUA'S DEATH.

Joshua 24, 26-33.

The Book in which this Lesson is, was written by Joshua; and after his own final entry, another sacred recorder appends the postscript that forms the subject of the lesson.

The record of his death is very short.

HE WAS SAID TO BE A SERVANT OF THE LORD. This he showed:

(1) *By zeal for God's honour.* This seemed to have been his paramount aim and motive through life. He was ever ready to deny himself and exalt his Lord. Instance the stones set up in Gilgal, Josh. 24, 21-24. When the angel of the Lord appeared to him, Josh. 5, 14. After Jericho and Ai had been conquered he erected an altar, Joshua 8, 30. In later life he ascribed all the glory to God, Josh. 23, 2, 3.

(2) *By deference for God's Law.* Like every true and loyal soldier, he acted up to the orders of his superior. The first and most prominent order he received was relative to the keeping of the law, Josh. 1, 7, 8. Though he had much care upon his shoulders, he allowed it not to interfere with his attention to God's word. See how it was honored in that convocation between Mount Ebal and Gerizim; Josh. 8, 34.

(3) *By depending on God's strength.* In the hour of disaster he humbled himself before the rock of his strength. In the flush of victory he ascribed the praise to the "God of Jeshurun." The miracle which God wrought for Joshua in causing the sun and the moon to stand still till he had avenged himself on the Amorites, Josh. 10, 12-14; 10, 42.

(4) *By trusting in God's faithfulness.*—The Lord told Joshua at the outset of his career that he would be with him, whithersoever he went. His trust was not disappointed. In his old age he recorded this emphatic attestation, "There failed not aught of any good thing which the Lord had spoken

unto the house of Israel: all came to pass." Josh. 21, 45.

Learn 1—*To live for God's glory.* His glory and honour ought to be paramount with us; and if we honor him he will honor us.

2.—*To honour God's law.* The keeping of God's law was the secret of Joshua's success, and he recommended it as the secret of success to the children of Israel, Josh. 24, 27.

3.—*To trust in God at all times.* Joshua did so and was not confounded.

REASONS WHY A PROTESTANT OUGHT NOT TO GO TO THE SERVICES OF A ROMAN CATHOLIC CHAPEL.

1. Because, as a Protestant, I accept THE BIBLE WITHOUT NOTE OR COMMENT, not the traditions of men, as the only and sufficient standard of faith and practice.

2. Because the Church of Rome teaches IDOLATRY, by prayer to the Virgin Mary, by the adoration of saints and images, and by adoring the Cross, and Host or consecrated wafer.

3. Because the Church of Rome teaches, by her authorised Notes to the Bible, and by her Canon Law, which she has set up in this kingdom, that it is LAWFUL TO PUT PROTESTANTS TO DEATH as heretics, and this their Cardinals and Bishops are sworn to do.

4. Because the Church of Rome teaches that there is a PURGATORY TO CLEANSE AWAY SINS; whereas the Bible teaches that "the blood of Jesus Christ His Son cleanseth us from ALL sin."

5. Because the Ceremonies, Services, and Ritual of the Mass are BLASPHEMOUS AND IDOLATROUS, grounded upon no warrant of Scripture, but repugnant to the Word of God.

6. Because the PROFESSION OF FAITH OF THE PROTESTANT CHURCH is the same as that of the ANCIENT CATHOLIC CHURCH; whereas the creed of the Church of Rome is a NOVELTY, and was never heard of as a Creed UNTIL Dec. 9, 1564, as proved by their own Council of Trent.

7. Because, by my attendance, I COUNTER-ANCE the system of the ROMISH CONFESSORIAL, whereby the minds of wives and daughters are corrupted and enslaved.

8. Because, by my presence at such a ceremony and in such a place, I should wilfully run into temptation, countenance others in their deadly errors, and throw a STUMBLING-BLOCK in the way of my Protestant brethren, and that merely to gratify my CURIOSITY and TASTE.—*Dulwick.*

BE IN EARNEST.

Time is earnest,
 Passing by;
 Death is earnest,
 Drawing nigh.
 Sinner wilt thou trifling be?
 Time and death appeal to thee.

Life is earnest;
 When it's o'er,
 Thou returnest
 Never more.
 Soon to meet eternity,
 Wilt *thou* never serious be?

Heaven is earnest;
 Solemly
 Floats its voices
 Down to thee.
 Oh, thou mortal! art *thou* gay,
 Sporting through thine earthly day?

Hell is earnest;
 Fiercely roll
 Burning billows
 Near thy soul.
 Woe for thee, if thou abide
 Unredeemed, unsanctified.

God is earnest;
 Kneel and pray,
 Ere thy season
 Pass away—
 Ere He set his judgment throne,
 Justice ready, mercy gone.

Christ is earnest;
 Bids thee "come!"
 Paid for man a
 Priceless sum.
 Wilt thou spurn thy Saviour's love,
 Pleading with thee from above?

Thou refusest;
 Wretched one!
 Thou despisest
 God's dear Son!
 The Holy Spirit criest, "Oh, turn!
 Lest God's wrath within thee burn."

When thy pleasures
 All depart,
 What will soothe thy
 Fainting heart?
 Without comforter, alone,
 Entering a world unknown?

O, be earnest!
 Loitering,
 Thou wilt perish—
 Linger
 Be no longer; rise and flee!
 Lo, thy Saviour waits for thee!

NEGLECT OF THE BIBLE IN
SABBATH SCHOOLS.

[The following thoughts contained in an Essay recently read by L. U. Sargent Esq., before the Teachers' Association of the West End Mission Sabbath Schools, of Cincinnati, are worthy of serious consideration.]

We have been for many years cultivating a taste for light reading in the schools, and have already so educated our youth, that it is now almost impossible to get them to study the Word of God. The pandering to this taste has multiplied this kind of reading-matter, so that it is now impossible to find a Juvenile Library that will teach sound theology, or can be safely put in the hands of our children. Their influence is supplanting the Bible by destroying a taste for its study.

Leaving the Bible as *the text-book*, we have accepted as a substitute the story-books that fill our libraries; mere novels, inculcating sickly sentimentalism—a kind of morality for the religion of Jesus. The style of these books is corrupting. The matter is so and their whole influence is destructive of the great ends of the work of the Sabbath school. God's Word exposes man's depravity, and shows him his wants, and only remedy—the Lord Jesus Christ. Man's words and works are resorted to as a *substitute* for God's way of saving men. "The Word of God is quick and powerful"—that is, it is a *living* power, when brought in contact with the mind, and "a discerner of the thoughts and intents of the heart," therefore, we do not *naturally* love it, and knowing our children are just like us, we give them pleasant things—story books,—with handsome bindings and pictures—full of romance—things that never happened; stories of persons who could not live in this world—books containing little or no allusion to the Bible. If this book is quoted, it is too often made to teach the will of man instead of God's Word.

These books are distributed on the Sabbath, and the children very properly infer, they are to be read on the Sabbath, and so they are, even to the exclusion of the study of God's Word, both by the teachers and the pupils. Sometimes the lesson is laid

aside at the request of the scholars, that the teacher may read one of these beautiful stories from one of these beautiful picture books, instead of teaching the dear children the will of God. Thus we are training the youth to love *fiction* and a false way of salvation more than God's Word, and more than his Son, our only hope and Saviour.

I don't think I exaggerate (I will be happy to know it if I do), when I say we have more novels in our Sabbath School Libraries than can be found out of them.—They are the cheap kind, too. They cost but little, and are worth less. No!—they will cost the church of Christ much hard toil, many prayers and tears, and deep repentance, before these evils are turned away from us, and God's Word takes the place it occupied among *Protestants* in the days of the fathers, when the study of the Bible and faith in Jesus were the doctrines of the Church, and required of all candidates for membership.

Our officers and teachers suffer these books to go on their ways of corruption, with but little effort to stay their progress, and few words of warning. They seem rather to vie with each other as to who shall publish and scatter broad-cast most of this kind of juvenile reading-matter, and gain access to the largest number of depraved tastes. I do not mean this condemnation of juvenile books to be considered wholesale. There are some few we can commend to the reading of our schools; but the number is few. The chief difficulty with them all is, they are *baptized* with the name of religious books—books for Sunday reading—and they are taking the place of the Bible, and so corrupting the minds of our pupils, that the Bible—our *only real power for good among them*—cannot reach their minds and hearts.

Religion is too cheap in these latter days. It costs something to educate our children in worldly learning, and we are willing to toil and make any sacrifices, if we may accomplish our wishes in this matter. But we give too little attention to their religious education, and allow them to obtain their religious notions from any sources their tastes may choose. As teachers, too, we

choose the easy, cheap way. We do not study the Bible as we study other books.—We do not daily "search the Bible" for "the truth as it is in Jesus." Our pupils know this, and are influenced by our example. If our minds and hearts were thoroughly stored with the words and doctrines of the Bible, and we sat before our pupils every Sabbath under this influence, with an earnest, burning desire to impress them with the same word and doctrines, we could not fail in our mission of love.

We believe the Bible is our only basis of success in the work of evangelizing the world and saving souls. We know, too, that its doctrines are only understood and believed by those who, with much patient study and faithful prayer, "search the Scriptures." We do not *act upon* this common belief among all evangelical Christians, but apparently *seem to think* this book possesses all the powers of locomotion, voice, etc.—that it must go on missions of love among the people, and talk to them everywhere, and convince them of its Divine authenticity, their wicked natures, and the great provision made for them in the Gospel—and all this without human hands, feet, voice, or any other instrumentality. This is not God's plan. He has chosen the living voice, as well as the reading of the Word, as the medium of communicating His will, and in many instances, the channel of His Spirit, for the conversion of souls. The preaching of the Gospel is God's power for convicting sinners—that is, the *teaching* of His Word is this power. Instead of teaching this Word we are amusing the children with stories and pictures, and all sorts of devices to draw them to the Sabbath school, and when we get them there, we have our delusions to keep them. I do not condemn attractions in the arrangements and plans of the Sabbath school. I am one of the advocates of attractions in the systems for evangelizing the youth. I wish we had a thousand fold more of them judiciously devised. I object to these taking the place of the Bible, and leading, the minds of our youth from *saving truth* in Christ, as they are doing in too many instances. Our youth have no more reverence for the Bible than for the Dictionary, and not half so much as for one of the picture-books found in our Libraries. It is

amazing how much we have lost of this veneration for God's Word. Our youth should be taught by our example and precept, to thrill with reverence when the Bible is opened and read.

Many years ago, in Asia, among the Nestorians, a minister was to be ordained, and the time was fixed for the service, but when it came, they lacked one of the number fixed by the Church for the ordination. They wrote to a distant station to know what they should do in the case. The answer came, viz.: "Place a copy of the Holy Bible in the vacant chair, and proceed with the ordination." This is not superstition, but reverence for God's Word, which towers to the very heavens above all earthly books, and men or forms of men for making ecclesiastics! Would that we could have more of it; and we could if we would teach it to our youth. "How shall we do it? The children are not trained at home to love and read, and reverence the Bible. They come to our Sabbath schools generally without any knowledge of the lesson, and we can't get them to study it." We hear this as the answer, when the question is asked, "How shall we meet this question of neglect of God's Word?" I will venture a recipe for the trouble, and guarantee that in a majority of instances, it will effect a cure. It is this:—Study the lesson well yourself, so that when you sit down before your class, you may close the Bible, and say—"Now, my pupils, each close the book and repeat after me the beautiful words of this lesson." And so continue to repeat them until each scholar is able to repeat from memory each lesson of the Bible. It will not be long till, by the blessing of God, they will know by heart the true meaning of God's Word.

You may not succeed at once to your satisfaction but you will be surprised how the pupils become interested in the words—then in the meaning of the words—then in the salvation of their souls through the knowledge of the Saviour. In proof of this, many examples can be given. Two will answer. I knew a young lady, not much gifted, nor well educated outside of the Bible, who took a very fussy class of boys.—They did not study the lesson at home, and would not at the school, nor did they come

to the school regularly enough to be called pupils. She began repeating to them the words of the lesson, and made each of them repeat as she did, till they could do so alone. After training them awhile in the Bible lessons of the school, she took up the Shorter Catechism, and continued this course till her pupils could each repeat all the words contained in its questions and answers. No matter how many other pupils might be absent, this class were sure to be present.—As soon as they were old enough, they each came into the Church, and have been the most consistent of any youth I remember having united during this time.

Years after, an acquaintance of this lady, influenced by her example, began instructing his class in the same way. It was made up of the most unpromising material, and for a long time was a sore trial for him; but finally they all became interested, and could repeat from as lively an interest, as far as he could judge, as their teacher, all the words of the regular lesson and the Catechism lesson besides on each Sabbath. The class grew too large for the room, and the time of meeting was changed to another hour. Here it became an anxious meeting, and seventeen of these pupils became Christians and united with the Church.

The study of the Bible in this way becomes a wonderful weapon against sin, and furnishes the weakest disciples with the most powerful arguments against infidelity. One who had studied the Bible in this way was attacked by an infidel with such expressions as these:—"That the blood of Christ can wash away sin, is foolishness; I don't understand or believe it." The Bible student remarked—"You and Paul agree exactly." The infidel replied with much surprise, "How is this, that Paul and I agree?"—Said the student, "Turn to the 1st chapter of 1st Corinthians, and read at the 18th verse." The infidel read,—“For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God.” The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power in his salvation.

THE HIDDEN TREASURE.

MATT. xiii. 44. "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The finding of a concealed treasure must have been of much more frequent occurrence in an insecure state of society, such as in almost all ages has been that of the East, than happily it can be with us. A writer on Oriental literature and customs mentions that in the East, on account of the frequent changes of dynasties, and the revolutions which accompany them, many rich men divide their goods into three parts: one they employ in commerce, or for their necessary support; one they turn into jewels, which, should it prove needful to fly, could be easily carried with them; a third part they bury. But while they trust no one with the place where the treasure is buried, so is the same, should they not return to the spot before their death, as good as lost to the living (Jer. xli. 8), until by chance a lucky peasant, while he is digging his field, lights upon it. And thus, when we read in Eastern tales how a man has found a buried treasure and in a moment risen from poverty to great riches, this is, in fact, an occurrence that not unfrequently happens, and is a natural consequence of the customs of these people. Modern books of travels continually bear witness to the universal belief in the existence of such hid treasures, so that the traveller often finds great difficulty in obtaining information about antiquities, and is sometimes seriously inconvenienced, or even endangered, in his researches among ancient rivers, by the jealousy of the neighbouring inhabitants, who fear lest he is coming to carry away concealed hoards of wealth from among them, of which by some means or other he has got notice.—*DEAN TRENCH on the Parables.*

Right believing is powerful praying: the knees, eyes, and tongue bear the least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer. Faith can pray without words; but the most elegant words, the praise of angels, is not worthy to be called prayer without faith.—*Shaw.*

WHAT WILL THE WORLD SAY!

How many this has frightened! How many this suggestion of the enemy of souls has prevented from becoming Christians! They came to the conclusion that it was better to endure the wrath of God than the frown of man, and so chose their portion in this life and gave up their hopes of heaven. The choice, dear reader, is now presented to you. You are not asked to forsake father and mother, wife or children, to be deprived of worldly possessions for the sake of Christ, but the very worst you can expect is, that the thoughtless and the frivolous will for a few days be merry at your expence. You would despise them if they laughed at you for any thing else, you would brave their raillery on any other subject, but you have no fortitude when called upon to be valiant for your Saviour. If they attacked the character of any near relative, or slandered the reputation of a dear friend, you would stand up manfully in their behalf, and face such base assaults and jeers. But you cannot do the same for Christ. You have no moral courage. If there was no necessity for openly professing his name, all would be right and you a Christian. This, however, you cannot avoid, and sometime or other, if you hope to enter heaven, you must encounter the idle talking of the world. Why not meet it now? It will soon be over, and they, tired of considering your case, some other novelty will speedily claim their attention. If a confession of Christ was wrong you might dread the tongue of slander; but you know that it is incumbent, and a manly bearing will soon disarm their malice. Let me urge you to overcome this obstacle. God can give strength to endure even bitter persecution for his name's sake. Go to him in earnest prayer, and beseech him to enable you to stop your ears against this suggestion of Satan, to disregard all the world shall say, and to take up your cross and follow Christ.

DEFECTIVE RELIGION.

A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.—*Howe.*