

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

THE CULTIVATION OF SCRIPTURE LIBERALITY.

"See that ye abound in this grace also."—2 Cor. viii. 7.

(Concluded from page 508.)

3. Let us attend to *the cultivation of this grace*. Although this grace is communicated by the Holy Spirit, it is, like every other grace, brought into operation and improved by the use of proper means. You may fortify your mind against every argument, and your heart against every appeal respecting the duty, by listening to the reasoning of the mass who are living to themselves; or to the pleadings of that selfishness which is natural to us. And on the other hand, you may resist all such unfavourable influences, and deepen what impressions may be made upon your mind by employing the means which God has appointed, and promised to bless, for furthering the work of grace in the soul. This may be done—

(1.) By attending to the mind of God, as given in His Word, respecting this duty. The opinions of many are formed from influences which come from the world, not from the Word of God; and hence there may be a very great difference between some of our views and the teachings of Scripture. We have been accustomed, perhaps, to consider our opinions to be right, or we have been accustomed to esteem those who have endorsed our opinions as good examples of the Christian character, and we feel as if this fully authorized us to set aside those declarations of the Word of God, which are opposed to our views, as not applying to us. Now, would we carefully attend to the reasons which lead us to yield to this influence, it would often be found, that it was because our feelings were opposed to entire submission to those representations which require us to deny ourselves, or to make a sacrifice.

But we ought to bear in mind, that it is written and it has never been cancelled; that it is "to the law and to the testimony to which we are to look, that if we speak not according to this word, it is because there is no light in us;" so that according to the difference of opinion existing among men, even among those who are supposed to be good men, from what is taught in the Scriptures of truth, there exists that darkness which comprehends not the light. If, then, you would carefully read the Word of God, none can mistake his mind upon the subject—if you would study the character of those whose history is given in the sacred page, and who are exhibited as having enjoyed the favour of God, reflect on the uniform resemblance of all in this—if you would attend to the injunctions given and the reasons assigned for obedience, the impression would be made, not only that God has a right to require obedience, but that to refuse to act in accordance with his mind so fully and clearly expressed, will most assuredly expose us to his displeasure, and thus must hazard our exclusion from the kingdom of the blessed. Convictions would thus be increased respecting the reality and importance of the duty and the necessity of obedience.

(2.) This grace may be cultivated by reflecting on the love displayed in the work of redemption. This is the most important, as well as the most wonderful, of all the subjects that can be presented to our mind. And if you would reflect on the extent of the love displayed through Christ; on the astonishing manner in which it has been manifested; and on its important results in time and eternity on all who enjoy

its influence, you would feel that he who gave such a display of love can require nothing unreasonable, but that to him justly belong all that you have and every effort you can make to advance his purpose. What would have been our condition had God not devised and made known the way of salvation? What mind can comprehend the matchless love revealed through Christ? The dignity and glory of him who was given to be the propitiation for our sins, furnish the only standard by which we can measure the magnitude and tenderness of this love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is "God manifested in the flesh;" he is "God's unspeakable gift;" so that the love displayed through him has "a breadth and length, a depth and height, surpassing knowledge." Think, then, that God needs us not—that he was under no obligation to make us the objects of his love—that he might in justice have left us to perish in our sins—that notwithstanding this he not only spared us, but gave his well-beloved Son to suffer and to die that we might live. Has love so undeserved, so immeasurable, and so indispensable to our happiness not a claim to our admiration and gratitude? Nay! What limit can be set to the extent of his claims that we yield to all that he requires? All that Christ undertook and endured was for our salvation, and according as we estimate this demonstration of love, and value the blessings procured, we shall realize the sentiment,—

Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all.

Let the love revealed through Christ, then, be the subject of your frequent thought, praying that you may feel its constraining power, and then his service will be to you

the service of the purest satisfaction; your regret will be, not that so much is required, but that you cannot do more for him whose benefits exceed all computation. You will thus grow in the grace recommended in the text.

(3.) This grace may be cultivated by contrasting time with eternity, and considering the influence which our conduct in time will have on our condition throughout eternity. The present time is the seed time for eternity, and according as a man sows now, so shall he reap in future. Christ teaches that every act of benevolence, done in obedience to him and for his sake, will be a treasure laid up in heaven, and that whatever is done in relation to his cause or to his people, from regard to him, will be considered as done to himself. If you could realize the idea thus expressed by Christ, you would see the strongest reason that can be presented, that we identify his interests with our own. He made our interests his by becoming a substitute, by doing all that was necessary for our salvation, by continuing our Intercessor, and watching over our spiritual welfare still, and is it too much that we make his interests ours, as the expression of our gratitude to him for the invaluable blessings which he has obtained for us? You may refuse, and prosper to the full extent of your desires in all your plans, but death will strip you of everything pertaining to time, so that your present success will benefit you nothing in the future state. If you give your heart to these earthly objects, or shut it against the claims of Christ, or the calls which by his providence he makes that you render unto him according to the benefits done unto you, you sow to the flesh, and must reap the reward of the earthly minded, "the covetous, or unrighteous, who shall not inherit the kingdom of God." By thus looking, as you suppose, to your own interests in time, you lose all interest

throughout eternity in the inheritance which Christ gives to his faithful servants. But if on the other hand you feel that you are not your own, but his who bought you with his blood, and that he has the most sacred claim that you advance his work as you have opportunity and ability; and if from his own declaration you see that what you thus do he is pleased to consider as done to himself, and to reckon it for your future benefit, what a change would this produce in all your calculations! Instead of regulating them, as if your own interests were entirely distinct from the interests of Christ, and as if what you gave for his cause deducted so much from what you possess and was thus lost to you, you would feel that what you have is his gift, and that he has never relinquished his interest in it, so that you ought as faithful stewards to return to him as he requires, instead of thinking that your spare time and fractional droppings were enough for his service, you would feel that he, who gave you all that you possess, and gave himself for your salvation, has a claim the most sacred, that you serve him with the best of all that is under your control, and to the full extent of your ability. You would thus learn to identify your own interests with the interests of Christ, and, instead of engaging in his work with reluctance, you would rejoice in every opportunity afforded of doing what you can for his sake, and with David would feel grateful that God by his grace has inclined your heart, thus cheerfully to engage in his service.

By thus attending to the mind of God as made known in his word; by reflecting much on the love revealed through Christ; and by balancing time with eternity; and all in relation to this work, would you not be solemnized by the consideration of the sacredness of the claim, and the imperative-ness of the duty? Would you not be urged to earnestness in prayer for the Holy

Spirit to remove what darkness may obscure your perceptions of the importance of this duty, and to expand your heart with the love of Christ, that you may know what it is to be willing to serve him, and cordially respond to all his calls as ability permits. These means persevered in, with the desire to be conformed to the mind of Christ in all things, would be found happy instruments for advancing you in the love of Christ, and in obedience to his will. While you increased in the other attainments of the Christian character you would abound, in this grace also.

The subject which we have thus endeavoured to illustrate is of the utmost importance, not merely from the benefits which this grace brings to the objects of its exercise, but from its connection with the present comfort and final salvation of those who practise it. The connection, however, we must remark, is not one of merit and reward, as if by your benefactions you could merit the blessings promised; but your benefactions *may* be symptomatic of the state of your heart in relation to him, who has given you all that you have, and procured for you blessings infinitely more valuable than all that pertains to time. To withhold more than is meet is a sure indication either that the mind is not sufficiently enlightened respecting the duty, or that the heart is more strongly attached to the world than to him who died for us. And all who understand the claims of God that we give him the heart, must see that in this state there cannot be experienced the enjoyment of his service—there can be no progress towards the stature of the perfect man. There may be success in the world, but there cannot be spiritual prosperity. “He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully.” Spiritual progress and spiritual enjoyment are thus dependent, by divine appointment, on the

exercise of this grace; so that an important enquiry is suggested respecting the state of religion in the church—is religion prospering in a manner corresponding to the privileges enjoyed? Do “the works of faith, the labour of love, and the fruits of righteousness,” abound? And as the church consists of individuals, the question affects every member, and should lead each to enquire for himself,—“Am I doing my duty in relation to the cause of Christ as God has prospered me?” The privileges of the gospel are abundant, and the opportunities for shewing the tendencies of the heart are often afforded. Do you realize that Christ is present with these, and that he esteems the state of your heart respecting them as manifesting the state of your heart to himself. This is his own language, “To whomsoever or to whatsoever ye do it in connection with my cause, ye do it unto me.” How suggestive the idea! If Christ be not thought of in what is thus done—if what is thus done be but a meagre return compared with what he bestowed—or if there be a withholding from his cause, while there is no limitation to the gratifications of the world, need we wonder that there is so little evidence of spiritual life,—that there is so little enjoyment in the service of God? “Be not deceived, God is not mocked: Whatsoever a man soweth that shall he also reap.” All connected with the work of Christ, its prosperity and the satisfactions which it affords, are by the influences of the Holy Spirit; but nothing is so much opposed to his nature and work as earthly mindedness. His purpose is to teach us to live by faith, realizing the existence and importance of the unseen world, but the earthly mind cannot look beyond what addresses the senses; it walks by sight—his purpose is to lead us to give God the supreme place in our affections, but the attachment to the world so awfully prevalent gives that place to the creature, and thus dishonours him who is Head over all—his purpose is to make us heavenly minded and thus to fit us for receiving satisfaction in his spiritual service, but the earthly mind seeks its enjoyments from the objects of time. The contrariety is so great, that there can be no experience of his presence or work where the earthly mind prevails. We may lament the cause, but we need not wonder at the effect, that the Holy Spirit, grieved at the earthly preferences of men, withdraws his influences and leaves them to the withering spirit of the world. And what is the result? Time speeds on and finds them satisfied with the round of observances, but making no progress in the resemblance to Christ, and strangers to the comforts of his service—time speeds on until the summons will be issued, “Give an account of your stewardship.” And then the great question will be, What have you done for Christ? This will turn the balance for your everlasting woe or eternal woe. “Inasmuch as ye did it unto me, come ye blessed of my Father. Inasmuch as ye did it not unto me, depart from me ye cursed.” The rule of judgment is made known, the decision which the Judge will give is recorded, and “he is of one mind, none can turn him.” Oh! let me entreat you to put the question frequently to yourselves, while it is your day of mercy, of opportunity, and of activity, What are you doing for Christ?—What can you do for Christ?

If there be a desire for enjoyment in the service of God; if there be a desire for prosperity in the church, let all who name the name of Christ, consider their acknowledged obligation to glorify God with their body and their spirit which are God’s, and act in accordance with their high vocation, that they may abound in the grace recommended in our text. The requirement is reasonable—“according as a man hath, and not according as he hath not.” Be

urged to the duty by the gracious arrangement which God has made for spiritual prosperity, whether in the individual or in the church. The labour of the husbandman is not more intimately connected with the return received in harvest, than that liberality, which is in accordance with the mind of God, is connected with a recompense of reward great and glorious as it is gracious. And what is the most abundant return enjoyed by those whose aim is confined to the objects of time, compared with what will be enjoyed by those who are solicitous to render unto God as he has prospered them, from gratitude for his love to them and from a desire to advance his honour in the world? "An hundred-fold and shall inherit everlasting life;" Matt. xix. 29. "He that soweth to the Spirit, shall of the Spirit reap life everlasting;" Gal. vi. 8. Consider the duty as the command of God, and plead for the Holy Spirit to implant this grace in your soul, that it may be your ready response to his call, "Speak, Lord, for thy servant heareth." Consider the importance of the grace in the estimate of the Judge of all the earth, and tremble to cherish a spirit which will seal your exclusion from the mansions of bliss. Consider the end, when all that you do for the cause or people of Christ shall be set forth as the light of noon day. Then the approval and welcome of your Saviour and Judge will call forth the plaudits of angels, the rejoicing of the spirits of just men made perfect, and that expression of the love of God which will be the perfection of your joy.—"See then that ye abound in this grace."

THE CAUSE OF JESUS' DEATH.

Dr. Hanna, in his recent able volume on the "Last Day of our Saviour's Passion," presents with great force the view that the Saviour's death was due not to the pain or exhaustion of crucifixion, but to a broken heart. After showing that it was quite common for criminals to linger for three

or four days on the cross before death he says:—

Are we then to leave the mystery of our Lord's dying thus, at the ninth hour, in the obscurity which covers it; or is there any other probable explanation of the circumstance which can be found? It is now some years since a devout and scholarly physician, as the result, he tells us, of a quarter of a century's reading and reflection, ventured to suggest—dealing with this subject with all that delicacy and reverence with which it so especially requires to be handled,—that the immediate physical cause of the death of Christ was the rupture of His heart, induced by the inner agony of His spirit. That strong emotion may of itself prostrate the body in death, is a familiar fact in the history of the passions. Joy, or grief, or anger, suddenly or intensely excited, have often been known to produce this effect. It has been only, however, in later times that the discovery has been made, by *post mortem* examinations, that, in such instances, the death resulted from actual rupture of the heart. That organ which the universal language of mankind has spoken of as being peculiarly affected by the play of the passions, has been found in such cases to have been rent or torn by the violence of its own action. The blood issuing from the fissure thus created has filled the pericardium, and by its pressure stopped the action of the heart. In speaking of those who have died of a broken heart, we have been using words that were often exactly and literally true.

If this, then, be sometimes one of the proved results of extreme, intense emotion, why may it not have been realized in the person of the Redeemer? If common earthly sorrow has broken other human hearts, why may not that sorrow, deep beyond all other sorrow, have broken His? We know that of itself, apart from all external appliances, the agony of His spirit in Gethsemane so affected His body that a bloody sweat suffused it—this result is identical with what has been sometimes noticed of extreme surprise or terror having bathed the human body in the same kind of bloody dew. Why, then, should not the agony of the Saviour's spirit on the cross, which we have every reason to regard as a renewal of that in the garden—have told upon His physical frame in a way

equally analogous to other results verified by experience? Still, however, had we nothing more positive to go upon, it could only be regarded as a conjecture, a thing conceivable and quite possible, that Jesus had literally died of a broken heart. But one striking incident puts positive evidence into our hands; and the precise weight of this evidence every recent inquiry into the condition of the blood within the human body after death has been helping us more accurately and fully to appreciate. Let me remind you, then, that within an hour or two after our Saviour's death (it could not have been more), what the skilful knife of the anatomist does upon the subject upon which it operates, the Roman soldier's spear did upon the dead body of our Lord—it broadly and deeply pierced the side, and from the wound inflicted thus there flowed out blood and water; so much of both, and the water so distinguishable from the blood, as to attract the particular observation of John, who was standing a little way off. We cannot be wrong in fixing our attention upon a fact to which the beloved apostle so especially summons it in his Gospel.

NEVER PUT OFF TILL TO-MORROW

"I would like to have you run down to Mrs. Bowen's for me, Katy, before sundown," said Mrs. Nelson to her little daughter, who sat busily stitching away in her little willow chair.

"O mother, couldn't I go just as well before school-time to-morrow? I have this pair of pillow-cases almost done for my dolly, and Aunt Martha is going to give me two nice little pillows and a feather bed for her, as soon as I have the bed clothes all made neatly."

"But, my dear, I wish you to take the money for the work that she has sent home to-day. She is a poor woman and may need it."

Still Katy looked reluctantly at the dainty sewing-work before her, and laid down the ruffled pillow-case with a sigh.

"Perhaps the poor woman is wondering how she shall buy food for her children to-morrow," continued the mother. "Think what a relief it will be to have that care off her mind."

That thought was enough for Katy's really benevolent little heart, and she quickly laid up her work in the pretty rosewood box, so it would not be in any one's way, and prepared herself for her walk.

Here is a basket, with some of Ann's tea biscuit, and a plate of butter," said Katy's mother; you may take that to Mrs. Bowen, if it will not be too heavy."

"No, indeed, mother" said Katy, her eyes sparkling with pleasure, "I shall love to do it. I don't think they have biscuit and butter very often. Lucy brings just dry bread to school for her dinners."

Why, Katy, I did not think they were as poor as that. Here, you take this cup of jelly, and some grapes, to the little sick boy. I dare say they will be refreshing. I must certainly call around and see them, as soon as I can."

Katy returned from her kind errand that night a little weary, but very light-hearted.

"I am so glad I went to-night, mother," she said. "They were just sitting down to supper, with only a little cake of corn meal and a pitcher of water on the table. The woman cried when I gave her the basket, she seemed so glad. She gave the sick boy his biscuit and grapes first, and I wish you could have seen how happy his pale face looked."

"I am very glad too, that you went to-night," said the mother; and I hope you will learn this lesson from it—never put off doing a kind action until to-morrow, when you can do it to-day. A good man was urged not to go out on a stormy evening, to pay a bill to a poor labourer, as to-morrow would certainly do as well, but he answered, 'Think what a blessing a good night's sleep is to a poor man. This may relieve some anxiety which would cause him a sleepless night.' The command to God's ancient people is one which we should all remember: 'The wages of him that is hired shall not abide with thee all night until the morning.' So, you see, dear Katy, it was an act of justice, as well as kindness, to take the money to-night, instead of putting it off until another day."

Teacher's Work and How to do it.

BY THE REV. D. H. M'VICAR, MONTREAL.

IMPORTANCE OF THE TEACHER'S WORK.

1. *Be deeply impressed with the importance of your work.*—If a person is to do anything well, he requires to feel that it deserves to be so performed; and a man's greatness and title to honour rest not so much upon the position he holds as upon the manner in which it is filled but when high position and great performance are united, who can refuse the tribute of respect and admiration? Now, there are many considerations which make apparent the dignity and importance of your position as teachers in our Sabbath schools.

The book you use is from God; the lessons you teach are from heaven. In the Bible you have the wisdom of God as adapted to the human intellect and heart. You have the beautiful and gradual unfolding of the plan of redemption.

If Moses wrote a history altogether unique, and the most ancient and intensely interesting in man's possession; if David composed Psalms yet unsurpassed in sacred fervour and melody; if Solomon framed maxims which embody the best results of human wisdom, which are, indeed, laws from heaven; if Isaiah, Habakkuk, and other prophets uttered rapturous prophetic odes which rise in grandeur and sublimity above the best efforts of uninspired intellect; if Paul has left us specimens of argumentation and eloquence which instruct our statesmen and senators; if John, in sublime apocalyptic visions, sketched the future history of the church; and, above all, if Jesus Christ has surpassed all the best lessons of man, and spake as never man spake; if, in one word, by divine inspiration such rich treasures as these are contained in the Bible—in your text-book—the importance of your work in presenting these riches to the youthful intellect and heart is very obvious.

But there is another consideration which greatly enhances the importance of your work,—you deal with immortal spirits.—You are workers upon that which is so costly that it could not be purchased by such corruptible things as silver and

gold; nothing less valuable than the blood of God's Son bought these Spirits you seek to instruct. These are gems set in the coronet of Divine love. God says of them, "Behold I have loved them with an everlasting love." In each of these "gay, guileless, sportive, little things" there is a soul of infinite possibilities,—destined to exist and enjoy or suffer eternally. This is the noble part of human nature upon which you work.

Further, you are moulding these young minds for the service of the church, of the nation, and of eternity. Here are the future evangelists, merchants, legislators, and rulers of our land. Here are agents, already most potent in society—no man knows how much he is ruled by his child. Erskine was asked for the secret of his success as an advocate; and he answered truly, that he pleaded with power, because he felt, while urging his plea, his infant child pulling at his gown.

HOPEFULNESS OF THE TEACHER'S WORK.

2. *Be impressed with the hopefulness of your work.* A physician may ply his books, and study his doings, but his is essentially a hopeless task. He may, indeed, brace up the tottering earthly frame for a season—he may afford much aid and ease for a time, but the fabric he supports is destined to break and fall to pieces in his hands. He works upon the mortal part, you upon the immortal part of human nature; his is an anxious, doubtful case; yours full of hope. You are engaged with a being of permanent existence, and capable of indefinite improvement,—a being too, in a period of most rapid increasing capabilities. The faculties of children are not benumbed by sin and old age. All their powers invite instruction. Their memories possess a power of retention by which they can treasure up the elements of our vernacular language in a few years,—their imaginations have an elasticity and boldness by which they form pictures unknown in riper years,—their consciences have a vitality and tenderness which render them most susceptible of moral impressions. These things render your task hopeful. Add to these the charming assurance of Divine assistance. God's most striking and inspiring promises are addressed to children—"Those that seek me early shall find me;"

“Remember thy Creator in the days of thy youth;” “Seek first,” in point of time and by way of eminence, “the kingdom of God and His righteousness.” And Jesus says, “Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.” God has most clearly shown in the case of Samuel, who was a prophet in boyhood; in the case of John the Baptist, who was sanctified from the womb; and in the case of Timothy, who knew the truth from infancy, that children are capable of experiencing the deepest work of divine grace; and there have not been lacking in latter times instances and facts to establish the same truth. The sainted McCheyne speaks of such; and the gifted and godly Jonathan Edwards, in his “Narratives of Surprising Conversions,” particularly delineates instances of remarkable conversions among children; and we know that such occurred during the latter revival in Ireland, England, and the south of Scotland. All these things make your work most hopeful. Be impressed with this.

GLORY OF THE TEACHER'S WORK.

3. *Be impressed with the glory of your work.* God is your partner in this work. He is a Father and therefore a teacher.—Jesus was “a teacher sent from God.”—Every soul you effectually instruct by the aid of the Spirit in the knowledge of salvation, adds new lustre to the Redeemer's diadem. These are the pearls of great price for which He gave His blood and His life. Every child, so instructed, swells the joy and the song of heaven. You influence the hearts of angels and the high felicities of eternity by your doings in the Sabbath school. Each soul you properly instruct becomes a new sinew in the body of Christ, which is the Church—becomes a burning light—becomes a living epistle. So Mr. Edwards tells us in the narratives already mentioned, and so our own observation attests, that new converts, when in childhood truly brought to Christ, become a vital and mighty power in the bosom of the church.

HOW THE TEACHER IS TO BE PREPARED.

But how, you will ask, are we to come to this work? I answer:—

1. *Come with renewed hearts.* If you

would have comfort and success in the work of the Lord, have Christ in your heart. We do not say but that a croaking raven may feed a prophet; and the withered, cold hand of a dead man may hold up the lamp of life to others; but *usually* it is the vital warm heart through which the pulse of life flows, that acts favourably upon others; and *always* it is the cold, cruel, dead heart that speedily grows weary in well-doing, and in the end finds the task of the school and of the sanctuary irksome and impossible. Come, then, with renewed hearts to God's holy work.

2. *Come with constant consideration and preparation.* I mean that the appointed lesson is to be anxiously, carefully, prayerfully examined. The proper test of a man's knowledge lies in this, that he is able to communicate to others what he has learned. I have but little faith in that person's attainments who says, “I know this or that, but cannot tell you what I know.” A man may affirm that he has read many books; ask him what they contain, and if unable to tell you bid him read them again. In teaching the Bible to children you need more than a general knowledge of its contents, you require to be able to simplify and adapt its sublime lessons to their capacity. You may know a passage sufficiently well for doctrinal and devotional purposes on your own part, but are you ready, by clear analysis and arrangement, and by proper, chaste, and elevating illustrations, to lodge its sacred meaning and practical lessons in the child's mind. A schoolmaster may be deeply skilled in the science of numbers, but suppose a child should ask him why we begin to add at the right hand rather than at the left, and he should make this pompous answer, “because figures increase from right to left in a decimal ratio,” how much wiser would his pupil become? The answer is true and undeniable, but it is a truth not expressed in proper form for the child's intellect.—That none of your lessons should be so marred, conscientiously study how to preserve them.

3. *Come to your work with unflinching regularity.* This is a common and simple, but most important remark. I know of few greater misfortunes that can befall a school than to be filled with careless and irregular teachers and how much, on the

other hand, is the success of a school promoted by conscientious teachers, who are in their places, not simply when the sun shines, but also when the clouds are black and breaking over their heads?

4. *Come to your work with faith and prayer.* Believe that God is with you, and that the latent influence of divine truth shall, in due time, burst forth in power and glory. Aim and pray for the conversion of your pupils. You may not witness this in a few weeks or years, yet the prayer of faith shall not be unanswered, and the seed of God's word may, after many days, become fruitful. Thus it was in New England and Northampton during the revival of 1740. The doctrines of God's word were faithfully expounded in that town, first by Mr. Mather, after him by Mr. Stoddard, for nearly sixty years, and then during the pastorate of Jonathan Edwards the seed began to spring up and a most gracious and memorable season was enjoyed. Pray and believe that similar fruits may more speedily appear from the truth you teach.

A WORD TO PARENTS.

There is now no time left to speak to parents. Let me only say in a single sentence, seek to realize fully all your relations to the Sabbath school. The children that are taught in its classes are in your hands, and with you it rests to send or bring them regularly to school. You can do much to cheer and encourage the hearts of superintendents and teachers by being frequently present to witness them engaged in their labour of love. You can do much by your wealth, your sympathy, and your prayers to carry forward this part of the work of God.

ASK AND YE SHALL RECEIVE.

Early in the spring of 1859, a gentleman and his family came to this city from one of our distant colonies for the sake of his children's education. This, together with a strong desire to visit again the home of his childhood, induced him to let his property for a few years and undertake the journey. How strange are the ways of Providence!

Mr. S—— was the only child of a praying mother, but at a very tender age death deprived him of her care. A child-

hood of foolish indulgence, and the careless training of servants, led to a youth and manhood of extravagance and dissipation. A property was purchased for him by his father, and he was induced to go abroad about the year 1839. Far from the means of grace, and with no fear of God before his eyes, he lived for this world only; but the prayers of his godly mother were not forgotten before God, and he was brought again to his native land at a time of blessing. He had not been long settled here when it became very evident to his friends that strong drink was destroying him, soul and body. It was a crushing sorrow to his family, exposed as he was to observation in a city life. To an only surviving sister of his mother it was a burning grief. His mother had been the means, under God, of leading this aunt to Jesus while but a child, and it was her earnest prayer that she might be made a blessing to the erring son of one who had been to her not only a loving sister, but also a mother.— Earnestly was he prayed for, and reasoned with when he could hear reason; and often bitterly did he weep and wish to amend, but was still the same. In the month of January, 1861, it was put into his aunt's heart to make his case a special object of prayer at the Daily Prayer Meeting, then held in the Religious Institution Rooms. It was asked that he might be delivered from the power of this vice that was killing him. Several times was the petition put in. Suddenly, and without any apparent cause, he ceased altogether to use any spirituous liquor. Though suffering intensely from the want of the usual stimulus, he would not touch it—said he had no desire for it. When his wife came, in joy and surprise, to tell his aunt her tale of joy, her heart overflowed with thanksgiving. So thankful were the friends of Mr. S—— for this great deliverance, that for a time they were slack concerning more. Beyond giving him, now and again, some little book or tract, no further effort was used until the early summer of last year, when he began to speak of returning again to his distant home. Then came the earnest desire into the hearts of his friends—that he might not go without a blessing—that he and his family might take Jesus with them—and with this desire came the fearful consciousness that they had not been earnest

for their souls as they ought to have been. Prayer was made for them, both privately and at the Daily Prayer Meeting in Ewing Place Chapel. Let us trace the answer. At the school where Miss S—— was being educated, many of the young ladies were earnestly seeking their way Zionwards.— She was of the number, and having found Jesus herself, she became most anxious for the rest of her family to know Him too— especially her father, whom she loved with a passionate fondness. She could not speak to him on the subject, but she could and did pray for him. His prejudice against “revival meetings” was such, that it was no use asking him to go; but it occurred to a friend, who was deeply interested in him and his, that if asked to accompany her, he certainly would not refuse. This was done, and he went, stating at the same time it was *simply to go with her*. It was the last Sabbath evening on which Mr. Hammond conducted divine service in Ewing Place Chapel. They went early, but the place was full, so they crossed over to Dr. Henderson’s church, which had been opened. There the addresses were indeed solemn. Mr. Hammond urged *immediate* decision on the undecided—dwelt on the Gospel “*now*” in its security, and the “*too late*” of eternity in its utter hopelessness. Mr. Fordyce brought “leaves for the healing of the nations,” and Mr. Murray earnestly showed the Saviour’s love in its wondrous fulness, and in His willingness to receive all men, the *oldest sinner* present, just then, as they were, and *where* they were. Mr. S—— got uneasy, pulled a paper out of his pocket and tried to read it, but could not. He was compelled to listen. The arrow had entered his soul. At a subsequent meeting on a week-day evening, in Ewing Place Chapel, it was driven deeper in.— Long and patiently that night Mr. Murray conversed with and prayed with him, answering kindly, yet firmly, his many objections which were painful to listen to. After this, he spoke to no one but his daughter, and would often sit for hours in deep thought.

They sailed from this country, and on board the vessel, as they bade farewell to a dear relative, and her parting injunction or rather petition that he would meet her in heaven, he expressed a humble hope that he might, even yet. And now tidings have

reached us from that distant home of a standard set up for the Lord, of a school-house being built, and of the tenants’ children being assembled on the Sabbath, and taught the “good news and glad tidings.” Mrs. S—— and her daughter being the teachers. Mr. S—— has suffered much from a painful illness since reaching his home; but his daughter writes that every one remarks the spirit of patient, happy resignation with which he bears it, and to them it is the source of thankful praise.— May this, indeed, form the nucleus of a church of the Most High.

PROGRESS OF THE TRUTH IN ITALY.

Seldom have we looked over any new volume with more interest than over an Italian Almanac for the current year, entitled *L'Amico di Casa, Almanacco Popolare Illustrato*—(The Friend of the House, an Illustrated Popular Almanac.) It is published at Turin, and is an unpretending publication of 128 pages, such as might be sold for a shilling in this country. Besides the ordinary contents of an Almanac,—the calendar, tables of money, notices of fairs, hints for agriculture, gardening, and domestic economy, and a page or two of anecdotes,—it contains a number of able articles on important subjects, the greater portion of which, we have reason to believe, are from the pen of Dr. De Sanctis. And these papers are remarkable both for the truly Christian sentiments which they express, and for the frequency of their references to the Word of God. The cover, indeed, is graced with a cut which apparently represents a colporteur reading the Bible to an interested audience, or discussing some question with the open Bible in his hand. And in every page we meet with evidence that the Bible is open for Italy—a wondrous change of recent times, for which our thanks and praise are due to Him who hath promised that “every valley shall be exalted, and every mountain and hill shall be made low, and the crooked places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together.” We see evidence even of an earnest regard for the Bible, which may well put us of Protestant countries to shame.

The frequent quotations and references are not at all like those which in Popish books so often fill us with astonishment and disgust,—texts perverted and misapplied, or quoted for pretence, and not as with the view of convincing an intelligent and reasoning mind. The quotations and references are thoroughly to the purpose. The very calendar displays the high estimation in which the Scriptures are held. In a column opposite to that which contains the necessary information as to the day of the week and of the month, festivals and saints' days—for the work seems to be the production of some persons still connected with the Church of Rome, as it is intended for persons connected with that Church—there are a few texts of Scripture evidently selected with great care, and of which the first is,—“Search the Scriptures, for in them ye think ye have eternal life” (John v. 29). Opposite the calendar for each month, there is a page devoted to a short article on some subjects of interest; and the first is on the chair of St. Peter, beginning with the announcement, that on the 18th of January the festival of the chair of St. Peter is celebrated with great solemnity in Rome, proceeding to inform Italy that the whole thing is an imposture; that historic evidence is entirely opposed to a belief in the chair; that the veneration of relics was unknown to the Christians of the apostolic age; and, after much contempt poured on the Roman festival, concluding with the words, “Let us venerate the doctrine of St. Peter, not an apocryphal seat.”

Two papers in this publication have particularly interested us; one entitled “The Christian Family;” the other, “St. Peter and the Pope.” It is delightful to find in a publication, largely circulated in Italy, truly Christian sentiments concerning the family as a divine institution, the importance of that institution to the well-being of mankind, and the relative duties of members of families, all enforced by numerous and opposite quotations from the Word of God. The paper on St. Peter and the Pope strongly exhibits the wide gulf which a few years have placed between those who but recently were united in their reverence for Papal authority. The questions which powerfully agitated the soul of Luther, when notwithstanding his reluctance, they forced themselves upon him in the sixteenth cen-

tury, have now again been forced on the consideration of enlightened Italians, and have received the same answer which they received from Luther. Italy is invited to weigh the claim of the Pope to be esteemed the successor of St. Peter. Scripture is freely quoted concerning the Apostle; notorious facts are cited concerning the Pope; and the contrast is held up to admiration. The poverty of the Apostle is contrasted with the wealth and luxury of the Pope. Peter's reply to Simon Magus, when he would have purchased the gift of the Holy Ghost with money, is contrasted with the sales of indulgences, absolutions, and graces by his pretended successors; and the impost of *Peter's pence* is specially signalized among the unworthy means employed for replenishing the Papal treasury,—a thing, it is added, such as Peter never had, nor would have been pleased to have anything to do with. Other points of contrast are then taken up. We cannot but transcribe a few sentences, turning them into English:—

“St. Peter commanded that men should read the Bible (1 Peter ii. 2), but the Pope as successor of St. Peter, commands that men shall not read it, curses those who read it, and declares that they cannot be absolved.

“When Cornelius spontaneously, and from excess of devotion, fell down at St. Peter's feet, St. Peter took him up, saying, ‘Stand up, I myself also am a man’ (Acts x. 26). But the Pope, as successor of St. Peter, commands that, as he passes by, all men shall fall down and adore him; he commands also that men shall kiss his slipper.

“We might continue our contrast between St. Peter and the Pope until it filled a volume.”

To make the contrast more clear, however, two woodcuts are introduced, on opposite pages,—one of “St. Peter exercising the Apostolate;” the other of “The Pope exercising the Pontificate.” In the one we see the Apostle standing barefooted and bareheaded under the canopy of heaven, preaching the Gospel to a group of humble but earnest listeners. In the other we see the Pope as he proceeds, on the festival of St. Peter to the magnificent temple, which is dedicated to “the humble fisherman apostle of Galilee,” seated on a throne borne on men's shoulders, with a rich canopy over his head, attended by guards and cardinals, bearers of peacock-feather plumes, and other insignia of dignity and power; whilst in the foreground some of those

whom our Scottish reformers used to call his "shavelings" are seen on their knees, as if they worshipped a god. Again, we cannot resist quotation. After some account of the manner in which Peter exercised his apostolate, are the following sentences:—

"But in what fashion does the Pope exercise his pontificate? He has his seat fixed at Rome, and pretends a divine right to this as the successor of St. Peter, although it is evident that St. Peter himself never dwelt in Rome. And in Rome he chooses to reign as a king, and that of right divine; although Jesus Christ said to his apostles, 'The kings of the Gentiles exercise lordship over them, but ye shall not be so'—Luke xxii. 26). He lives in sumptuous palaces; he chooses to be always on a throne. On a throne he gives audiences; he sits on a throne whilst he eats; his bed is made in the form of a throne. He never goes out from his palaces but in sumptuous coaches, with a numerous train, surrounded and preceded by guards, so that the proudest sovereign of Asia has not such attendance as the humble successor of the fisherman of Galilee. The exercise of his pontificate consists in anything rather than in preaching; it consists in political disputes, in diplomatic arts, in granting briefs, bulls, dispensations,—all for cash down."

Then follows a description of the great procession on St. Peter's day; and the paper concludes with these sentences,—

"Thus it is that the successor of St. Peter exercises his pontificate; thus he goes up from his palace to the church to sing mass. If St. Peter were to come back to the world, would he be able to recognize his successor in the Pope?"

"Men say the times are changed. True; but religion ought not to follow the times; for Jesus Christ is 'the same yesterday, to-day, and for ever'" (Heb. xiii. 8).

With thankfulness yet surprise do we regard the fact, that a publication strongly expressing such opinions as these proceeds from an Italian press, and is widely circulated in Italy. The editors inform us that they began their labours nine years ago; that their impression in the first year was only three thousand copies, but that now they find it necessary to print eighty thousand copies. This fact speaks volumes as to the state of mind in Italy, the progress of intelligence, the progress of right feeling, and the prospects of religion. Most of all is it delightful when viewed in relation to the religious character of the publication itself. We rejoice, indeed, in the evidence which its pages contain of strong antipathy to the Papacy; we rejoice to know that the same feeling is strongly displayed in the caricatures now openly exposed for sale in Italian shops, and parti-

cularly in those of *Il Pasquino* the Italian Punch; we rejoice to hear that "Down with the Pope" has become not an uncommon inscription on walls in the cities and towns of Italy; but far more do we rejoice in the evidence afforded by the little publication before us of an open Bible and the growth of true Christianity,—evidence concurring with much that we have learned from other sources, to show that the present tendency of thinking minds in Italy is not towards infidelity,—a reaction never to be deemed unlikely when superstition and spiritual despotism have prevailed, and of which France in the last century afforded so melancholy and so vast an example,—but towards that truth of Divine revelation which alone insures the real liberty and happiness of men. It is hard to guess what struggles may attend the growth of religion and liberty in Italy. It is not to be supposed that the powers of civil and spiritual despotism, so long leagued for oppression, will quit the field without a further terrible contest; but, more than all political events and conditions whatever, the growth of true Christianity in Italy is calculated to inspire us with hope. What the ultimate issue of the contest shall be, of course we cannot doubt. Whatever else may be obscure in unfulfilled prophecy, on that point there is no obscurity; but every evidence of the present prevalence of the truth is an encouragement to expect the triumph soon, which, as to the end, we know is sure—
Edin Witness.

MAXIMS.

Good works will never save you, but you can never expect to be saved without them.

The government of the will is better even than the increase of knowledge.

Gratitude is the least of virtues, but in gratitude is the worst of vices.

Gratitude—it preserves old friendship and procures new.

Happy people shall have many friends. Hearts may agree though heads differ.

Courage consists in being resolute in a good cause.

The light of understanding,—humility kindleth it, but pride extinguishes it.

THE FEAR OF GOD THE BEGINNING OF WISDOM.

Once on a time lived a powerful king, who reigned over a large and fertile country. He had crowns of gold and pearls, and sceptres of ivory and precious stones. His treasury was full of the costly things of the earth; tens of thousands of armed men were ready to obey his bidding, and his dominion extended from sea to sea. But, without God's blessing, worldly possessions are but an increase of care, and as this mighty monarch feared not God, he was dissatisfied and unhappy.

In the dominion of the king lived a certain dervis, famed for abstinence, sanctity, wisdom, and piety; and the king, willing to profit by the instruction of the holy man, paid him a visit. He found him clothed in sackcloth, living in a cave surrounded with high rocks, on the borders of a wilderness.

"Holy man," said the king, "I came to learn how to be happy."

Without giving any reply, the dervis led the king through the rugged pathways of the place until he brought him in front of a rock, near the top of which an eagle had built her eyrie.

"Why has the eagle built her nest yonder?" said the dervis.

"Doubtless," replied the king, "that it may be out of the way of danger."

"Then imitate the bird," said the dervis; "build thy throne in heaven, and thou shalt reign there unmolested and in peace."

Now the king would have willingly given the dervis a hundred pieces of gold, if he would have accepted it, for this precious piece of advice; and here am I giving it to you for nothing. It may be as useful to you as it was to the king, for you are as much interested in being happy as he was. As the eagle built her nest on the rugged rock, build your hope on the "Rock of Ages." As the dervis told the king to erect his throne in heaven, so I will tell you to "seek those things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth." Do this, and you will be above the reach of danger for time and eternity.

SELF-TORTURE OF THE HEATHEN.

The fact below are gleaned from Dr. Duff's work on India, and from the organs of missionary societies.

Many of the pilgrims to Juggernaut, from most distant parts of India measure the whole distance of their weary pilgrimage with their own bodies on the ground. Some remain all day with their heads on the ground and their feet in the air, some cram their eyes with mud and their mouths with straw. One man may be seen lying with his foot tied to his neck, another with a pot of fire on the breast, and a third enveloped in a net of ropes. At the festival of Charak Pujah, so called, because then is endured the torture of hook-swinging, so well known. Many of the devotees throw themselves down from the top of a high wall, or a scaffold twenty feet high on iron spikes or knives, that are so thickly stuck in a large bag of straw. At night, numbers of the devotees sit down in the open air, pierce the skin of their foreheads, insert a small rod of iron, to which is suspended a lamp, which is kept burning until the morning dawn. Some have their breasts and arms stuck entirely full of pins about the thickness of paking needles, Others tie themselves to a wheel, thirty feet in diameter, and which rises considerably above the ground—when the wheel turns round, their heads point alternately to the zenith and the nadir; others cover their under lip with a layer of mud, and deposit upon it some small grains, usually of mustard seed, then stretch themselves flat on their backs, exposed to the dripping dews by night and the blazing sun by day. Their vow is, that they will not stir from that position, nor turn nor move, nor eat, nor drink, till the seed, planted begin to sprout; this generally takes place on the third or fourth day. On the day of the great Charak festival, several blacksmiths are stationed in the court of the temple, with sharp instruments in their hands. When the procession reaches the temple, a class of devotees holding in their hands rods, canes, iron spits, or tubes, approach the blacksmiths. One extends his side, it is instantly pierced through, and in passes one of his rods or canes, another extends his arm, this is perforated, and in passes his iron spit; a third protrudes his tongue, and getting it bored through, he passes in a cord or serpent! These devotees may be seen, in the midst of loud, discordant sounds and frantic dances, pulling backward and forward, through their wounded members, the rods and the canes, the spits and the tubes, the cords and the writhing serpents, till their bodies seem streaming with their own blood!

THE GOOD NEWS.

NOVEMBER 1st, 1862.

QUEBEC.

The city of Quebec is not only well known to the inhabitants of Canada as the present seat of their government, but its appearance is fresh in the recollection of many of them who are emigrants from the Old Country, and who came to this country by the river St. Lawrence.

It is now about half a dozen years since, fresh from the 'Old Sod,' we arrived in the river St. Lawrence. After a few days delay, at one time caused by force of wind, and at another from want of it, during which we were delighted with the appearance of the little villages on the banks, with their churches whose tin covered roofs and spires glittered attractively in the sun, we approached the city. The aspect of the villages on the banks of the St. Lawrence, as the sun shone on them in all his autumnal splendour, was so picturesque, that we had high anticipations for the remainder of our journey. We had read a little, and heard more of Quebec; but its appearance on our approach was far beyond our expectations. The sun but recently obscured by a heavy thunder-cloud, now thrust his rays past its side, and shining on the numerous tin-covered roofs till they sparkled like silver, gave to the city, with its massive rock on which the citadel is built, together with the thousand masts of heir merchant navy, an enchanting appearance. The scene we believe we shall remember to our dying day.

Though the approach to the city by the St. Lawrence is attractive, the enchantment is soon dispelled on landing, as the streets, especially in the lower and most business part of the town, are narrow, winding, and dangerous to travel. Dangerous by day owing to the multitude of apparently reckless "Jehus," who urge on their steeds at the point of the lash; and dangerous by night owing to the multitude of "crimps," "landsharks," &c., which infest them.

The view from the city, from some of the eminences in it is very fine. From the citadel, and from the summit of the spire of Chalmers' church, which we believe is the highest point, the view of the opposite

bank of the St. Lawrence, crowned by extensive plains, the distant shores of Beauport, the chains of mountains extending to Cape Tourment, with the island of Orleans between the shores, forming the magnificent basin of Quebec, presents a scene rarely equaled. In the distance the eye rests on a small group of hills which may be said to form the portal to the wilderness which extends to Hudson's Bay.

The history of the city, and the military operations, that have taken place in, and around it, are interesting to those who delight in historical studies, and in the art of war. To us these things are of comparatively little interest. We are more interested in matters connected with the advancement of Christ's spiritual kingdom, and the war between him and the great Apollyon. We look at a place from a Christian standpoint. We endeavour to look at the comparative state of opposing forces,—at the indications of progress in Christianity and the means employed by the friends of Christ to advance his name.

Quebec is a very suitable field for missionary operations. The city contains a little over fifty thousand inhabitants, about four-fifths of whom are connected with the Roman Catholic church, and the other fifth are Protestant. Besides the large section to whom a pure gospel may be addressed, it is annually visited by thousands of seamen, for whose spiritual benefit, Christians may exert themselves, and through them send the gospel to many a shore.

The Protestants are connected with the leading evangelical denominations. The Episcopal church has seven places of worship, including Cathedral, Churches, and Chapels. The venerable Bishop Mountain, has long presided as Bishop over the diocese, and is assisted by several clergymen. The Rev. Dr. Cook, long and favourably known throughout the province, is pastor of the Presbyterian congregation, connected with the church of Scotland.—The Rev. Mr. Clark, well known to our readers by his articles, published in our pages, is minister of Chalmers' church, in connection with the Canada Presbyterian church. The Rev. Mr. Gemley, one of the foremost men in the Wesleyan Methodist church, and well known in the cities of this province, represents that section of the Christian church. The Rev. Mr. Powis, si

Minister of the Congregational church, and the Rev. Mr. Marsh, of the Baptist church.

Besides these brethren, the Rev. Mr. Normandeau labours specially among the French Canadians, and is connected with the Grande Ligne mission. The Rev. Mr. Dorion labours among the same class also, and is connected with the Wesleyan church. For some years one city Missionary has had charge of the waste places and the seamen, though in this latter department, an Episcopalian clergyman has recently shared the labour. Besides these special efforts, members of the various evangelical denominations have laboured diligently, particularly in the winter; distributing tracts, and holding district Prayer Meetings. The Bible and the Tract Society, have their own share in the Christian operations of the city, yet it is manifest that with all the instrumentalities at work, there is abundance of room, and need for more.

The interest taken in religion appeared to be less on our recent visit, than we found it two or three years since. At that time there was a revived interest in religion in various places in the province, and Quebec we found had a share. Now, however, the things of time have a relative attention greater than they had then. We are not of those who expect a constant continuance of liveliest interest in religion. Human nature as it is at present could not bear it. True progress does not require it. And we look for what is contrary to all experience, if we calculate upon it. But while we do not expect to find it always, we are well aware that less interest in religion may exist than ought to be, and that through the neglect of obvious duties, or too great attention to duties of minor obligation. Then, too, there is much in the character of proximities to influence our feeling. When near an iceberg we cannot help but get cold. We need to add fuel, and stir up our fire to keep us from the freezing point. The Quebec Christians are similarly situated. They live surrounded by icebergs. Not to refer only to the great papal iceberg, that sends its chilling influence over all Lower Canada;—they have the cold, worldly influence of governmental and legislative men and their worshipers. They have also the full tide of commercial engrossment during the summer season, which is not favourable

to piety, and through these causes they need to be careful. They need to stir up the gift that is in them, and let their light to shine in the world around them. If, however, the tendency of the iceberg be to extinguish the fire, the tendency of the fire is to melt the iceberg. And we are pleased to observe, that, though the number of conversions from Romanism is not great,—though the public avowals of Christ from that class are not many, yet the rays of light are penetrating through the darkness of ignorance and superstition. The darkness is not so dense, and we trust it is the dawn of an approaching day, when the sun of righteousness will shine forth in all his splendour.

Protestantism has some fine buildings in Quebec. Chalmers' church is the finest building we believe of the denomination in the province. The same may almost be said of the Wesleyan church. It is scarcely as large as the great St. James' church, Montreal, belonging to the same denomination, but like it, is a massive and noble building. There are some fine buildings erected, and others in course of erection, connected with institutions for benevolent purposes. These benevolent institutions which are both numerous and flourishing, we intended to refer to at greater length, but our article has extended to the utmost of our limits.

Systematic Beneficence.

In this and the two previous numbers of the Good News we have published a continuous article on "The source, necessity, and obligation of Christian Liberality." The article is written by a Minister of the Canada Presbyterian Church, who has not favoured us with his name, but a perusal of it will satisfy the reader that the article is worthy of any one who would write on such a subject.

The proposal was made to us either to print it in a cheap pamphlet form, on our own responsibility, or in the Good News. We decided on the latter, owing to the difficulty of selling a sufficient number of small pamphlets to pay the expense, and also owing to the conviction that the extent of circulation is equal to that which the pamphlet would probably reach. If however the article should appear of sufficient

importance, in the estimation of some of our readers, to warrant its publication in a separate form for distribution in congregations, we will be glad to make arrangements to do so.

We would be glad to favour any right means of directing the attention of Christians generally to this important subject.—Christians are not sufficiently bearing on their individual spirituality, and the advancement of the Redeemer's kingdom. Ministers seem delicate about speaking often on the subject lest their motives should be misunderstood and misrepresented. And Christians generally are so much influenced by covetous desires that they are easily offended. Hence the scripture view of this subject is not presented so fully as it ought.

In Great Britain a society is formed consisting of Christians of all the evangelical denominations, with the view of directing attention to this question.

In connection with that society, one or two clergymen of standing itinerate from place to place, and address congregations on this important subject. On account of being strangers to the congregations, and not representing any benevolent institution for the sake of funds, their motives for pressing this subject are not misunderstood, and the plain statements of scripture together with the facts which they relate from human experience have their full force.—We would like to see some men set aside to this work.

WAIT ON THE LORD.

It seems to be a simple and an easy thing to wait upon the Lord. It appears so simple a thing as scarcely to be regarded as a grace, and it appears so easy that there is no fear awakened as to the thoroughly carrying out the command.

Though simple, large promises are made to this grace, and those who obey it most find it to be far more difficult to work than to wait. Man honours action, God honours waiting. Action gives man the credit of bright deeds, but waiting lays at the foot of God all its praises. Man, impatient of results, presses on and finds them, but those

who wait God's time are rewarded by results far superior.

God has seen fit in all ages to exercise his servants in waiting, and he has never disappointed their faith and patience. The exercise is eminently conducive to the completion of the Christian character. "Let patience have its perfect work, that ye may be perfect and entire, wanting nothing."

Waiting events is one of the great characteristics of Louis Napoleon. He regards his destiny as fixed, and he seems not to doubt but that events will come to his hand.

"Wait," says Dr. Kitto, "has been much my motto of late, and it is not a bad one. *Wait*—this despondency cannot last for ever. *Wait*—the longest night has a morning. *Wait*—your lot is perhaps ripening for good, and for increased usefulness to yourself and to others. Only wait. Only believe and all will be well.

"Thirty years ago," he says, "before the Lord caused me to wander from my father's house and from my native place, I put my mark upon this passage in Isaiah, 'I am the Lord. They shall not be ashamed that wait on ME.' Of the many books I now possess, the Bible that bears this mark is the only one that belonged to me at that time. It now lies before me, and I find that although the hair which was then dark as night has meanwhile become a sable silvered, the ink which marked the text has grown into intensity of blackness as the time advanced, corresponding with and in fact recording the growing intensity of the conviction, that 'they shall not be ashamed that wait for thee.' I believed it then, but I know it now; and I can write *probatum est* with my whole heart, over against the symbol which that mark is to me of my ancient faith."

"WAIT ON THE LORD; BE OF GOOD COURAGE, AND HE SHALL STRENGTHEN THINE HEART; WAIT, I SAY, ON THE LORD."

THE SIGNS OF THE FROWARD.

Prov. vi. 13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

These are three characteristics of a naughty person—a wicked man, who soweth discord, and deviseth mischief continually.

Winking with the eye, appears in all ages as the characteristic of a light and vain person. It is an offensive action, causing sorrow; Prov. x. 10. In Psalms, cxliii. 2., we are told that the eyes of servants looked to the hand of the master, and the eyes of maidens to the hand of the mistress, evidently receiving instruction on some point without the necessity of an audible voice.

In the East a master, while apparently entirely engaged entertaining his visitors, will give directions to his servants, unobserved by his guests, without suspending the conversation, or even glancing towards his servant, so sure is he that the servant has not for one moment taken his eyes from the hand of his master.

The inhabitants of the East are wonderfully proficient in making signs to each other by means of gestures of the eyes, hands, and feet. The children learn the language of signs before they learn the mother tongue.

The allusion to the "speaking of the feet," is understood in connection with the Oriental habit of sitting on the ground, which brings the feet into view nearly in the same line with the hands.

Such naughty persons find tools who understand their wickedness. They aim at doing an ill turn to those around them. They continually devise mischief for mischief's sake.

How cheerful ought every Christian to be. If he have Christ, he has the promise of all things! Worldly objects and changes ought to have no power over him.

STORIES FROM THE BOOK.

(FOR THE LITTLE ONES.)

CHRIST RAISING THE WIDOW OF NAIN'S SON.

LUKE VII. 11—18.

Let us transport ourselves in thought

Back to the days of yore,
'Bout eighteen hundred years ago,
And sixty summers more.

The sun the heights is gilding,
While sinking in the west;
The birds their notes are tuning,
Before they go to rest.

Along the rugged mountain road
That leadeth into Nain.

The Nazarene approaches—
The multitude his train.

They onward plod their weary way,
The town is full in view,
And from its gate emerging,
Behold a motley crew.

"O, what's ado at Nain to day?"
Methinks some one would ask;
But as they near, the band they see
Performs a solemn task.

All mournfully they move along,
There's sadness in each face,
A young and only son they bear
To his last resting place.

But one's a thousand times more sad
Than any other there,
It is his weeping mother,
Weighed down with grief and care.

The husband of her early love
Lies mouldering in the tomb,
And now her only stay on earth
Is withered in the bloom.

Her heart its bounds can scarcely keep,
The tears in torrents flow,
Climax of grief, if e'er there was
Another such below!

The multitudes compassion feel,
Yet help to her they've none,
But come, with kindly hand to aid,
There is a mighty one.

'Tis Jesus, who is ever kind,
Whose heart can sympathize,
"Woman," in soothing tones he says,
"Wipe grief from off thine eyes."

Poor consolation surely this,
Her broken heart to cheer,

But soon before them all he proves
 His words to be sincere.
 The bier whereon the dead is laid
 He touches with his hand,
 Excitement fills the multitude,
 And still the bearers stand.
 The wondering mob expectant look,
 And silence deep prevails,
 Except when now and then are heard
 The sobbing widow's wails.
 But soon suspensive thoughts give way,
 And ev'ry doubt and fear,
 For him whose word works wonders great,
 Address the dead they hear,
 "Young man, I who am power itself,
 Say unto thee arise:"
 At once the dead wakes up, and sits,
 Life beaming in his eyes.
 In death's firm grasp a lifeless corpse
 Upon the bier he lay,
 But at the word of Jesus,
 The tyrant yields his sway.
 The cold, deserted, withered frame
 Starts into life again,
 And all his noble faculties
 Their former place regain.
 The blood anew begins to flow,
 The pulse begins to beat,
 The spirit that had winged its flight
 Resumes its ancient seat.
 He sees, he hears, he feels, he speaks,
 How eager do they hear,
 Who round about the living dead
 Stand gazing on in fear.
 But Jesus has not raised the youth,
 His services to claim,—
 To send him 'mong the heathen
 To publish wide his name.
 No such request he asks, although
 He might have justly done;
 But to the weeping, widowed heart
 Delivers up her son.
 And as lost Joseph Jacob clasped,
 When first he saw his face,
 See now that mother in her arms
 Her only son embrace.
 With joyous heart is laid aside
 The present useless bier,
 And into Nain with Christ all go,
 His wondrous words to hear.
 The multitudes are seized with awe
 Events so great to see,
 And glorifying God they say,

"A prophet this must be,"
 "The Lord his people Israel
 Hath visited indeed,
 As when in times of old he did
 Them forth from Egypt lead."
 Throughout Judea's borders wide
 The wondrous story spread,
 How multitudes at Nain had seen
 A prophet raise the dead.
 And let the story spread afar,
 That prophet liveth still,
 To put forth his almighty power
 And quicken whom he will.

X. Y. Z.

 THE BIBLE AND THE FASHIONS.

1. *Be not ambitious to appear the first in any fashion.* Affect not to take the mode by forelock. Keep some paces behind those that are zealous to march in the front of a novel. When the danger is sinning, it is valorous enough to bring up the rear. When custom has familiarised the strangeness, when time has mellowed the harshness, and common usage has taken off the fierce edge of novelty, a good Christian may safely venture a little nearer, provided he leap not over those bounds prescribed by God, by nature, and decency.— It is time enough to think of following when the way is well beaten before us. A modest Christian, in conscience as well as courtesy, will not think scorn to let others go before him.

2. *Follow no fashion so fast or far, as to run your estates out at the heels.* Costly apparel is like a prancing steed: he that will follow it too close, may have his brains knocked out for his folly. Advise first with conscience, what is lawful; then with your purse, what is practicable. Consult what you *may* do, and next what you *can* do. Some things may be done by others, which you may not do; and there are some things which you might lawfully do, if you could conveniently do them. "All things" indifferent "are lawful" in themselves; "but all things are not expedient" to some under some circumstances; and what is not expedient, so far as it is not so, is unlawful; 1 Cor. x. 23.

If you will drink by another man's cup, you may be drunk when he is sober; and if you will clothe at another man's rate, you may be a beggar when he feels not the charge. But how many have run themselves into debt, and from the height of gallantry sunk to the depth of poverty, forced either into a jail or out of their country, whilst they would strain to keep pace with a fashion that was too nimble and fleet for their revenues!

3. *Follow lawful fashions abreast with your equals.* But be sure you get right notions who are your equals. Some may be less than your equals in birth, who are more than so in estates; pedigrees and titles will not discharge long bills and reckonings. And some may be your equals in both, who are not so in that wherein equality is most valuable. Walk, then, hand-in-hand with them who are "heirs together" with you "of the grace of life" (1 Pet. iii. 7), who are partakers with you of the same "precious faith" (2 Pet. i. 1)—with those who have the same hopes with you "of the common salvation" (Jude 3). Why should we zealously affect a conformity to those in apparel from whom we must separate in a little time for eternity?

4. *Come not near those fashions whose numerous implements, trinkets and tackling, require much time in dressing and undressing.* No cost of apparel is so ill-bestowed as that of precious time in apprelling; and if common time be so ill-spent, what is the solemn, sacred time laid out in such curiosity! How many Sabbaths, sermons, sacraments, prayers, praises, psalms, chapters, and meditations has this one vanity devoured! Let me recommend the counsel of holy Mr. Herbert to you:

"O, be dressed!

Stay not for t'other pin! Why, thou hast lost A joy for it worth worlds; Thus hell doth jest Away thy blessings, and extremely flouts thee, Thy clothes being fast, but thy soul loose, about thee!"

5. *In all apparel, keep a little above contempt, and somewhat more below envy.* He that will be ever nigh either extreme shall never avoid offence, either for sordidness or superfluity. Let not your garments smell either of antiquity or novelty. Shun as much an affected gravity as a wanton levity; there may be as much pride in adhering to the antique garbs of our ancestors, as there is in courting the modern fooleries. A plain cleanliness is the true medium between stuttishness and gaudiness. Truth commonly lies in the middle between the hot contenders, virtue in the middle between the extreme vices, and decency of apparel in the middle between the height of the fashion and a mere running counter in opposition. Only because our corrupt hearts are more prone to the excess than the defect, I laid the rule, to keep a little more below envy than above contempt.

6. *Get the heart mortified and that will mortify the habil.* The most compendious way of reforming persons, families, nations, and churches is to begin at and deal with the heart: as the shortest way to fell the tree is by sound blows at the root. Could we lay the axe to heart-pride, the branches would

fall, the leaves wither, the fruit fade, with one and the same labour. It is an endless labour to demolish this castle of pride by beginning at the top; undermine the foundation, and all the glory of the superstructure falls with it. As a pure living spring will work itself clean from all the accidental filth that is thrown into it from without, so the cleansing of the heart will cleanse the rest. And when the Spirit of Christ shall undertake this work—to convince the soul effectually of sin—of the sin of nature, and the nature of sin—all these little appendices and appurtenances of vanity will drop off, of course. For this was our blessed Saviour's method—"Cleanse the inside of the platter and the outside will be clean also." (Matt. xxiii. 26.) And if we could (as supernatural grace only can) "make the tree good," the fruit would be good by consequence. (Matt. xii. 33.)

7. *Let all your indifference be brought under the government and guidance of religion.* Indifferent things in their general natures are neither good nor evil; but when religion has the main stroke in managing and ordering them, it will make them good and, not evil. Advise with God's glory what you shall eat, what you shall drink, and what you shall put on: that will teach us to deny ourselves in some particulars of our Christian liberty: "Whether ye eat or drink, or whatsoever ye do" else, "do all to the glory of God." (1 Cor. x. 31.) Than which all the masters of the art of eating, all the mistresses of the science of dressing, cannot give you a more approved directory.

8. *Use all these indifferent things with an indifferent affection to them—in indifferent concern for them and about them.* Treat them, value them as they deserve. Clothes commend us not to God, nor to wise and good men: why are we then so solicitous about them, as if the kingdom of God lay in them? The apostle, in consideration that "the time is short," would have us "use this world as not abusing it," because "the fashion of this world passeth away." (1 Cor. vii. 29, 31.) Yet a little while, and there will be no use, because no need of them. But God and the world are commonly of contrary judgments; and "that which is highly esteemed among men" is oftentimes an "abomination in the sight of God." (Luke xvi. 15.) Lukewarmness is a temper hot enough for what is neither good nor evil. How great, then, is our sin, who are stone-cold in those matters wherein God would have us "fervent in spirit"—but where he would have us cool and moderate, all of a flame!

Let it have its due weight in your hearts, that you have another man, a new man, an inner man, to clothe, to adorn, beautify and

maintain. Think not with the atheist of Maltesbury, that you have enough to do to maintain one man well; for you have two. And shall all the care, all the cost, be bestowed on the case, the cabinet, the shell, when the jewel is neglected? Think with yourselves, when you are harnessing out for some sumptuous feast, when the "gold ring and the gay clothing" go on, to conciliate respect in the eyes of others: "Have I on my wedding garment? Am I ready for the marriage of the Lamb?—Have I on the white garment, 'that the shame of my nakedness appear not before a pure and holy God?'" (Rev. iii. 18.)

Look into the Gospel wardrobe: Christ has provided complete apparel to clothe you, as well as complete armour to defend you; and He commands you to put on both.

Would you have a chain for your neck which outshines the gold of Peru? or a tiara for your head which shames that of the Persian kings? "Hear the instruction of thy father, and forsake not the law of thy mother," and you have it. (Prov. i. 8, 9.)

Would you have clothing of wrought gold and wear those robes [which] "the King's daughter" glories in, when she is brought unto the King of glory, that he may take pleasure in her beauty? (Psalm xlv. 11, 13.)

DANCING CONDEMNED.

Question 1. *What is dancing?*

Answer. It is described in the dictionary as a motion of the body and feet, adjusted by art to the measure or time of an instrument or the voice.

Q. 2. *Is there any evil in dancing itself?*

A. Not in itself; indeed possibly of itself it may be a simple, engaging exercise and diversion, and in past ages, and in other lands of manners differing from our own, dancing has been employed as an expression of rejoicing on some special religious occasions.—See 2 Samuel vi. 14.

Q. 3. *Why, then, is the practice of dancing so generally discountenanced and condemned by religious persons?*

A. Because of the great evils with which it is frequently and indeed generally connected.

Q. 4. *What evils? Can you specify or prove any evils as connected with the usual practice of dancing?*

A. Yes; many and great evils, particularly these three, loss of time, waste of

money, and dangerous association with gay, loose, and worldly companions.

Q. 5. *Does the usual practice of dancing involve the loss of time?*

A. Yes; to acquire the art, to keep up the knowledge, and at parties for the purpose, a large amount of precious time is wasted away—time which ought to be improved for usefulness in this world, and preparation for the world to come.

Q. 6. *Is much money squandered away on the foolish vanity of dancing?*

A. This is a well-known and incontestable fact. The outlay for learning, for gay and gaudy attire, music, the embellishing of rooms, &c., &c., would be sufficient to relieve millions of the distressed poor, educate hosts of the ignorant of mankind, and erect numerous hospitals and asylums for the afflicted and destitute, which would be more pleasingly hopeful in prospect of the future account to be rendered for the use of the Lord's money.

Q. 7. *Is it true that dancing leads the way to loose, gay, and wicked company?*

A. Nothing can be more evident; for although some persons of respectability occasionally and indiscreetly sanction the practice, those who follow it most are the lovers of pleasure, light, vain, unholy, and ungodly; whose society is likely to be a snare to the young and unwary, especially by the spirit of display induced, and the late hours most frequently observed.

As, therefore, dancing is neither necessary for the body nor good for the soul, alike unsuitable for prayer and thanksgiving, a waste of time and money, one of the pomps and vanities of this wicked world, it should be carefully shunned by all steady, respectable, young, and especially all Christian people.

GOD KNOWS OUR THOUGHTS

Before men we stand as opaque bee-hives. They can see the thoughts go in and out of us, but what work they do inside of a man they cannot tell. Before God we are as glass bee-hives, and all that our thoughts are doing within us He perfectly sees and understands.—HENRY WARD BEECHER.

If there will be any grief in heaven, sure it will be for this, that we have done no more for God on earth.

WONDERS OF THE SEA.

Water is as indispensable to all life, whether vegetable or animal, as is the air itself. From the cedar on the mountains, to the lichen that clings to the wall; from the mastodon that pastures on the forests, to the animalculæ that float in the sunbeam; from the Leviathan that heaves the sea into billows, to the microscopic creatures that swarm a million in a single foam-drop; all alike depend for their existence on the single element, and must perish if it be withdrawn. But this element of water is supplied entirely by the sea. All the waters that are in the rivers, the lakes, the fountains, the vapors, the dew, the rain, the snow come alike out of the ocean. It is a common impression that it is the flow of the rivers that fills the sea. It is a mistake. It is the flow of the sea that fills the rivers. The streams do not make the ocean, but the ocean makes the streams. We say that the rivers rise in the mountains, and run to the sea; but the truer statement is, that the rivers rise in the sea, and run to the mountains, and that their passage thence is only their homeward journey to the place from which they started. All the water in the rivers has once been in the clouds; and the clouds are but the condensation of the invisible vapour that floats in the air; and all this vapour has been lifted into the air by the heat of the sun playing upon the ocean. Most persons have no impression of the amount of water which the ocean is continually pouring into the sky, and which the sky itself is sending down in showers to refresh the earth. If they were told that there is a river above the clouds, equal in size to the Mississippi or the Amazon; that this river is drawn up out of the sea, more than a mile high; that it is always full of water, and that it is more than twenty-five thousand miles in length, reaching clear round the globe, they would call it a very extravagant assertion. And yet, not only is this assertion substantially true, but very much more than this is true. If all the waters in the sky were brought into one channel, they would make a stream more than fifty times as large as the Mississippi or the Amazon. How many rivers are there in the sky? Just as many as there are on earth. If they were not first in the sky, how could they be on the earth? If it is the sky that keeps them full, then the sky must always have enough to keep them full; that is, it must always be pouring down into them just as they themselves are pouring down into the sea. It is computed that the water which falls from the clouds every year would cover the whole earth to the depth of five feet; that is, if the earth were a level plain, it would spread over it an ocean of water five feet deep, reaching round the whole globe. The sky, therefore, has not only a river of water, but whole oceans of it. And it has all come out of the sea. The sea, therefore, is the great inexhaustible fountain which is continually pouring up into the sky precisely as many streams as large as all the rivers of the world are pouring into it. It is this which keeps the ocean at the same level from year to year. If it were not sending off into the air precisely as much as it receives from the rivers, it would be continually rising on its shores, and would finally overflow all the lands of the earth.

And now, if the sea is the real birth-place of the clouds and the rivers; if out of it come all the rains and dews of heaven; then instead of its being a waste and an incumbrance, it is a vast fountain of fruitfulness, and the nurse and mother

of all the living. Out of its mighty breasts come the resources that feed and support all the population of the world. All cities, nations, and continents of men; all cattle, and creeping things, and flying fowl; all the insect race that people the air with their million tribes innumerable; all grasses and grains that yield fruit for man and for beast; all flowers that brighten the earth with beauty; all trees of the field and forest that shade the plains with their lowly drooping, or that lift their banners of glory against the sky, as they march over a thousand hills; all these wait upon the sea, that they may receive their meat in due season. That which it gives them, they gather. It opens its hand, and they are filled with food. If it hides its face they are troubled, their breath is taken away, they die, and return to their dust.

Omnipresent, and everywhere alike, is this need and blessing of the sea. It is felt as truly in the centre of the continent, where, it may be, the rude inhabitant never heard of the ocean, as it is on the wave-beaten shore. He is surrounded every moment by the presence and bounty of the sea. It is the sea that looks out upon him from every violet in his garden bed; from every spire of grass that drops upon his passing feet the beaded dew of the morning; from the rustling ranks of the growing corn; from the bending grain that fills the arms of the reaper; from the juicy globes of gold and crimson that burn amongst the green orchard foliage; from his bursting presses, and his barns that are filled with plenty; from the broad forehead of his cattle, and the rosy faces of his children; from the cool dropping well at his door; from the brook that murmurs by its side; and from the elm and spreading maple that wave their protecting branches beneath the sun, and swing their breezy shadows over his habitation. It is the sea that feeds him. It is the sea that clothes him. It is the sea that cools him with the summer cloud, and that warms him with the blazing fires of winter. He eats the sea, he drinks the sea, he wears the sea, he ploughs sows, and reaps the sea, he buys and sells the sea, and makes wealth for himself and children out of its rolling waters, though he lives a thousand leagues away from the shore, and has never looked on its crested beauty, or listened to its eternal anthem.

Thus, the sea is not a waste and an incumbrance. Though it bears no harvest on its bosom, it yet sustains all the harvests of the world. Though a desert itself, it makes all the other wildernesses of the earth to bud and blossom as the rose. Though its own waters are salt and wormwood, so that it cannot be tasted, it makes all the clouds of heaven to drop with sweetness, opens springs in the valleys, and rivers among the hills, and fountains in all dry places, and gives drink to all the inhabitants of the earth.—*Christian's Penny Magazine.*

In the Indian department of the great Exhibition is a red praying wheel from Thibet. The prayer is written on a piece of paper and fixed to the wheel, which revolves on a spindle held in the hand. The idea of the worshipper is that every time the wheel turns the prayer is made. Frequently the wheel is fitted to be turned by a small stream. In the mountains of Thibet travellers see considerable numbers of these praying machines thus driven by water power.

KNOWING THE TRUTH.

Evangelical truth is doctrinal; and to know the truth is to know these doctrines. We may lay it down as a general principle, that our knowledge of the truth, or our knowledge of the Gospel, can never exceed our knowledge of the doctrines of revelation. Some do not like doctrinal sermons, as they are pleased to call them; but let it be remembered that just as soon as we cease to preach doctrines, just so soon we cease to preach the Gospel. The Gospel is a system of doctrines. The whole Bible is full of doctrines.

Evangelical truth is experimental. It is one thing to understand intellectually the doctrines of revelation, and quite another to experience their truth; one thing to be convinced of their truth, and another to know by experience that they are true. Doctrinal knowledge is good; it is essential; but it is not enough. We must know the truth by experience. The Gospel is eminently experimental. It is written, "If any man will do his will, he shall know of the doctrine." "Ye must be born again." "If any man be in Christ, he is a new creature." "You hath he quickened, who were dead."

Evangelical truth is practical. We are not only to experience the truth and its doctrines, but also to practice its precepts. Its doctrines are principles whose truth we are to experience, and whose practical tendency we are to exemplify in our own conduct. Hence it is written, "Ye are the light of the world." "Let others see your good works, that they may glorify your Father which is in heaven."

Evangelical truth is reforming and aggressive. From its very nature it must be so.—Its doctrines being principles to be experienced and practised, and being rendered effectual by the influence of the Spirit of truth, it must be transforming and purifying, both as it respects individuals and communities. The truth makes free, delivers. It makes men good, and constrains them to do good. Like seed, it grows; like leaven, it pervades and transforms the whole mass. "Now ye are clean through the word"—the truth—"which I have spoken unto you."

Hence, doctrines are to be preached as a part of the Gospel. They are a part of it, and must be preached as such. Christians should strive to become acquainted with these doctrines, and hence they should love—and demand—doctrinal preaching.

Religious experience must be preached as a part of the Gospel. It is a part of it, a most interesting and essential part, and should be preached as such. To rob the Gospel of its experimental part, is to rob it of its life; for this removed, its power and energy are gone, its efficiency is lost.

The importance and necessity of a holy and consistent practice is to be preached as a part of the Gospel. "Faith without works is dead." "By their fruits ye shall know them." "If ye love me keep my commandments."—"If ye continue in my word, then are ye my disciples indeed."

Aggressive and reforming principles are to be preached as a part of the Gospel. All the grand schemes of Benevolence are to be urged forward as a part of the Gospel plan for the reformation and salvation of the world. Every Christian is a missionary; the Church is an association of missionaries; and hence the Church is a missionary body, and her grand aim should be to spread the Gospel over the world.

"WITHOUT ME YE CAN DO NOTHING."

To those who exalt human nature, and insist on its dignity, its excellency, high moral courage, strength of purpose, and native love of virtue, these words of our holy Redeemer can neither be felt nor esteemed a mercy; but to a Christian, whose sense of the holiness to God, and the sinfulness of the creature, is something more than that which comes "by the hearing of the ear," whose cry is, "Lord, save, or I perish!" whose plea is, "God have merciful to me a sinner!" they are blessed words. To have nothing; to be nothing; to be able to do nothing, and to depend on Christ for all, is one of the sweetest of mercies. Why? Because this tender and blessed Saviour is strength in weakness; riches in poverty; and a very present help at every needful time. Because of God, he is made unto the believer, "wisdom, and righteousness, and sanctification, and redemption;" that, according as it is written, "He that glorifieth, let him glory in the Lord." A. H.

AN American army chaplain tells the following touching incident:—"Among the dead on one of the battle-fields before Richmond was a rebel soldier, who lay unburied several days after the conflict. Already the flesh had been eaten by the worms from his fingers; but underneath the skeleton hand lay an open copy of the Bible, and the fingers pressed upon those precious words of the 23rd Psalm 'Thy rod and thy staff they comfort me.'"

Sabbath School Lessons.

November 9th.

THE MANNA.—EXOD. XVI. 9-31.

1. THE PEOPLE MURMUR.

After their crossing the Red Sea, the pillar of the cloud, which guided them, took a direction almost southward. They were led near the coast, to keep them in mind of their great deliverance. They seem to have taken only a month's provision with them out of Egypt, as their supplies were now exhausted. They had their herds with them, but it appears that it was customary with them to live on the produce of their cattle; they rarely used their flesh as an article of food, except it were to show respect and hospitality to some extraordinary guest. After the abundant proofs, however, which they had so recently experienced of the power and goodness of the Lord, their complainings were most unwarrantable, most criminal. They murmured against Moses and Aaron, as if their leaders had not acted by Divine authority. They looked back with fond regret on the past, for the cruel bondage which had made them cry unto the Lord, and remembering only the fleshpots of Egypt.

2. THE FOOD PROMISED.

When the Lord might have justly rained fire upon them from heaven, he promised to rain bread upon them v. 4. The congregation was summoned, and looking towards the van, they beheld the glory of the Lord in the cloud, which probably assumed a dazzling brightness. As Moses said, v. 8. Their murmurings were against the Lord.

3. THE QUAILS AND MANNA.

The quails came up—a small migratory partridge about the size of a pigeon. The supply of them was not permanent like that of the Manna. *It is Manna.* v. 15. It is called angel's food. Ps. lxxviii. 25. Manna is a Hebrew word, and signifies, What is this? indicative of the surprise of the Hebrews on seeing it. It appears to have been a seed-like substance, of a white colour, and like hoar frost. It was not the same as the medicinal, vegetable yam, which is now called manna. It was capable of being baked into bread, after being ground in a mill or beat in a mortar; Num. xi. 8. *An omer for every man*—the omer was about six pints. The quantity gathered, was miraculously increased or diminished to an omer. The manna was a beautiful emblem of our blessed Redeemer—the bread of life which came down from Heaven; Jno. vi. 49-

51. *The people rested on the seventh day.* This is an interesting proof of the observance of the Sabbath before the giving of the Decalogue.

1. Learn.—*How unreasonable it is to murmur against God.* We deserve not the least of mercies. How thankful should we be that we are not suffering eternal punishment.

2. *We should never distrust God.* He can and will support his people in every emergency. He could maintain a nation for forty years in a wilderness.

3. *The Christian's daily bread is sure.* He who taught us to pray for it, Matt. vi. 11, will also supply it.

4. *Not to hoard up wealth.*—"Having food and raiment, let us therewith be content" 1 Tim. vi. 8. The superfluity of our wealth we should dedicate to God.

RAISING OF JAIRUS' DAUGHTER.

MARK. 5. 22-24. 35-43.

Jairus was a Jew, and must have been an influential man among his people. He was a ruler of the Synagogues. He was probably comfortable in his circumstances, and evidently respected. He had an only daughter, which was about twelve years of age. She was likely in the circumstances to be the idol of her father's heart, the chief attraction in her home. For years her presence would be as sunshine on the engagements and enjoyments of her father's life. But this was likely to come to an end. The family horizon was to be covered with clouds. The little daughter was to take sick and to draw nigh to the gates of death. None but a parent can fathom a parent's fears. No parent who has undergone similar experience can understand the parental anguish, of dreading the life of an only child. Any trial but that, the parent might think would be easy. Spare me this might be his cry. But the child rather grew worse than better. One means after another was tried, but all failed to make any improvement. Every physician was consulted, but their efforts were of no avail.—Driven from all earthly resources he went at the last moment to Jesus.

Observe. 1. *The trial of his faith.*—When Jairus asked the Lord to go to his home and heal his daughter, he received a favourable response. The Lord immediately set out. His disciples and the multitude went with him, and thronged him. This thronging would delay Jesus reaching the house of Jairus, and every moment was precious to him in order that his child might be saved.—His patience was further tried by the delay caused by the cure of the woman who had an issue of blood. He feared that these de-

lays would disappoint his best expectations. To justify these fears while the Lord talked with the woman, messengers arrived to tell Jairus that his daughter was even now dead. He had faith in Christ's power to heal, but the time for healing was past. The Lord gave him now encouragement to hope against hope. Could he believe in Christ's power to raise her from the dead. It was a large draft upon his faith. He staggers at it, but the Lord encouraged him by saying, fear not, only believe.

Observe. 2. *The deliverance wrought.*

When Jesus arrived at the house, he saw the "tumult" of the minstrels, Matt. 9. 23, and of the mourners that were usually hired to weep and wail on such occasions, showing that preparations were already making for the funeral. The scorn with which these individuals treated Christ proved afterwards the truth of the miracle more plainly.

Christ took with him the father and mother of the child and three of his disciples as the witnesses of the resurrection. The parents were astonished with great astonishment. Christ was formerly hated with scorn, but now he is looked upon with wonder. He merely took the girl by the hand, how simple the action, how great the result; it was the power of God." It was the emblem of another resurrection. John v. 24, 25.

With what joy these parents would receive the dead back again; it would be a happy meeting. It would be but an emblem of the joy that parents experience when their children are born again.

Has the Lord called you from the dead, and given you life.

PREACHING IN THE THEATRE.

Pastor M. Choisy, a French evangelical minister in London, writes an account of the Gospel addresses in the Theatres in London, in the journal 'La Croix.' During the two series of services held from 1st January, 1860, to 1st May, 1861, interrupted only in summer, 60 ministers of the Church of England, and an equal number of Dissenting ministers, have given 326 discourses in the five or six Theatres in London. It is calculated that 537,700 persons have been present at these services, which, adds the report in a strictly national spirit, represents the expense of a halfpenny for each individual; the rent of the Theatre, the cost of bills and programmes, constituting the principal charges.

It cannot be doubted the effort has succeeded; these sermons have been blessed of God. Why does the Divine seed spring

up more rapidly in unfavoured ground long deprived of the dews of heaven, than in soil carefully cultivated, the field of constant labour of the ministers of the Gospel? Let us ask rather what has been the first results of these attempts to break up the fallow ground, and let us accept with thankfulness the tokens of approaches which the Master of the vineyard has given to his labourers. First, it is acknowledged that the great majority of the audience were of the classes who frequent neither church nor chapel. Contrary to what is usual, women formed but a small minority of the hearers. All employments, all costumes, were represented, comprising the very lowest. In spite of the singular composition of these assemblies, there was not the least disturbance; one might have believed himself in the best conducted house of prayer; nothing was ever stolen, although, says a missionary, many of the pick-pockets were mixed in the crowd. A policeman, 23 years in the service, assured one of the missionaries that in the gallery he had seen many thieves and abandoned women whom he knew. The rest of the audience seemed also to be doubtful characters, and, nevertheless, they were listening with the greatest attention. It was the custom of the agents employed by the committee to go round the neighbouring streets, literally following the precept of the master to seek out the idle, the poor, and the miserable, and compel them to come in. At their invitation the young men put their pipes in their pockets and followed them. The hearers of one evening brought others the following Sabbath, and one is mentioned who himself brought forty families to the Theatre. One Sabbath morning three men met one of their comrades. "Is it really you, Thomas? I would not have known you. Where have you got the togery?" (Thomas was dressed from top to toe.)—"Oh," replied the other, "I was at the Victoria Theatre, where I heard Mr. Landells; he showed me I was going the wrong road, and I have turned a new leaf." The language of these poor people is very touching when telling their first impressions. A man who had just left the hospital received an invitation to the service; he went supported by two sticks. Returning home, he said to his wife, "I wish much you had been with me." "O, so you have

been pleased?" "Pleased! I could have remained all the night. The speaker told us of a man laid upon a bed, very sick, it appeared. His friends brought him to Jesus, though they had to go upon the roof of the house to let down the sick man, after which he was healed." "O," said the woman, "it will be strange if I couldn't find that." Immediately she turned up her Testament, and began to read aloud. "That's just it, that's just it," cried her husband. "Very well," said the woman, "I wish to go as soon as possible." Then the man described in glowing language what he had seen and heard, naming such and such a neighbour who was present at services, to the great astonishment of his wife. These are humble features of small beginnings, but it is in this way that the Light of the word of life passes from hand to hand, in the midst of a corrupt and perverse people; sweet hopes kindle in many a sad heart, rays of happiness lighten up many a desolate heart, and those who have been enlightened, in their turn hasten to make their light shine before men.— There is no lack of work; tracts to distribute, Sabbath-schools to teach, visits to make, church duties to be fulfilled. The result prove that it is no vague impression merely which has been made by these servants of the Gospel upon their audience. Positive conversions, stamped with the veritable seal of the Spirit of God, date from these Sabbaths. "I would have no difficulty," said one of the agents employed in these services, "in naming more than 100 persons, whose first religious impressions were begun at the Theatre." A young man of 20, who could not remember of ever having been in a place of worship, having learned that a new company had hired Suller's Wells Theatre, and proposed to open it on Sabbath, he was persuaded by a friend to be present at the opening night. When he was asked the following day what he thought of the services, he replied—"What a fool I have been to pass my Sabbaths as I have done. What great power has a preacher more than an actor! The words of the preacher have never stopped sounding in my ears, while I have heard thousands of actors without even being able to remember what they had said." Since that day he has attended regularly the services at the Theatre, which he has deserted all

the other days of the week. His personal circumstances improve, and he may soon renew his present sorry wardrobe. One Sabbath evening a missionary, having entered the Standard Theatre, noticed a poor fellow whom he had known for several years as a confirmed drunkard. At the close of the service, the missionary accosted him and said, "Will you come along with me?" The other replied, "I am very glad to see you," and while speaking they went down together to the street, but there stopping short, he said, "Let us see; before going further, I wish to know where you wish me to go, if it is all the same to you." "Come along, don't fear, just come."—"No me will not go unless you tell me where you are going." "Surely you don't think I want to lead you to the gin-shop." "No, I don't think that: if I had believed you some years ago, I would not have made such a pitiful figure to-night. Frankly, I am ashamed to walk with you; just look at me, with such a hat, and these miserable rags." What he called a hat was only a fragment of one, a part of the crown was out of it, and a portion of the brim dangled about his ear—certainly it was a strange head dress. Further, one of the sleeves of his coat was almost torn away, his shoes had great holes at the toes, which were sticking out in the mud. The missionary said to him, "I have been seeking you for a long time, and now that I have got you, I don't mean to let you go; you must come to my meeting: you are not ashamed of me?" "No, but I am ashamed of myself." It was not without a struggle that the poor tatter-demalion made a decision, but he did so at last, and at the present moment he is a changed man, member of a church, and teacher in a Sabbath-school. These two cases out of many, do they not serve as a sufficient excuse, if an excuse be needful, for a breach of decorum which is only so in appearance, to save the more thoroughly? One cannot understand the necessity of carrying the war into the enemy's country, without being in London and seeing for oneself its miseries. More than once on a Sabbath in traversing the quarters which are not even counted the lowest, my heart has been grieved to see the aspect of the half clad poor, gliding like spectres along the wall, bearing on their countenance the stamp of intemperance, fearful examples

of squalidness and degradation. But it was just these spectacles which moved the heart of the Saviour. These poor ones, are they not part of the heritage He has left us, and is His Church ever more worthy of the noble name of Mother than while gathering in these orphans of sin, and striving to free immortal souls from their heavy load of pollution?

DELAY NOT.

As a Bible Woman passed through a court a vicious dog rushed at her. She had much to do to prevent the animal from biting her. Happily, she had a parcel of books in her hand, and with these she protected herself for a few moments, till a young man, passing the head of the court, came to her rescue, and drove off the infuriated beast. She, to use her own words, 'all in a flutter,' turned to thank the young man, 'Oh dear, Sir, I thought he would have bitten me. I am so much obliged to you. I am a poor Bible Woman. I sell Bibles in this district.' 'Bibles! do you?' said the young man. 'If I had known that I would never have interfered,' and he turned upon her more savagely than the dog had done. Our Bible Woman had her Bible in her *heart* as well as in her *hand*. She had learnt the blessed lesson taught by the Master, 'Do good to them that persecute you and revile you.' She procured the address of the young man and discovered, as she expected, that he had no Bible. He lived in a part of the district visited by the Bible woman every three weeks. She soon called at his house. At first he received her rudely, but by kindly words, judiciously and perseveringly used, she got on friendly terms with him. Every time she called she urged him to furnish himself with a Book of God. He put her off continually. At last, at the end of three months from the date of the first interview, he said, 'I think I must have one of your books. I will begin to subscribe. I have no money to-day; but come again on Tuesday at 10 o'clock: I shall be paid for some work that I am doing, and I will begin then.' Of course, it was not usual for the Bible woman to visit this part of her district again so soon, but she would not disappoint the man: she determined to make a journey to his house

no purpose. She set off so as to reach the street in which he lived at the time named. As she entered it, she saw a crowd half-way up, opposite the door where she was about to pay her visit. As she made her way through the crowd, a coffin was carried across the footpath to a hearse standing in the street: in that coffin was the corpse of the young man, who had had the offer of the Book which tells of the one only Name given under heaven whereby sinners can be saved; that offer repeated every three weeks for three months; but who had passed into eternity without possessing that which 'through faith in Jesus, is able to make wise unto salvation.' At the very hour, and on the very day, to which he had deferred the commencement of his subscription, his corpse was carried, before the face of her who had dealt faithfully with him, to 'man's last, long home.' — Bible Society's Reporter.

"I DO NOT REPENT."

"I am now on the brink of eternity, but to this moment I declare that *I do not repent* of having spent forty-three years here in the service of my divine Master."

Thus spoke the venerable Frederick Swartz, as he was closing a long life of perilous and toilsome service as a missionary in India. From the mouth of the grave he reviewed his past work, and finished that solemn retrospection by saying, "*I do not repent* of having spent forty-three years in the service of my divine Master."

Reader, you have spent twenty, thirty, or forty years in the service of the devil. — Suppose yourself dying. You stand on the brink of doom. Now look at your past life. Revisit your old haunts. Rejoice your companions in iniquity. Remember your revellings, your debaucheries, your ungodliness, ay, all your manifold transgressions. As the sad picture, with its terrible imagery, fills your mind, can you say as a dying man, "*I do not repent of having spent forty years in the service of the world, the flesh, and the devil?*"

"*I do not repent!*" Dare you say that of your life?

As worldly joy ends in sorrow, so godly sorrow ends in joy.

REHASHING OLD SERMONS.

Unintermitting study in a minister is an essential part of his vocation, and if this fact be lost sight of, he may rely upon it that he will never meet the demands of a thoughtful congregation; and instead of growing in efficiency, he will retrograde, and lose reputation. He makes a serious mistake, if he flatters himself that he can fall back on his old preparations. We have known this to be tried, in some instances, with anything but pleasing result. In most cases, a sermon prepared with careful study, depends for its effect on the fresh and awakened feeling of him who has prepared it, and which is manifest in its delivery. When the occasion has passed which led to its preparation, and the feelings with which it was imbued have departed, its delivery is apt to become a cold recitation, which neither interests the speaker or hearer. The plan of construction is the same, and yet it is a very different thing, which no artificial attempt can galvanize into life.

We have known ministers who have relaxed in their studious habits, earnestly coveting a change of place, under the false impression that in this way they could, by the use of their old sermons, very greatly lighten their labours; and we have seen such go from place to place, repeating the same series of discourses, which, however good in the first instance, failed to awaken their own hearts, and, by inevitable consequence, the hearts of their auditors. The life and freshness of them had evaporated—the skeletons alone were left. The thoughts and expressions were the conceptions of the author in former years, and of course, could not have the vigor and raciness of the productions of yesterday. The people are disappointed, because they were put off with a stale rehash, when they had a right to expect fresh beaten oil.

As we have before hinted, study is necessary to the invigoration of the mind, and a better proof of this could not be furnished, than by the deterioration of any minister who neglects his study by falling back on old preparations. He not only goes backwards in point of improvement, but he will soon find it next to impossible to arrange his thoughts and use his pen as he once could. His plans of study have been interrupted, and he is at a loss to begin where he left off. Many excellent preachers have been thus spoiled hopelessly. Besides, the aim merely to meet the requisitions of the pulpit by "letting off" a sermon, argues a low state of piety in the preacher's heart. If we suppose a minister of God to possess a high sense of the value of souls, we shall find him deeply solicitous to win attention, and by earnest expostulation

and entreaty, to persuade men. He will instead of rummaging over his old sermons which were composed under different circumstances, tax his powers to meet the state and necessities of the congregation before him, by the best adapted and most stirring presentation of truth. He will not content himself to be dry.—*Presbyterian.*

Chinese Bible Completed.

The Rev. Dr. Culbertson, who has long been laboring at Shanghai, with the lamented Dr. Bridgman, on a new Chinese version of the Bible, wrote May 3:—

"I have been permitted to bring to its close the great work on which I have been engaged for so many years—the translation of the Bible. On the 17th of March, 1851, our committee, consisting of five members, began their work. On the 27th of March, 1862, I brought it to a close, having been left single-handed by the lamented death of my only remaining colleague, Dr. Bridgman, in November last. The other members of the committee, as you are aware, were obliged by ill health, to withdraw before we had finished the Pentateuch. The translation of the New Testament, and of the Old as far as Isaiah, is the joint work of Dr. Bridgman, and myself. From Isaiah to Malachi I translated alone, though most of it was done prior to Dr. Bridgman's death. I feel deeply grateful to our heavenly Father that I have been permitted at last to see the end of this task. I have found it a delightful work, and esteem it a great privilege to have been thus brought into close communion with the word of God day by day, for so many years. I have been highly favored, too, in having for a co-laborer such a man as Dr. Bridgman; so spiritual, so meek, so faithful, and withal so uniformly courteous and amiable.

"How often have I despaired of ever finishing it. Yet in spite of all trials, difficulties, and interruptions, I am now permitted, by the goodness of God, to see the whole Bible ready for the hands of the printer. An edition of 1,500 copies is already commenced, with the Berlin font, which we hope will be a kind of family Bible, highly valued by our Chinese Christians."

They have aimed throughout to give "a translation of the inspired words as exact and literal as possible, consistently with the idiom of the Chinese language."

As rivers and fountains proceed from the sea, and return thither again; so true grace in the heart, as a fountain, sends forth all its streams towards God, the ocean from whence it flowed.

Religious Intelligence.

GLASGOW.

Three years have now fully elapsed since the present Revival of Religion began in Glasgow. In addition to the numerous Prayer Meetings held in Churches, Halls, and other places, necessitated by the thirst for the Word of God, each of these years has been marked by large Open-Air gatherings in the City, aided by a few brethren from a distance ready for every good word and work, cordially responded to the call of the Committee.

As on former occasions, an hour was first spent in united prayer by the Brethren taking part in these meetings, in the Religious Institution Rooms, which was much prized. The first Open-Air Meeting took place on Wednesday Sep. 25th, on the Green, half-way between Nelson's Monument and the square in front of the Court Houses. The morning was fine, though chilly from the advanced season, and at half-past eleven, the hour for commencing the services, a goodly number had collected. The numbers continued to increase till four o'clock, when the meeting was dismissed for the time, and when several thousands had been brought together. On Thursday, the weather being unfavourable for out-door services on the Green, meeting were held in the various churches and the theatre.

A novel object witnessed in the vicinity of the meetings this week was the Bible Cart, a somewhat primitive looking, but at the same time tasteful vehicle, supplied with an attractive stock of cheap Bibles and Testaments.— We have occasionally seen Bible barrows on the streets, but a Bible cart, with a horse yoked in it, is altogether a new thing in Glasgow, and Wednesday witnessed the first trial of the experiment anywhere in this country. The result, we believe was highly encouraging, no fewer than 115 copies of the Scriptures having been sold that day. We understand that the proprietor contemplates the attendance of the cart at fairs and other occasions of public concourse; and, as his motives are of an honourable and Christian character, we wish him every success in his enterprise.

Shortly after mid-day on Thursday, the rain ceased, and the opportunity was at once taken to plant a portable platform in front of the prison, where Mr. Gordon Furlong, assisted by several brethren, addressed a large crowd of the very poorest, who listened most attentively to the messengers of Christ.

Meetings were also held in seven churches throughout the city, which we believe, were in general well attended.

We have been informed by brethren taking part of several cases of awakening, though these were of a quiet type in general, finding expressions in subdued grief and tears. It was

enough to silence opposition to see young men and others retiring from the Green to the hall, and sitting down solemnly to be guided to the Saviour, whom they now felt they needed. As usual, we believe, that the blessed fruits of these meetings will be continued to be reaped by faithful labourers many days hence.—*The Revival.*

ALARM OF THE CATHOLICS IN FRANCE.

The Catholic Society of Saint Francois de Saelles, the object of which is to oppose Protestant propagandism in France, feels greatly alarmed at the extension of Evangelical principles among the Catholics. It thunders against "the sons of perdition who are always lying in wait like their father the devil!" and warns all good Catholics against receiving the "colporteurs who go hither and thither, visiting the villages, the death places and hospitals, spreading everywhere their "venom," and organising centres of activity for the destruction of truth and morality!" Those vituperations show that Protestantism is progressing in France, and that the alarms of its enemies are justifiable. The Catholics, in imitation of the Protestants, are now holding revival meetings which last a number of days at a time. They feel they are losing ground, and see the necessity of whetting their zeal. Would to God that in those meetings Christ and Him crucified formed the subject of the discourses. We would then have reason to rejoice.

TOLERATION IN CHINA.

La Presse publishes a remarkable decree, issued by the Chinese Government in the name of the infant Emperor, recommending the practice of full toleration to the people. It states:—"If those who practice religion content themselves with their lot, and seek to make themselves beloved, they fulfil the duties of true children of the Empire of the Sun. As to those who do not practice its precepts, they ought not to make a stalking-horse of religion to attack those who do. Thus if a pretext is made of religious zeal for the purpose of cloaking over public or private offences, as for the committal of crimes, the refusal of tribute, the oppression of the weak, not only is mischief done to the people of the Empire of the Sun but religion itself is brought into contempt." The moral of the decree is, that every man must freely tolerate the faith of others, if their practice be good—a sentiment somewhat new in the decrees of the Flowery Empire, though old in its philosophy