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THE GOOD NEWS.

A SEMI-MONTHLY PERIODICAL:
DEVOTED to the RELIGIOUS EDUCATION of the OLD AND YOUNG

ETERNAL LIFE.

BY THE REV. D. E. MONTGOMERY, OF SOUTH GOWER AND MOUNTAIN, IN CONNECTION WITH
THE PRESBYTERIAN CHURCH OF CANADA.

“And this is life eternal, that they might know Thee the only true God and Jesus Christ, whom thou hast sent.”—JOHN xvii. 3.

If to know God and Jesus Christ, whom he hath sent be *eternal life*, then this unquestionably is the most important of all knowledge—the most necessary for us to acquire. Knowledge of all kinds, if it be calculated to subserve the true interests, or contribute to the true happiness of man, is deserving of our study. Science, arts, history, the knowledge of man as an individual and in his relation to society, would all be highly important departments of study—bearing, as they all do, more or less *directly*, upon our temporal well-being. But you perceive at once that they all yield in importance to the knowledge spoken of in our text—that knowledge being essential both to our spiritual well-being here, and to our eternal well-being hereafter.

In considering this text then, let your attention be *first* of all directed to the higher order of knowledge here spoken of—the knowledge “of God and of Jesus Christ whom he hath sent;” and *secondly* to the all-important truth that this knowledge becomes a life, even *everlasting life*.

I. Consider the peculiar kind of knowledge here spoken of. And to this point, let me here observe, you shall be confined in the present discourse.

This knowledge is :—

1st. The knowledge of the God-man—*Christ Jesus*.

2nd. As such it is the knowledge of the inspired *Word of God*.

3rd. It is therefore also the knowledge of all *true Scientific Theology*.

1st. *It is the knowledge of the God-man—Christ Jesus*.

You observe the expression—“That they might know Thee the only true God and Jesus Christ whom thou has sent.” Let this be distinctly noted. Jesus Christ, as to his divine nature, is, you need not be informed, the equal of the Father—“the brightness of the Father’s glory and the express image of his person”—very God of very God, possessed of every essential quality and attribute of Deity. To know *Jesus Christ* then in this sense is to know God. It seems therefore, you perceive, like a repetition of the same thing to say that it is eternal life to know God and Jesus Christ whom he hath sent. But this appearance of repetition may be easily removed. You have but to bear in mind that, while both the Father and the Son possess equally all that constitutes deity, they differ as *Father and Son*. You might read the text thus then:—this is

eternal life that they might know God, *the Father*, and Jesus Christ *the Son*; and corresponding to this distinction between Father and Son, upon a closer examination, you note also a difference indicated in the text. The one is there spoken of as sending and the other as being sent:—this is eternal life “to know God and Jesus Christ whom he hath sent.” It is, you are warranted to suppose, an account of the difference—whatever it may be—between Father and Son, already pre-supposed and implied in the text, that the one is there spoken of as sending and the other as being sent.

By the knowledge of God then you understand the knowledge of God the *Father*; and by the knowledge of Jesus Christ you understand the knowledge of the *Eternal Son*—the difference between the former and the latter being that, whatever it is, which is implied in the two names Father and Son—the one who sends, and the other he who is sent. And this latter knowledge—the knowledge of the Son—you are to regard too, as including the knowledge of Him as manifested in the flesh—the knowledge of the God-man—Christ Jesus.

But, in the knowledge of Jesus Christ as the God-man—as God manifested in the flesh—you possess the knowledge of the *Father* also. Philip once said to Christ, “Lord shew us the *Father* and it sufficieth us.” (John xiv. 8). You remember the reply. It was—“Have *I* been so long time with you, and yet hast thou not known *me* Philip!—he that hath seen *me* hath seen the *Father*, and how sayest thou shew us the *Father*. Believest thou not that I am in the *Father* and the *Father* in *me*? The words that I speak unto you I speak not of myself; but the *Father* that dwelleth in me he doeth the works. Believe me that *I am in the Father and the Father in me.*” It is plain from this you

perceive that *he who hath seen Christ hath seen the Father also.* It is doubtless, as teaching a similar truth that you are to understand the words of Christ on another occasion when he says “I and the *Father* are one.”

It is indeed by Christ, the Son, that God—Deity, and therefore the *Father*,—is revealed to us. “No man hath seen God at any time,” says Christ, the only begotten Son who is in the bosom of the *Father*, he hath declared him. (John i, 18). Thus, from this may you plainly infer, not only that, in knowing Christ, we know the *Father*; but also that the only way in which the *Father* is revealed to us is through the Son—the manifestations of God in creation, in providence, in the word, and in the flesh, being all manifestations by or through the Son. It would be quite an erroneous inference from this, and one against which you must carefully guard, to conclude that there is no difference between the *Father* and the Son—or that God *manifest in the flesh*, is an exhibition of Deity in which there is no distinction of *divine* Sonship preserved—an exhibition of Deity merely. The point which you are to keep in view is that the only revelation of Deity, and of course therefore the only knowledge of the *Father*, as *God*, which we possess, is that made to us by the Son. And you are warranted to hold further, from the words—“no man hath seen God at any time,” and “he that hath seen me hath seen the *Father*”—already quoted, that, even as Sonship reveals paternity, our only knowledge of the Deity, as a *Father* also, is derived through the Son.

If therefore our only knowledge of the first person of the Trinity—God the *Father*—is obtained through the *Eternal Son*, we are fully warranted to read the text thus:—“*This is Eternal Life to know Jesus Christ*”—Jesus Christ as the God-man

—God manifest in the flesh—God revealed under human conditions.

The fact that there are many other passages of Scripture which show that the knowledge of our blessed Lord and Saviour himself, is eternal life, confirms this view and interpretation of the text, and so further establishes the point at present under consideration. I shall quote to you first of all our Lord's language to Peter on one occasion; and then you will look at that language in connection with another passage which I shall also present to you. Christ, on the occasion referred to, had been enquiring of his disciples what the opinions regarding him were which were entertained by the people (Math. xvi, 13)—“whom do men say that I the Son of man am,” he asked. The disciples replied:—“Some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets.” Said Christ to them again, in reply to this, “but whom say ye that I am.” Simeon Peter, ever ready to be first in every thing, is here foremost with the answer—“Thou art the Christ the Son of the Blessed”—was his reply. Now mark our Lord's words in answer to this:—“Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.” Flesh and blood had not revealed it unto him. Had not revealed what unto him?—The knowledge of Christ as the Son of the Blessed. Yes: this knowledge, the knowledge of Christ as the Son of the Blessed, that is to say as the Son of God, flesh and blood did not, because it could not, reveal. It had not been obtained by human teaching, or in the exercise of unassisted natural powers; it had been revealed by the Father in Heaven; it was a divine revelation. Now take the other passage referred to, in connection with this. You will find it in 1 John iv, 15; “Whosoever will confess that Jesus is the Son of God, God dwelleth

in him and he in God.” This language evidently implies that he who makes this confession is “born again;”—that, inasmuch as God dwells in him, he is a temple of God and has therefore been made so by the work of *regeneration*. Plain it is, then, from these passages, that the *knowledge of Christ*, which goes before and is implied in the confessing of Him as the Son of the Blessed, is not communicated to the soul by “flesh and blood” but by that divine operation by which it is regenerated. To KNOW CHRIST THEREFORE IS SPIRITUAL, and consequently also ETERNAL LIFE.

This may be brought out more fully by other passages also. When the Philippian Jailer, in the agony of an awakened conscience, asked what he *must do to be saved*—that is, to obtain *eternal life*—the sole reply recorded as given by the apostle to this question was—“believe in the Lord Jesus Christ, and thou shalt be saved.” Now, turn to the first chapter of the 1st Epistle of John. In the first verse you find these words:—“whosoever believeth that Jesus is the Christ is born of God.” By believing in the Lord Jesus Christ—by believing that Jesus was the Christ, the Son of the Blessed, as Peter did—the Philippian Jailer was born of God; he was saved—he had eternal life. Now, believing, as in the case of the Jailer, and consequent confessing, as in the case of Peter, imply *previous knowledge*. There can be no true believing in Christ as the *Son of God*, nor any true confessing of him as such, without a *previous knowledge* of him as the Son of God. And if those who so believe in him, and so confess him, have been “born of God”—have had him revealed to them, not by “flesh and blood,” but by a supernatural revelation—then those who so know him have obtained their knowledge by supernatural revelation also, and have been born again. This is eternal life therefore to *know Jesus Christ*.

We might read, as in the text: “This is eternal life that they might know God

and Jesus Christ whom he hath sent. But from what has now been shown, you perceive we may also warrantably read—"this is eternal life that they may know Jesus Christ—know him as Peter did, as the Son of the Blessed—know him as God, as God manifest in the flesh.

Yes, friends, this is the knowledge which maketh wise unto salvation, and through the possession of which you and I must be saved if we are saved at all.

2nd. The knowledge under consideration is the knowledge of what is contained in the inspired word of God.

For you to know Jesus Christ, in the fullest sense, is to be acquainted with all that is revealed in the Holy Scriptures—every part of which refers either more or less directly to him. Of what may be known of God, and therefore of Christ as God, from what is called the "light of nature"—that is, by man in the use of his faculties, such as they now are, upon the works of God in Creation, and upon his procedure in Providence—we need not here separately take into account. For whether, as is held by some, man can attain to a considerable measure of knowledge regarding God from these sources just referred to, independently of any light from Revelation; or whether, as is held by others, that knowledge is found to be written on the pages of nature only after the light of the Scriptures has been thrown upon them, certain it is that there is no knowledge, attainable from natural sources, which is not also to be found in Revelation itself. From "the law" and from "the testimony," then;—from the Scriptures of the Old and New Testament—from the word, *the inspired word*, of God—are you to derive your knowledge of Jesus Christ, as God and as man—that knowledge spoken of in the text, through the possession of which you obtain eternal life. And whatever knowledge you find in the book which we commonly call the Bible is knowledge which, either more or less directly, has respect to Christ, as God manifest in the flesh. "All that Scripture." (2 Tim. iii. xi), which "is given by inspiration of God,"—every part and parcel of it, every section and every sentence, nay every word of it—"is profitable for doctrine, for reproof, for correction, for instruction in righteousness"—is profitable

for saving influences;—or, in other words, is profitable for "eternal life"—just because of its more or less direct reference to Him, who, although "he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross," yet, "being" also "in the form of God, thought it no robbery to be equal with God"—Phil. ii. 6.

Yes, my friends, Christ is the Bible, and the Bible is Christ. The word has become flesh and dwelt amongst us. So also, *the word*, through holy men of old, who wrote as they were moved by the Holy Ghost, has become flesh too, in another sense;—it has taken the form of a written revelation and abides amongst us. And these two revelations [God-man manifest in the *flesh*, and God-man manifest in the *Scriptures*]—must exactly correspond to each other, even as the impression of the wax corresponds to the seal by which it was formed. The Bible is the source of all theology; and Jesus Christ is the sum of all theology. The Bible is the field in which, by diligent search, we find the "pearl of great price"—even Christ himself. The more you and I are acquainted—truly, i.e. spiritually, acquainted—with the truth contained in the Scriptures, the more shall we know of Christ,—the more we shall possess of that knowledge through which salvation cometh.

But, let it be borne in mind by all of you, and especially by those of you whom, through past deficiency of education it may be, or perhaps through present lack of opportunity, it doth chiefly concern—let it be borne in mind, and borne in mind continually, as a matter of the highest practical importance—that, by the knowledge—the true, divinely-taught knowledge—of *one small portion* of what is contained in the Scriptures, we may "know Jesus Christ," and hence become "wise unto salvation." Each separate ray of light is found to contain all the primary colours of which the whole flood that fills the sky is composed. The rainbow is made up of countless microscopic drops; and each little globule, on being separated, will be found, like the morning dew-drop on the blade of grass with the sun-light upon it, to contain in

itself a little rainbow. Break a diamond into fragments, and each fragment is a diamond too. So each portion of the Scriptures contain Christ. Some fragments of the diamond, in consequence of earthy admixtures, may not be so pure and brilliant as others. So also with some portions of Scripture:—they may less clearly and fully manifest Christ than others do. The earthy, human channel, through which the stream of divine revelation has flowed, has imparted more of its character at certain points than at others. But although some portions of Scripture contain Jesus Christ more clearly and others less so; yet, as I have just said, each portion *does* contain him; and may, therefore, be the means of our becoming enlightened with the glory of *eternal life*. And *this* is the matter now in hand—the point for your *present* consideration. The Philippian jailer could not have known much divine truth previous to his momentous interview with Paul in the prison. Neither could the thief upon the cross, to whose soul Christ was also savingly revealed. Nor could Lydia, nor many others that might be mentioned.

Perhaps one of you may say:—"Sir, I am ignorant: my education was very much neglected in my youth." Another again says:—"I cannot find time, as I would like, to think long and closely upon divine things." My dear friends, it does not matter. One ray of the light is sufficient—surely you may become the possessor of that. You can surely gather up one glittering drop. One small fragment at least of the diamond may be yours. And, although it is desirable to be possessed of the whole jewel;—although all of you, if you be Christians, will feel that there is no knowledge so worthy of the desire of the highest attainment as the knowledge of Christ—the smallest portion of divine truth, inasmuch as it contains Christ, is sufficient. And thus may the most unlettered, and the busiest of any of us, become "wise unto salvation." And thus, too, is it manifest that those of us who may possess only the most feeble mental capacities, as well as those who possess the most powerful, may obtain *eternal life* through the *knowledge* of "the truth as it is in Jesus." And let the fathers and the mothers, who now hear me and those too, whoever they may be, who

having the opening faculties of childhood to care for, are responsible for their godly cultivation, be both encouraged in their duty, and warned against the neglect of it, by the words of our Lord on one occasion when, in administering a well-merited rebuke to the chief priests, he asked them if they had never heard that "out of the mouths of babes and sucklings God perfected praise."—Matt. xxi. 16.

Thirdly and lastly;—*This knowledge is all Theology—all true Scientific Theology.*

Theology—a term made up of two Greek words which together mean *the knowledge of God*—is the name given, as many of you need not be informed, to the whole of the truth contained in the word of God, as brought out, and treated according to a systematic arrangement. Now, as we have seen *Christ is the Bible* and the *Bible is Christ*—that is, he is the centre and sum of all that is contained in it. What is commonly called *Theology* might therefore, I think, be more properly called *Christology*. The knowledge of Christ is the sum of all *true Theology*.

Corresponding to the different methods, according to which it has been found necessary to treat of divine truth—or the knowledge of Deity which is contained in the Scriptures—theology has been divided into Dogmatic or Didactic, Polemic, and practical. The meanings of these terms indicate the different ways of handling the truth contained in the Scriptures. Dogmatic or Didactic Theology means a system of truths or doctrines drawn from the Bible, and set forth in a regular and connected order. As the natural philosopher, by the observation and examination of the facts and phenomena of nature, finds out general principles, and from these again deduces other subordinate principles, and connecting the whole together in an orderly manner, gives it the name of natural philosophy; so the Theologian, from the materials (from the facts and phenomena, so to speak), which lie scattered up and down through the pages of revelation, brings out general truths or doctrines, and having managed the whole into a systematic order, calls it Dogmatic or Didactic Theology.—Polemic Theology again, on the other hand, is wholly of a controversial character. The Polemic arrays himself in his

controversial equipments, taken from the armory of God's word, and enters the field against the antagonists of the truth, whether they be infidels who reject the whole of divine revelation, or heretics who corrupt or set aside some particular doctrine or doctrines. After treating of the evidences for the truth and genuineness of the divine revelation contained in the Bible, and on this ground meeting the infidel, the Polemic may either take up the doctrines according to the order in which they are already found in a system of Didactic Theology, and deal with the views of heretics in his method of discussing these doctrines; or, he may treat his subject historically, taking up the consideration of heresies as they have arisen, one after another, in the history of the church. The business of practical Theology again, as the name also indicates, is to explain and enforce the practical duties which arise from the truths and doctrines contained in the Scriptures.

While then, as you have seen, *Theology* might be called *Christology*, we might further have a *Christology* of a three-fold order too. We might have a *Didactic*, a *Polemic*, and a *Practical Christology*, according as one method or another was chosen in dealing with the truth contained in the Scriptures. The knowledge of Christ is the sum of all *Theology*.

But supposing all this to be true you may ask perhaps of what use it is here?—Of much, my friends, of much. Is it not as necessary for the hall and the pulpit to keep ever in mind, as it is necessary for these constantly to teach the pew, that “no man hath seen God at any time,” and that it is “the only begotten Son, who has proceeded from the bosom of the Father, that reveals him. Yes. And I here, sensible of the need of the ever present consciousness of it to the student in his preparations with the view to preaching and defending and enforcing the *unsearchable riches of Christ*, and to the minister in the pulpit in the actual discharge of this duty, take occasion to urge upon you also who, occupy the pew, that it is not by the study of *Theology* but by the study of *Christology*—not by the knowledge of God, but by the knowledge of the God-man—that we are to become, if we are ever made, “wise unto salvation.”

This you perceive contains the pith and marrow of all that it should be my aim to press upon your attention in the present discourse. Not only therefore, does the fuller illustration of it in the manner I have done need no apology; but it claims also that I should seek to urge it with all the energy and emphasis of which I am capable. And this I would now endeavor to do. I repeat then that it is not by the knowledge of God, but by the knowledge of the God-man—the knowledge of God in & through Christ that we obtain eternal life. Look at the text again, you perceive it is not there said, “this is eternal life that they might know God,” but “this is eternal life that they might know God and Jesus Christ whom he hath sent.” It is not *Theology* merely that the scriptures reveal, but *Christology*—not the knowledge of perfect Deity alone, but the knowledge of perfect humanity also, and the knowledge of Deity and humanity so linked in the mysterious person of the God-man, Christ Jesus, that the former knowledge is communicated to, and learned by us, through the latter—that, even as you read a book in a foreign language by means of a translation which interprets it into your native tongue, so you read the higher, and to you in itself, unintelligible language or knowledge of Deity by means of a human translation, so to speak—by means of an interpretation in a language which is already familiar to you because it is a human language. Christ is the *true* theological text-book. Christ is the *human* translation of God.

Yes, friends, permit me to press and to press earnestly upon you the matter in hand—that it is by the knowledge of God, which we learn through Christ Jesus, that we obtain the eternal life. For, how often do we meet with men who are acquainted with much knowledge concerning God—men who can hold intelligent converse with you, as you travel over the entire province of a system of *Theology*, and yet who give evidence by their fruits that their knowledge has had no life-giving influence upon them. The reason is that they do not know the truth “as it is in Jesus.” They have not learned their *Theology* through Christ. They have learned a foreign language by rote—that's all. They have not

interpreted it through the medium of their own human, and therefore intelligible, language; and, as it is therefore not understood, it has no life-giving influence. "This eternal life," not "to know God" only, but "to know God and Jesus Christ whom he hath sent." If to know the Divine being, it certainly is, essential to eternal life, it is evidently essential also that the knowledge be correct, and, that it may be correct, we must learn it "in the School of Christ." If there be no royal road, as certainly there is not, to human learning, there is assuredly to divine. Jesus Christ is that royal road. He says of Himself—"I am the way";—and, as in supplication, confession, thanksgiving and praise, "no cometh unto the Father but by him," he is the only way to the *knowledge* of the Father also.

The knowledge of Jesus Christ then—the knowledge of him which is contained in the Scriptures of the Old and New Testament—is the peculiar kind of knowledge spoken of in the text; and which, it here said, is *eternal life*.

To know Christ—the God-man—to know him in his divine attributes and perceptions of character, to know him as existing in Trinity, to know him in his eternal purposes, to know him in the carrying out these in his works of creation, providence and redemption; and then, that this knowledge may be correctly acquired, to find it all through his humanity—this is *eternal life*.

It is *eternal life* to know Christ as himself is the infinite, eternal, and unchangeable one, in his being, wisdom, power, holiness, justice, goodness, and truth—that is, perfect and everlasting. To know him distinct and ever-glorious, though incomprehensible, personality, associated from eternity in the God-head with the Father, and the ever-blessed Spirit, by bonds of love ineffable, and without ceasing as without end. To know him, in the exercise of his infinite and perfect attributes as associated in the decreeing of things at the Triune Council board of God-head, and for the manifestation of glorious perfections. To know him, in bringing about of his purposes, as the creator of all things animate and inani-

mate, great and small, rational and irrational, mortal and immortal;—and in the effecting of these same purposes, to know him also in his whole providence as extending to the entire universe, and particularly in relation to this world and its affairs. In this latter aspect of his providence, to know him in the covenant of works at first made with Adam, and in the covenant of grace made with him afterwards. To know him as now appearing in the character of a mediator—[a character eternally possessed by him but not hitherto manifested]—to carry out henceforth the terms of the covenant. To know him in the three offices which he exercises as mediator;—as a *prophet* to enlighten us, by his word and spirit in the will of God;—as a *priest* who has once offered himself up as a sacrifice to satisfy divine justice, and reconcile us to God, and who is now making continual intercession for us;—as a *King* subduing us to himself in our conversion, ruling in and over us, and restraining and conquering all his and our enemies. To know him in our justification, adoption, and sanctification; in all the privileges which he bestows upon his people here, and in his securing their perseverance in the divine life until the day of their final and complete redemption. To know him in the means of Grace as making them effectual. To know him as the Great King and head of his Church—the fountain of its authority and influence—the head of its assembled courts collectively, the head of its office-bearers and members individually;—as the head of his Church, and the "head over all things to his church." To know him as the source of all holiness, goodness and wisdom, spiritual influences and power. To know him as *love*—the eternal infinite love—love in himself, in his purposes, and in his acts;—his combined attributes being love, the combined action of his attributes in his *eternal* purposes being love, his motive in creation, in providence, and pre-eminently in redemption, being love;—and all his acts as mediator and as head of the church, both when he dwelt here on earth, and now that he is exalted, being also the outgoings of that everlasting and unchanging love, which knew no beginning and which shall know no end, and which is the same yesterday, to-day and forevermore. This is the know-

ledge spoken of in the text, the knowledge contained in the Scriptures regarding Christ, and which becomes, to those who really possess it through the gift of the Spirit, the means of eternal salvation. *Wondrous knowledge!* Will you not study it, meditate upon it, pray over it, until taught by the Spirit you become fit for the companionship of angels and of the spirits of just men made perfect. *May God* give grace to him who now addresses you, that he may both for his own sake and yours, be filled with this divine knowledge,—filled with “the spirit of wisdom and revelation in the knowledge of Christ.” Amen.

A SPECKLED BIRD.—I was standing one day at my window, when living far from London, and I saw on a horse opposite, a canary bird, which had by some means or other, got loose from its cage. It had no sooner rested upon the roof than about twenty sparrows came round it, and began to pick and pull, and although the poor thing resisted, and flew hither and thither, it stood but a very poor chance among so many enemies. I remember that text,—“Mine heritage is unto me as a speckled bird; the birds around about are against her.” That will be your lot. Mark this! If you are to be like Christ, you will be a speckled bird, and if you are not pecked upon by others, you may question whether you are not of that kind, and therefore they let you alone, and freely associate with you; but if you differ from them, and prove you have another nature from theirs, you will surely be opposed and maligned, even as your Master was.—*Spurgeon.*

PRAY AND STAY,

Are two blessed monosyllables; to ascend to God, to attend God's descent to us, is the motion and the rest of a Christian; and as all motion is for rest, so let all the motions of our soul in our prayers to God be, that our wills may rest in his, and that all that pleases him, may please us, therefore, because it pleases him; for, therefore, because it pleases him, it becomes good for us, and then, when it pleases him, it becomes reasonable unto us, and expedient for us.—*Donne.*

WHAT THINK YE OF CHRIST!

Above the many questions which perplex the minds of the inhabitants of earth, there is one of paramount importance, which is yet seldom asked. Others, about trivial occurrences of time, weather, the market, the news, are frequently propounded, but this, upon which depend eternal interests of undying importance, is either forgotten or kept back. To many readers of our paper it will be quite familiar; long years ago perhaps they gave the answer, “He is the chiefest among ten thousand and the altogether lovely.” But with some it is unanswered still, and yet once again it is placed before them. Oh, that it could be in letters of of light!—“What think ye of Christ?”

What think ye of Christ? Not as you have spoken perchance. It is easy so say light words in a lighter tone, to wear a careless look when other eyes scrutinise, to proclaim with the glance of unconcern of scorn, as some before have done, “We will not have this man to reign over us. But in the innermost recesses of your heart, in the quiet deeps that none may fathom, there, curtained so thickly that none can pierce, so silent that none may hear—there, in your soul, what think ye of Christ? When you have closed your door on all life's bustle, and the soft influence of evening steal over your spirit, and you look up to the stars, or into your Bible and reflect calmly, secretly, what stirs the depths of your heart then? What do you think ye of Christ?

“What think ye of Christ? You, who have sought to drink deeply at earth's cisterns, and found them broken, while you have thirsted on unblest, unsatisfied—ye who have thrown at human feet the wealth of your devotion, and seen your idols turn to clay, or perhaps have been stung where you expected to be loved and cherished—ye who long to find something good and pure and holy that you may not fear love—you who are tossed on life's ocean billows amid darkness and danger, having no strong Rock on which to be safe—ye who have spent long wearying years “seeking peace, and finding none,” striving to establish your own righteousness, to become better and holier, to forsake sin and attain holiness, yet find yourself still sinful and

unholy, failing every day, never reaching the goal—What think ye of Christ?

What think ye of *Christ*? Of that beautiful, spotless human life He lived—tempted, but never falling—persecuted, but never reviling—suffering, but never impatient—pitiful, gracious, long-suffering, ever ready to help others, Himself so much more sorrowful—loving even His enemies—speaking such kind words of healing that all blessed Him—receiving the adulations of the crowd sometimes, but ever meek and lowly—then again having no place to lay His head, yet never complaining—wearing, yet spending whole nights in prayer—forsaken, but excusing His disciples, “The spirit truly is willing, but the flesh is weak”—living generally amid scorn and unkindness—dying in agony—all for His boundless love for us. What think ye of Christ? Now, in His glory, how He preserves and blesses every day, gilding it with His love, scattering flowers over your path. What think ye of Him? He is a Saviour, *such* a Saviour as you need, crowned with holiness, full of compassion. Every want of your heart He will meet and satisfy. Every hope He will perfect. Every joy He will deepen.—Though all forsake, He will ever be faithful, ever love you tenderly. What think ye of *Christ*?

Dear Reader, tell Him what you think. Cling to Him, love Him, serve Him, and you are safe and happy for time and eternity.

MARIANNE FARNINGHAM.

ON TRIALS.

“Each day brings its trials; but their bitterness passes away, while the sweetness of its blessings remains, like the rose scent in the vase. The unnumbered kindness of God, the countless small pleasures which mark His unslumbering thoughtfulness for us, are like bright ears of corn scattered along our path to tell us of the golden harvest-field from whence they come, and towards which we are journeying; crystal drops from the river of life, which maketh glad the city of God. Such things cheer us on this earth, but should not bind us to it; rather should they send us onward with joyfulness, eager for this bliss that God has prepared for us on high, and longing for those pleasures which are at his right hand forevermore.”—*J. A. James.*

‘Their Works do Follow Them.’

The thought that our works follow us, a thought so full of joy to the children of God, is one of terror to the Godless. Their works also follow them. The mischief they have done remains. The curse they put upon their families and on society abides there. The evil they originate enlarges in its influence, and the godless man who is among the dead, still works in making the living godless.

Their works follow them also in the eternal misery they bring to those who wrought them. “They shall never see light” “their worm dieth not, and their fire is not quenched.” Memory cannot die, and conscience lives by the life of memory. The godless man, in striving to escape the lashes of conscience, can destroy himself, but he cannot destroy his memory. He cannot tear his soul from his body, but he can tear remorse from his soul. He cannot save himself from a single stroke of avenging memory. It leaps over the gulph with him, and scourges him forever. Tears and blood follow every stroke, but the spring of tears and of the blood can never be dried up. He must bleed and weep, and can never die.

Judas is destroyed by his own hand, but never can he quiet the agonizing remembrance that he sold his Lord, and betrayed innocent blood. Men go from the deeds of sin, and think all will be forgotten. The ghost of their evil works does not rise in the broad glare of the day of occupation, but there draws near a night when it shall come forth, and no power can lay it. The busy drama of life shall be played out, and from the light and glitter of this gay theatre of time the spectator shall go to his cheerless abode to lie down upon a couch to which no rest comes through the dismal night—and that night is eternity. . . . For the living there still is hope. Let them listen to that voice which comes from heaven, and is sighed back from earth, and dies away in hollow murmurs in hell, “Their works do follow them.”—*Lutheran.*

Force yourself to reflect on what you read paragraph by paragraph, and in a short time, you will derive your pleasure—an ample portion of it at least—from the activity of your mind; all else is picture sunshine.—*Coleridge.*

MISTAKEN NOTIONS OF MAN- LINESS.

Proceeding, to shew what we understand by true manhood, perhaps the most efficient method we can adopt is, first of all, to notice the mistaken conceptions which very widely prevail. If, in doing so, some of our remarks appear to the more thoughtful reader so obvious as to be uncalled for, our apology must be that, though not required for definition, they may, nevertheless, be serviceable in driving some of our thoughtless readers from the follies to which they are prone, and thereby contributing to the end which we have in view.

It is only on this ground that we feel justified in adverting for a moment to the folly of those *who think to become men by subjecting themselves to certain mechanical appliances, which do not touch the man, but only his outward form and habiliments.* In the history of humanity there are few things more curious than the *status* which clothing gives to the individual. Woman clad in rustling silks, spun from the bowels of ten thousand worms, commands your obsequious attention; you stand hat in hand in her presence; you are flattered by her approval; you run at her bidding.—Woman clothed in the produce of the cotton-plant, waits at your table, performs the menial offices of your household, is addressed only in the tone of command.—Strange, is it not, that the raiment in which she robes herself should make such difference? Man dressed in superfine broadcloth is a gentleman, a baronet, a lord, a duke, a king,—the recognised aristocracy of the race to whom all do reverence; man clad in fustian, with hob-nails in his shoes, is a *nobody*, for whom nobody cares. In presence of the one, you stand cowering and cringing, scarcely daring to assert your manhood; toward the other you assume a haughty, contemptuous manner, not very becoming toward one who, in common with yourself wears the nature of man.—One would think that the tailor, so far from meriting the contempt which is commonly his lot, was one of the mightiest and most honourable of his species: “not only a man,” as Carlyle says, “but something of a creator or divinity. Franklin is said to have ‘snatched the thunder from

heaven and the sceptre from kings;’ but he surpasses Franklin as much as he that snatches”—he that creates than he that destroys. By his art he gives to noblemen their rank and to kings their thrones.—Without him, in a civilization such as ours—anywhere save among savage tribes—the one could not wield his sceptre, nor the other enjoy his honours. By all classes, except a few here and there who are needlessly singular, who prate about the superiority of the outward to the inward, and of the reality to the sham, his work is worshipped more than all mental and moral greatness. Youths, of whom better things might be expected, apply to him for those habiliments on which their chief hope of distinction rests. Covered with the triumphs of his art,—very much improved in shape sometimes for having passed through his hands, but presenting an unmistakable appearance of unreality withal,—they come forth great in their own estimation, with a consequential air which seems to us very superfluous, considering the nature of their distinction—not asking much of us, however, only begging to be looked at. Poor things! they fancy themselves *men—fashionable men—the men* who are of most account in the world! But, after all, they are only walking clothes-screens—clothiers’ advertising blocks. An enterprising tradesman who wished to exhibit his patterns might find it a profitable speculation to place some of them in his window at so much per week, instead of the waxen figures which are used. Little other useful purpose are they capable of serving. Not only does their dress fail to make them manly—so much attention to a thing of so little importance only shews how deficient they are in all manly qualities. What the poet says of a heavenly is scarcely less true of a manly mind. It

“May be indifferent to its house of clay,
And slight the hovel as beneath its care;
But how a body so fantastic, trim,
And quaint in its deportment and attire,
Can lodge a manly mind—demands a
doubt.”

Others hope to become men through the help of the fencing-master; and, certainly, he is capable of rendering you better service than the clothier. He may develop your physical nature, and make you a really fine figure, instead of padding you

into shape and proportion, and then palming you on the world under false pretences—a dressed-up cheat; but even he cannot make a man of you. Give him to begin with a large and healthy physical organism, and let him exercise on you the various appliances of his art, he will turn you out of what he can accomplish—a tall and stately figure, fit for enlistment in a regiment of the guards, six feet two in height, straight as a line, deep chest, firm muscle, head beautifully poised, stately step and noble bearing, attracting every eye by the majesty of your presence, hearing people whisper as you pass, "What a splendid man!" No, my friends, not a man. If he has not an intellect and a soul, notwithstanding all that physical bulk and symmetry, he is no more a man than the stately animal which he bestrides. Splendid both of them are—fine creatures; splendid, I repeat, but not splendid men, only splendid animals—that is all.

Although not quite *a propos* to the subject, I am tempted here to advert to a saying which, in these days of rapid fortune-making, we may often hear—"Mr. So-and-So," people say, "is a made man," when some profitable discovery or some lucky stroke of fortune enriches him,—when from his business or profession, he has realised a competence, or by patronage, or through his own capability has attained to rank or power. That he is a man, of course, I do not deny. That advance in his circumstances is quite compatible with true manhood; nay, if it has been effected honestly by his own effort, I take it as an indication that he is possessed with some manly powers. But then he has not been made by the process alluded to. He is no more a man now than he was before the change in his circumstances took place.—He would have been no less a man than he is, had he lived and died in his original obscurity. Chattering apes have been raised to elevated position, and have only chattered more, and become more apish still in consequence of their elevation.—Grovvelling worms have crawled among heaps of gold, and have only become more wormish and grovvelling because of their plethora of wealth. That change may prove the occasion of his unmaking, by

fostering indolence, and selfishness, and pride; his prosperity, like a burning sun beating on sandy heights, may dry up the few manly qualities by which it has been achieved, but it cannot make him a man. True manhood pertains to the soul; it is a part of himself; these are only his environments. And though the saying which we so often hear shews what the world values most, you have a blinded mind or a craven soul if you imagine for a moment that these things can add ought to a true man's worth. Right truly and nobly does the poet sing—

"Is there for honest poverty,
That hangs his head, and a' that?
The coward slave, we pass him by;
We dare be poor for a' that.

For a' that, and a' that,
Our toils obscure, and a' that,
The rank is but the guinea stamp;
The man's the gowd for a' that."

Another notion of manliness, equalling these in its popularity, and more than equalling them in its absurdity, has been touched on by one of our poets in the following lines:—

"And there was one
Who strove most valiantly to be a man,
Who smoked, and still got sick, drank hard
and woke
Each morn with headache; his poor, timorous
voice
Trembled beneath the burden of the oaths
His bold heart made it bear. He succr'd
at love;
Was not so weak as to believe the sex
Cumber'd with virtue. Oh, he knew! he
knew!
He had himself adventured in that sea;
Could ten, sir, if he would; yet never dared
Speak to a lady in his life without
Blushing hot to the ears."

Such is the manliness which is now greatly in vogue. It is lamentable to think what numbers have no higher aspiration than to excel in such accomplishments. So popular is the fashion, that not only youths who are beardless, but boys of a very tender age, and we might almost say our infantile population, are tainted with the prevailing mania. How often do we see those who leave home unsophisticated lads, return from their first session at college, where they have suddenly budded into men, to astonish their mammas by the use of the

slang which is common to their class, and their ostentatious indulgence of a filthy habit which makes their raiment and their rooms redolent of the flavour of tobacco! How many candidates for the ministry give proof of superior mental power, and of their fitness to become the teachers of men, by setting aside college prohibitions and tutorial counsels, that they may secretly burn incense to their own vanity and self-indulgence, and to the memory of some great man who has unfortunately given to the practice the sanction of his name, and left behind him a host of imitators, who compensate for their inability to practice his virtues by slavishly copying his defects. Even boys of nine or ten shew their manliness by imitating their seniors in the use of tobacco, until smoking threatens to become a nuisance which will require the most vigorous efforts for its suppression.

We are far from alleging that, in every case, the practice deserves to be condemned. We can conceive of some finding it necessary to health, and of others to whom it may yield advantages which more than compensate for its inconvenience and expense. Nor are we unmindful of the great excellence of men who have been, and are addicted to the habit. What we protest against is the disposition to regard it as a manly distinction. Our young men should be taught that, even in the best, the habit is a defect rather than a virtue—a defect whose absence would add to the beauty of their character, whose injurious influence it requires their excellences to counteract, and a defect which, in the absence of such counteracting excellences, often proves a sad drawback to the acceptability, and greatly neutralises the influence of ordinary men.

We cannot imagine that any reader of these pages will go further in the same direction, and confound manliness with the desire and ability to imbibe intoxicating drinks, as if it were the part of a man to reduce himself to the brute's level, by the dethronement of his reason, and the indulgence of a pig-like capacity. We cannot imagine that there are such among our readers, and therefore, do not write for them. Neither can we suppose that any of them will think it a manly thing to swear. We give them all the credit of

knowing that the veriest coward can utter the most daring blasphemies, and that poltroonery and profanity are often closely allied. Still less can we suppose them guilty of evincing their manliness by affecting to disbelieve in woman's virtue, sneering at their mother's and their sister's sex, or boasting of a course of conduct which covers him who is guilty of it with incredible disgrace, and will damn him in the world to come. Such qualities, though considered manly by not a few, are not those against which the reader needs be cautioned, and may, therefore, be dismissed without further notice. No one will look into a book of this nature who is so degraded as to be thus capable of glorying in his shame.

In addition to these mistakes, however, which evince, in such striking manner, the folly of the several parties, there are others of a more plausible kind, against which it may be specially necessary to caution our readers.

Some whom we have known appear to confound manliness with a noisy, bustling manner; they evidently deem themselves manly in proportion to the stir they create. Now, I confess that it is not quite my notion of manhood. I am rather inclined to think excitement a symptom of weakness, and to associate manly strength with calmness and repose. The consciousness of power is the best antidote to confusion. Strong men, to use a Scripture phrase, do not make haste. They are able to "bide their time." The strongest natural forces are not those whose operations produce the loudest report, and are attended by the greatest commotions, but rather those which operate silently and unseen. It is a greater thing to produce than to destroy; yet the storm which desolates makes its presence known both by sound and motion, while you can neither hear nor see the potent process by which the fruits of nature are produced. There is power, no doubt, in the lightning and the earthquake, though the one produces such fearful commotions, and the other is followed by the thunder-peal; but neither of them will compare with the law of gravitation, whose operation is only to be inferred from its result. Those produce partial desolation, destroying a tree, or overthrowing a city; this

chains the oceans to their beds, and binds together the universe of worlds. Even so, among men, the strongest are not the noisy and the bustling, but the calm and self-possessed. In the burning-ship, that is not the strong man who bellows loudest, and leaps about in the most frantic manner, urging the passengers to prepare for flight, but he who sticks to his post on the glowing deck, and, amid the scorching flames, patiently awaiting the moment for action, and giving courage to others by the calmness of his own demeanor—he, not the other, is the man for such an emergency, the man who is most likely to save himself and others. In the history of the Church, as of the world, the greatest deeds have been done by men who were distinguished for their composure of mind. John Wesley was one of the most imperturbable of men; and many have marvelled how one so proof against excitement himself should have such power to excite others. And those old puritans who fought under Cromwell's banner, staid and stable men, not much given to speech, not easily stirred, see how they scattered like sheep the blustering cavaliers of the king. You know what work the apostles and early Christians did; and you cannot read their history without perceiving that they were remarkably free from excitement. They preached boldly, and, they also preached faithfully and earnestly, but they were never flurried. There is a calm dignity about all their utterances. They are never agitated, as if they feared the overthrow of the kingdom of Christ. They manifest that self-possession which becomes men who know that they wield the power which is to move the world. And still the strong men of the time are not those who run about from place to place, with the wondering world at their heels, who have their home in the whirl-wind and the tempest, to whom no music is so sweet as the echo of their own voices, and no repose so grateful as the commotion of which they are the centres—not these, but rather the quiet and thoughtful men, who have confidence in the triumph of the true, who delight to ponder over their thoughts in solitude, and are content to address them to the smaller circle of choice spirits who are

able to appreciate as they are willing to hear. These are the men who, by the principles they propound, become the moulders of society throughout future generations, after the noise of the others has died away in the distance, and no trace can be found of the excitement which they laboured so hard to produce.

It were a mistake for you to suppose that those remarks are intended to censure activity or to encourage idleness. If we would have you beware of confounding strength with noise and stir, we are equally far from imagining that a strong man can be content to lead the life of the sloth. There can be no strength where there is no motion. Whatever latent capabilities may exist, there is no such thing as actual strength where everything is inactive. We want you to exert the powers you have. We want you to acquire the habit of working for God. Still, we would have you distinguish between working with the spasmodic energy of weakness and disease, as men sometimes do under the influence of stimulants, and working with the calm enduring strength of the healthy soul.

Another thing which the young especially are apt to confound with manliness is what, for want of a better name, we may call *stubbornness*. Decision is known to be an indispensable element of strength, and in desiring to become strong, they very naturally resolve to be decided. The resolution is not to be censured; and yet there is need of caution, otherwise it may lead to results which are to be deprecated rather than desired. Decision which has for its basis intelligent conviction, and which no temptation can move, is greatly to be commended. Decision which is founded on ignorance, and unmoved by the most clear and conclusive argument, is scarcely less to be condemned. The one quality commands our admiration, the other elicits our disgust. The one is enlightened fidelity to principle, the other is the pertinacious folly which is *wiser in its own conceit than seven men who can render a reason*. You see young men speaking on subjects of which they are necessarily profoundly ignorant with a confidence which would scarcely become the wisest sage, and which no sage would assume. The most difficult questions—questions which have engaged the attention and tried the strength of the

most thoughtful minds—present no difficulty to them. They know the measures which are most conducive to national prosperity. They know how to conduct a war or to crush a rebellion. They know how to govern a church. They can tell you the kind of preaching which the age requires. They are the men to discern between truth and falsehood. They need not hesitate before they pronounce one man wrong and another right. They have quite decided who is the man for the situation, and who is not. Their hero never errs, and the unfortunate individual of whom they disapprove is good for nothing. You hear them arguing with others who are older and wiser, and the same decision is manifest there. It matters not how cogent the argument with which they are plied, their object is not to discover truth, but to maintain their ground. They either know not when they are defeated, or they have not the grace to acknowledge it. Their dogmatism increases as their discomfiture becomes more complete; and their talk is loudest when it is most needed to conceal the weakness of their cause. They call this strength. When they become wiser—if ever—they will think it stupidity, and be ashamed of the presumption which led them to dogmatise when they should have been silent. Such stubbornness, be assured, is not manliness. It does not increase your capability of doing. It gives you no influence over other minds. If it be a power at all, it is only an obstructive power; it does nothing itself, but serves to obstruct the doings of others; and, as a block will clog the wheels of a chariot, so it requires no high order of being—the meanest of God's creatures is sufficient—for that.

I take such doggedness to be a proof of weakness, rather than an element of strength. Strength is always candid; it alone can afford to be so. He who is sure of his position is not afraid to admit the light. Nor will the man of decision shrink from the consequences of any change which truth demands. It is the child or the fool who believes without a reason, and persists in saying No, when truth says Yes, simply because he wills to have it so. And as it requires no great amount of strength to close one's eyes, so

you are miserably mistaken if you suppose that you are manly when your decision degenerates into doggedness, and dogmatism becomes the proper name for your confident expression of opinion. The man who is strongest in the resistance of evil and the performance of good, is docile as a child in all matters of opinion, and tractable as a lamb in following the footsteps of truth.

IS YOUR FOUNDATION SURE?

Consternation reigned in our towns and cities when it was told, some years ago, that two of the massive buildings, which are the pride of the country, and which were being erected in one of the thoroughfares of London, had fallen, and buried human beings under their ruins. The wreck of such magnificent buildings, wrought with so much elegance, though it seemed without enough architectural care, gave a strange shock to the public mind. Men's hearts failed them for fear, and suspicions of general insecurity startled even the careless. Owners and lessees examined the foundations of their buildings; architects and builders trembled lest some of their own structures might crackle and fall.

But the event carried with it, we thought a moral which should not be overlooked. Do men look as careful to the foundation of their spiritual hopes as to the solidity of their earthly homes? There is much of religious and moral pretension, much of exterior decorum and imposing sanctity, which rests upon the frailest support, and is certain to be involved in final and irretrievable ruin.

The unbeliever, who scoffs at the Bible and Christianity, and carries himself bravely in the sunshine of summer skies, when the night damps of earth gather, and the lifted curtain of eternity reveals the terror of the coming judgments, trembles at his insecure foundation, and cries in agony for help when no help cometh.

The hypocrite, who has strutted before men in the robes of righteousness worn for show and not for use; who has exulted in the deceit practised upon his fellows, and inhaled through life the odour of a saintly piety, will rue bitterly the day, when like the stately warehouses built on a crumb-

ling foundation, his pretensions and hopes will topple and fall.

The false professor, who has deceived himself rather than others, and built his house upon the sand, and mistaken vague terror for conviction, and a transitory joy for conversion, and has cried "Peace, peace," when God had not spoken it, will find, to his amazement and fear, the stately edifice, reared with so much toil, sinking and tottering to its fall, when most he needs its shelter.

The careless sinner, forgetful of God and eternity, but laying up his treasure on earth with sagacious industry, and giving all diligence to make his worldly calling and election sure, will be overtaken with despair, eating into his soul like a canker, when, on a death-bed, he finds the home he had built fallen in utter ruin, and his life-long enterprise and skill issuing only in disappointment and eternal woe.

Reader, take heed how you build for eternity! Other foundation can no man lay than that is laid, which is Christ Jesus. Every spiritual house built upon the sand shall crumble and fall; only those resting securely on the Rock of Ages shall stand for ever.

"Whosoever," says our Lord, "heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."—*An Appeal*.

I GIVE MYSELF UNTO PRAYER.

While the Scriptures inform us, and our experience verifies the information, that we know not what we should pray for as we ought, till the Spirit makes intercession in us according to the will of God, and that all acceptable prayer is made 'in the Spirit,' no less stress is laid on our *giv-*

ing ourselves to the work of prayer. This phrase expresses a determined and voluntary effort on our part to employ the liberty which God has given us to pray, and move his heart by prayer, and to employ our affections and active exertions in the work of supplication. So the apostles used it when they said, "We will give ourselves to prayer, and to the ministry of the Word." Prayer, standing in the category is as really a matter of human effort and labour as is the gospel ministry. And he who will lead a life of prayer, and who will test the great efficacy of prayer, has need to give his active powers and his habitual diligence to it as a matter of human effort, as well as of divine impression; has need to do this as really as he who gives himself to the ministry of the Word. In this offering up of spiritual sacrifices, in which every Christian is a priest of God, there is needed, not simply the descent of the fire from heaven, to consume the sacrifices, but the care of the priesthood to keep it from extinction, and the labor and effort to supply the materials to be offered up.

Labour of mind and heart is an indispensable condition of power in prayer. Hence the apostle speaks of "striving together in prayer." Hence Jacob is set forth as wrestling in it. The true spirit of prayer is not a temporary spasm, but an abiding habit of working the mind in intense intercession. There are, in Christian experience, the prosperous gales and the dead calms—yea, the adverse winds and furious tempests. And through all these there needs to be a vigorous exertion of the spirit of prayer. There are times when the Christian's heart is drawn out seemingly without effort of his own—when the longings of his mind are irrepressible—when he has only to give himself to the impulse which he feels. And some seem to entertain the idea, that they are not expected to make progress except when fanned by such favoring gales. But this lying back upon the wind is not giving ourselves to the work of prayer. We must not only spread our sails to the breeze, but laboriously ply the oar against the baffling wind.

THE GOOD NEWS.

June 1st, 1861.

Sketches of Sermons.

We have seldom the opportunity now of hearing a sermon preached, as we are usually in the harness ourself in some destitute corner of the land. However, we hear one sometimes, and are occasionally refreshed, gratified, grieved, or annoyed at what we hear. Among others we have heard sermons, at no great distance of date, from two preachers, one a Licentiate and the other, a D.D., who unblushingly gave forth as their own, word for word of very full Sketches of Sermons, which we happen to have in our possession. We have heard other discourses, that from their style and character, awakened strong suspicions of their originality, but we had no means at the time, of satisfying our suspicions, and of these discourses of course we can say nothing. But as we have clear evidence that the productions of others are sometimes used with unwarrantable license, as we have strong fears that this practice is more wide spread than we were at one time aware, and as we are convinced, that it is highly detrimental to the cause of Christ, we feel it our duty to raise our testimony against it.

We do not say that Sketches of Sermons ought not to be possessed. We cannot say that, but we contend, that if they are used at all it is for the purpose for which they were published, as aids to the young and inexperienced, and not as substitutes for that industry and energy, which every one who is a servant of the Lord ought to put forth in His service.— We think too, that they may be used by an individual of average experience, who after choosing his text, studying it on his knees with his reference Bible, and chalking out his divisions, sub-divisions, proofs and illustrations, looks into it for any additional

light it may throw on the passage on hand, but beyond this assistance, we regard their use as only evil, and that continually.

Those who lean upon or make an unwarrantable use of Sketches of Sermons, *never become anything*. They are remarkable for their spiritual ignorance, and comparative feebleness of intellect. This they manifest when called to speak on any subject for which they have not a sketch to aid them. This they manifest also when those subjects are introduced in private, on which they spoke so eloquently in public. And from the nature of things it must be so. Whatever may be the natural capacity the shirking of duty weakens where the performance of it would strengthen the mind, and if any one who preaches will reach the position at which their powers legitimately entitle them, they must think out discourses for themselves. It may be difficult. It will be weariness to the flesh. It may be more trying at one time than at another, owing to unfitness of frame, or pressure of circumstance, and the discourses produced may vary in mental character and power. But their authors will have the pleasure of knowing that these discourses are their own, and the mental exercise involved in their preparation will elevate and fit them for a higher position.

Those who make an unwarrantable use of Sketches of Sermons *cannot expect a blessing on their labours*. This follows from the character of the action. It is a deceit publicly played. It is representing a thing to be their own which is not.— Though the listening multitude may not be able to discover the deception. Though they may be deluded into the belief that the orator is a Solon for wisdom, and a Boanerges in power. Yet he cannot deceive God whose eye is upon the evil and on the good, and who will not bless what is done contrary to His word. It is obvious, however, that this class of preachers look not for the blessing of God, but for the ap-

plause of men, and hence they resort to this expedient to gain or support a popularity, which their own unaided knowledge or ability could not maintain.

Those who unwarrantably employ sketches of Sermons cannot expect the people among whom they labour to appreciate and remunerate them so highly, as they otherwise would. The Scripture hath said that "the labourer is worthy of his hire," and the fair inference from that is, that the hire is in due proportion to the amount of the labour, now if a minister does not put that labour and devote that energy to the preparation of sermons, that common justice demands of his time and ability, he cannot reasonably expect that the amount of wages will be as large as if he did.— The people may not be aware of the cause of their lack of interest in him and his labours. They may regret, and not be able to account for the diminished congregation and growing indifference. They may be as loving and affectionate a people as we can conceive, yet if they are treated every Sabbath with effusions in which the heart and soul of the preacher is not engaged, they cannot be otherwise than indifferent. We are far from saying or insinuating that insufficient remuneration is in all cases caused by this, but we do say that the tendency of this course of procedure is towards that result.

Our readers will observe that we have a sermon from the Rev. D. Montgomery of South Gower and Mountain, in this number of the Good News. It is well worth perusal. In one of our late numbers we stated that Mr. Montgomery had resigned his charge of these congregations. We were misinformed, as we believe he intimated only his intention of resigning at next meeting of Presbytery, unless suitable arrangements were made by his congregation for his support. We are glad to learn that he has seen cause not to carry out his intention.

WHEN WILL GOD CEASE TO STRIVE WITH THE SINNER ?

"My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." (Gen. vi. 3.)

This, I believe, was God's declaration that He would bear with the ungodly for 120 years, but no longer; and that then He would send the flood. It cannot mean that the life of man was to be from that time, limited to 120 years; because in Gen. xi, 10 we read that Arphaxad was born after the flood, and lived to be 500 years old; and that many of his descendants attained an age far exceeding 120 years. We are told (1 Peter, iii. 20) that "the longsuffering of God waited in the days of Noah, while the ark was preparing;" and this is what I understand by the words in Gen. vi. 3; God would not always bear with the sin of man; but He would patiently wait for 120 years, and then send the deluge.

Let us inquire how the Lord Jesus Christ applies the history of the flood? He applied it by stating that as God patiently bore with the sinners of Noah's time, and then sent the flood; so He will permit man to go on now slighting the offered mercy, until the Son of man will come. Up to the moment when the ark was closed by the hand of God, He still graciously pleaded with the inhabitants of the world; but when seven days had elapsed from the time that Noah and his family were directed to enter the ark, the flood commenced and God no longer pleaded with man. Similarly, I believe, God now pleads with man; and has sent His spirit expressly for that purpose, in a way in which it was not sent before the flood (John vii. 39 & xvi. 7, 8). I do not believe that any portion of Scripture tells us that God will strive for a certain time with an individual, and then cease; but I am satisfied that Math. xxiv, 38, 39, and 2

Peter iii, 9, show that up to the second coming of Christ, God's message to you dear friend is, that He is long-suffering, not willing that you should perish, but that you should come to repentance. The spirit of God also bears witness (2 Pet. iii, 10) that that coming will be in vengeance; and seeing this terror we find Paul persuading men (2 Cor. v. 11): how then does he persuade them? Not by threats but by love (verses 19-21): God well knows the feelings of human nature, and that by threats man is hardened; and thus while Scripture plainly declares the doom of the ungodly, God's message to them is one of unbounded eternal love; His love breaks our rebellious hearts by showing us how we have treated such a God.

I am one of those who had early convictions of my sin, but succeeded in stifling them until I became fearfully hardened; and I believe there are other children of God who in the days of their darkness, did the same; and we are now taught by that blessed Spirit that after all our sin against such a gracious Messenger, God has quickened us by that very Spirit. Oh then allow me dear reader, to protest to you in God's stead that as long as God's Spirit is in the world, He is witnessing to you that God was in Christ reconciling the world unto Himself, not imputing your trespasses. How has God dealt with your sins? He has laid them on His dear Son. Do not take the burden of them on yourself by rejecting God's declaration to this effect.

But while this is God's own offer of love to you, beware of delay, "tarry not till the morning light, lest some evil befall you." God's spirit will not always strive with man." "When once the master of the house is risen up and hath shut too the door, and ye begin to stand without and to knock," the reply will be "I know you not."

When men have some amusement or

exhibition to attract the public, it is usual to announce "for so many days only;" and as it draws to its conclusion, the shortness of the time is still more urgently set forth "positively the last day." Man's anxiety is to enrich himself by thus compelling spectators to come in. But God in order to enrich us, has prepared an eternal banquet of love; and "once in the end of time" His own Son came to us with the invitation; we killed Him, and that death, by God's almighty grace, has opened the door which our sin had closed; and now for a little while, like the seven days during which Noah's family entered the ark, God entreats you to enter, saying "The time is short." "Behold I come quickly." Then and not till then, will God's spirit cease to strive with man." J. S.

COME TO JESUS FOR A NEW HEART.

"Ye must be born again," said Christ to Nicodemus. There must be a great change in our thoughts and feelings respecting God, before we are able to serve him on earth and enjoy him in heaven. Sin has estranged our minds from God, so that we do not desire him and love him. True religion is not pleasant to us. This is being "carnally minded, which is death." To love the things which sin makes distasteful is a great change, like coming to life. It is called the new birth, or regeneration. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Unconverted sinner, how can you expect to enter heaven? You would not be happy there. A swallow enjoys the air, and a cow the meadows, but a fish would soon languish there and die; there must be adaptation. Music charms those alone who have an ear for it; books are no treat to those who dislike reading; and society is only pleasant when it is congenial. A clown would not feel at ease at court, the ignorant cannot enjoy the company of the learned, the profligate do not love the society of the virtuous; and just so the ungodly cannot take pleasure in

religion. Is not the Sabbath to you a dull day, the Bible a dry book, religious conversation unpleasant, prayer a task, and the company of the pious irksome? But heaven is all sabbath, all worship, all holiness—its inhabitants all righteous; and their talk and actions all have reference to God. Heaven is happy because it is holy, and because God is there. But if you do not love holiness and God, it would not be a happy place for you. You would wander about a miserable, solitary thing, damping the enjoyment you could not share, and polluting the temple in which you alone would be unable to worship. Therefore, unless born again, you will never enter. You cannot, I know, change your own heart, but the Spirit of God can. And Jesus died to obtain for us the gift of the Spirit. And this gift is freely bestowed on all who sincerely apply to the Saviour for it. O then earnestly pray for the Spirit of God, that you may be born again. Come to Jesus with the petition of David, "Create in me a clean heart, O God, and renew a right spirit within me." And for your encouragement, think of the gracious assurance of Christ, "If ye, being evil, know how to give good gifts unto your children; how much more shall your Father, which is in heaven, give the Holy Spirit to them that ask him?"

Read John 3:1-21; Rom. 8:3-9; Eph. 2:1-6; Psa. 51:10-12; Luke 11:1-13.

DO NOT LINGER!

READER—I give you good counsel this day. Do not turn from it. Do not be angry with me for plain speaking. I bid you give diligence to make your calling and election sure. I bid you not to be slothful, not to be careless—not to be satisfied with being a little better than the world. I solemnly warn you not to attempt doing what never can be done—I mean to serve Christ, and yet keep in with the world. I call upon you, and beseech you, I charge you, and exhort you—by all your hopes of heaven, and desires of glory—do not be a lingering soul.

Would you know what the times de-

mand—the shaking of nations—the uprooting of ancient things—the overturning of kingdoms—the stir and restlessness of men's minds? They all say—Do not linger!

Would you be found ready for Christ at His second appearing—your loins girded—your lamp burning—yourself bold and prepared to meet Him? Then do not linger!

Would you enjoy much sensible comfort in your religion—feel the witness of the Spirit within you—know in whom you have believed—and not be a gloomy and melancholy Christian? Then do not linger!

Would you enjoy strong assurance of your own salvation, in the day of sickness, and on the bed of death?—Would you see with the eye of faith heaven opening, and Jesus rising to receive you? Then do not linger!

Would you leave great broad evidences behind you when you are gone?—Would you like us to lay you in the grave with comfortable hope, and talk of your state after death without a doubt? Then do not linger!

Would you be useful to the world in your day and generation?—Would you draw men from sin to Christ, and make your Master's cause beautiful in their eyes? Then do not linger!

Would you help your children and relations towards heaven, and make them say, "We will go with you?"—and not make them infidels and despisers of all religion? Then do not linger!

Oh! let none of us linger. Time does not—death does not—judgment does not—the devil does not—the world does not. Neither let the children of God linger.

Reader, are you a lingerer? Has your heart felt heavy, and your conscience sore, while you have been reading this? Does something within you whisper, "I am the man?" Reader, listen to what I am saying—how is it with your soul?

If you are a lingerer, you must just go to Christ at once and be cured—you must use the old remedy. You must turn again to Christ and be healed. The way to do a thing is to do it. Do this at once—do it now!—*Rev. J. C. Ryle.*

"THE DAY BREAKETH."

Yes! we trust the day is breaking,
 Joyful times are near at hand;
 God the Spirit now is speaking
 By His word, in ev'ry land;
 Mark his progress,
 Darkness flies at his command.

Let us hail the joyful season,
 Let us hail the rising ray;
 When the Lord appears we've reason
 To expect a glorious day.
 At His presence
 Gloom and darkness fly away.

While the foe becomes more daring,
 While he enters like a flood,—
 God the Saviour is preparing
 Means to spread His truth abroad.
 Ev'ry language
 Soon shall tell the love of God.

O 'tis pleasant, 'tis reviving
 To our hearts to hear each day
 Joyful news, from far arriving,
 How the Gospel wins its way,
 Those enlight'ning
 Who in death and darkness lay.

God of Jacob, high and glorious,
 Let Thy people see Thy hand;
 Let the Gospel be victorious,
 Through the world, in ev'ry land;
 Let the idols
 Perish, Lord, at Thy command.

LEAVING IT IN GOD'S HANDS.

"Father, I will leave the matter in your hands, and will give myself no further trouble about it."

"Very well, I will attend to it."

Thus spoke an affectionate son to a loving father. The matter alluded to was one which had caused the son great anxiety. The adjustment of it was within the father's power. The son was about to set out on a journey. He therefore very properly committed the matter into his father's hands. Having done so, he felt no further anxiety about it.

"My son," said Mr. G., "I wish you to take this bundle to the river. Take it to the corner, and I will join you there and help you to carry it."

The son had a desire to go in another direction. The request or command of his father interfered with his plans. He could not refuse to obey, but he obeyed with a sullen spirit. He took the bundle to the corner as directed. It was heavy, and he bore it with great difficulty. When his father offered to take it, he held on to it, and said, "I can carry it alone."

"You had better let me relieve you," said the father.

"I can carry it alone," said the son. The father noticed the unpleasant tones of his voice, and thought it wise to let him bear his unnecessary burden.

Not a few Christians seem to act towards God just as that son acted towards his father. God in his wise providence imposes burdens. He does not wish to have his people crushed under them. He offers to relieve them—to bear their burdens for them: but they often obstinately cling to them, and say they can bear them alone. What wonder is it, that God lets such bear their unnecessary burdens!

Reader, there is no care, nor burden, nor sorrow which Christ wishes you to bear alone. He wishes you to cast it on him; or if that be impossible, he will share it with you. What a view this gives us of the love of Christ! and what a view does our conduct in clinging to our burdens, and bearing our sorrows alone, give us of our own folly and sin!

A godly man was once the object of persecution and slander. His good name was taken away. Those who had before treated him with confidence shunned him. His burden was a heavy one. That which greatly increased its weight was the fact that for the time his power of doing good was almost wholly destroyed.

He entered upon no labored defence of his character. He suffered in silence, and prayed for his slanderers. He sought the sympathy of a few Christian friends, whose confidence in him could not be shaken.

"I have not seen you for some time," said a friend as they met; "you look better than when I saw you last."

"I am out of trouble," was the reply. "I have laid the matter down at the feet of the Lord, and said, 'Lord, I roll that trouble off upon you—I'll have nothing more to do with it.'"

In so doing he was obeying the command to "cast your care upon Him." The depression of sorrow was removed, and his energy revived for the service of God. We have no right to exhaust in burden-bearing the strength which ought to be employed in God's service.—*N. Y. Observer.*

THE ONE GREAT AIM OF THE MINISTER.

In the retrospect of a long life, now drawing to a close, during which I have watched, of course, the career, and observed the mode of action, of many of my brethren. I have noticed great diversity in the results of their ministry; and I have most assuredly seen that, where they have been intensely earnest for the salvation of souls, and have sought this by a style of preaching adapted to accomplish it, God has honored their endeavours by giving them success. If, without impropriety, I may refer here, as I believe I have done elsewhere, to the service which, during fifty-four years, I have been allowed to render to our great Master, I may declare my thankfulness in being able, in some degree, to rejoice that the conversion of sinners has been my aim. I have made, next to the Bible, Baxter's "Reformed Pastor" my rule as regards the object of my ministry. It were well if that volume were often read by all pastors—a study which I now earnestly recommend to them. I sometimes venture to hope that it has kindled in me a spark—but oh, how dim! Standing as I now do, in the prospect of my ministry, of the eternal world, and of my summons to the presence of the great Lord of all, the salvation of souls as the object of the ministry, appears to me, more than ever before, in all its awful sublimity. Everything else, as compared with this, seems as the small dust of the balance; and though, perhaps, not altogether an idler in the vineyard of the Lord, it is now my grief and my surprise that I have not been more devoted and more laborious. Defects, omissions, and errors, come out before our view in the evening of life, and especially when it is spent, as mine must now be, in retirement, solitude, and suffering, which we did not perceive during the burden and bustle of the day. To my younger brethren,

I say, You are engaged in the greatest work in the universe; for in preaching for the salvation of souls you are brought into fellowship with God in His eternal purposes of mercy to the children of men; with our Lord Jesus Christ in His redeeming work upon the cross; with the Holy Spirit in His mission to our world; and with prophets, apostles, and martyrs. Heaven, through eternity, will resound with the praises of your diligence, or hell, with lamentations and execrations upon your neglect.—*J. A. James.*

RIGHT TO ONE PROMISE RIGHT TO ALL

The promises can be no more divided than Christ can be divided, or than heaven can be divided; the promises are not like loose pearls, but as pearls made into one entire chain. He that can lay his hand upon that promise in Matt. v. 6—"Blessed are they which hunger and thirst after righteousness, for they shall be filled," and truly say, this promise is mine, may safely lay his hand upon that promise, verse 8—"Blessed are the pure in heart for they shall see God," and say, this promise is mine, and the same he may say of the rest of the precious promises that are specified in verses 3, 4, 5, 7, 9, 10, 11, of that chapter. He that can lay his hand upon any one promise that God has made to them that love him, and truly say, this promise is mine, may safely lay his hand upon every promise that God has made to them that love him, and say, these are mine. He that can lay his hand upon any one promise that God has made to them that fear him, and truly say, this promise is mine, may assuredly lay his hand upon every promise that God has made to them that fear him, and say, these are all mine. He that can lay his hand upon any one promise that God has made to faith in Christ, to believing in Christ, and truly say, this promise is mine, may safely lay his hand upon every promise that God has made to faith in Christ, to believing in Christ, and say all these promises are mine. He that can lay his hand upon any one promise that God has made to the returning sinner, and truly say, this promise is mine, may securely lay his hand upon every promise that God has made to the returning sinner, the repenting sinner, and say, all these are mine. He that can lay his hand upon any one promise that God has made to the waiting soul, and truly say, this promise is mine, may without peradventure lay his hand upon every promise that God has made to the waiting soul, and say, all these are mine. Prove but your right in one, and you may safely infer your right to all.—*Brooks.*

Sabbath School Lessons.

June 16th, 1861.

THE FIRST DISCIPLES OF JESUS.—
JOHN I. 35-31.

John the Baptist the next day after the events narrated in our last New Testament lesson, had only two for an audience; when he preached the same truth as he had done before, pointing at the same time to the Lamb of God. When he pointed Jesus out, he himself looked steadily at him, v. 36. Like ministers of Christ since his day, the more they look upon Christ the more successful are they in leading others to Him. He looked at Christ, pointed his two disciples to Him, and was honored by their becoming not only followers but apostles. What an honour it is to be the instrument in God's hands of bringing one to the Lord, who becomes a zealous and distinguished servant.

THE TWO DISCIPLES.

The two disciples who were Andrew and John the Evangelist, no sooner had Jesus pointed out to them than they followed him, for the purpose of inquiry. Jesus anticipated their enquiries by asking them what they sought, v. 38. Rabbi is the Jewish title for Master, which they gave to their great men. John interprets the name, reminding us that he wrote after the Jewish polity was destroyed. To their question He answers, *Come and see*. This was the common saying of the Rabbis to their disciples.

Christ dwells in His Church, in His people, in His ordinances, and in His written Word, and whatever question any inquirer ask of Christ, He answers, *Come and see*. It is not see, and then come. It is not understand, and then believe. It is come and see, believe and you shall then understand.

They abode with Him that day, and next morning Andrew sought for his brother and told him that he and John had found the Messias.

SIMON PETER.

Andrew brought his brother Simon to the Lord Jesus. It was a lovely brotherly act in him to seek his brother out. Simon was the first fruit of Christ's public ministry, the first

one looked out and brought in by one of the future twelve. Christ said he would be called *Cephas*, which is an Aramaic term and signifies a *stone*. In the Greek it is Peter.

Christ's divinity is seen in his knowing Simon. "Thou art the son of Jona."

PHILIP.

Philip was of the same town as the two other disciples, v. 44. He was not called to Christ by them, but by Himself. Christ was on a journey to Galilee, and He found Philip. He called on him to follow Him, to be a disciple, not an apostle.

Bethsaida. There are two places of this name mentioned in the New Testament. One was at the head of the Lake, and was called Bethsai la Julius. This one here mentioned was the town more commonly known where Christ wrought, and which was denounced with Capernaum for its unbelief. It was on the western side of the Lake, Philip findeth Nathaniel and brought him to Christ, v. 45-46, as the one of whom Moses in the law and the prophets did write.

NATHANIEL,

Is spoken of as of Cana of Galilee, chap. xxi. 2. Jesus was probably in that vicinity, chap. ii. 1. Nathaniel was convinced of the divinity of Christ from His Omniscience, v. 49. It is supposed that Bartholomew, who is found in the list of the twelve, and is named with Philip, was the same with Nathaniel, who is not mentioned otherwise in the number. So that Nathaniel was Bartholomew, which means the *son of Tolmai*.

The Lord Jesus called him an *Israelite indeed*, i.e. not nominally but really one of the people of God. In whom was *no guile*, i.e. no hypocrisy—as with the pharisees—no false profession. Nathaniel was found in *prayer*. He was under his fig tree engaged in secret prayer, and when he thought himself in deepest solitude, Christ saw him there. The effect of this information was the conviction that Christ was the Son of God.

As Nathaniel believed in Christ from small tokens of His divinity, our Lord assured him that he would receive larger evidences, v. 51.

Learn 1. Christ is known by his knowledge of our sins, circumstances and relationship, as in the case of the woman of Samaria, Peter, and Nathaniel.

2. Those who believe in Christ from the evidence they now possess will come to have greater evidence.

3. Those who believe in Christ are anxious that others should come to know Him.

June 23, 1861.

THE SEPARATION OF LOT AND ABRAHAM.—GEN. 13 Chap.

I. While Abraham was on his journey to the promised land there was a famine in the country through which he passed. His faith in God's power failed him in these circumstances and he went aside into Egypt. His faith failed him again when in Egypt, chap. xii. 14-20, and after remaining but a short time, he returned to Bethel where he had been before he set out to Egypt. He made no progress in departing from the path of duty.

Abraham was *very rich*, v. 2. Lot was not rich but had some possessions. He does not appear to have been married but had herdmen. Though not so rich as Abraham, the possessions of both were so great that they could not dwell together.

II. There was strife between Abraham and Lot's herdmen, and between Lot and Abraham, on their account. Lot doubtless began the strife with Abraham in defence of his herdsmen, but by a soft answer he turned away wrath, v. 8. Abraham pled that they were brethren, as descended from the same parents, Gen. xi. 27. Followers of the same Lord, Psal. cxxxiii. 1, therefore they should not quarrel.

"The Canaanite and perizzite were then in the land." This is inserted by the inspired writer, as if to shew that wrong as it was in itself for brethren to strive, it was still more so in the presence of idolators.

III. Lot selfishly took the offer which his uncle gave him, v. 9. He ought to have given his uncle, as the elder and richer, the preference. He looked about him and chose a place well adapted for the pasturage of flocks, and for the increase of his substance. He was not at all influenced by higher considerations, and his choice involved serious, temporal, and spiritual injury.

He seems to have separated from Abraham without compunction, and dwelt among the wicked without consideration.

IV. When Lot left Abraham the Lord came to him, v. 14. Lot chose his portion for himself, but God chose the portion for Abraham. It was a larger portion. It was an enduring portion. It included not only land, but children. Abraham removed from Bethel to Mamre, and built there an altar to the Lord, v. 14-18.

V. Abraham was a believer. Everywhere

he had his altar, chap. xii. 8; xiii. 4-18. He was given to prayer, v. 4. He was humble minded, v. 8, and was ready to make sacrifice for peace, v. 9.

Lot also was a believer, 2 Peter ii. 7, but he did not walk so close with God. In his conduct he set the temporal before the spiritual, the things of time before those of eternity. And his sad experience is a warning to all others, to avoid the rock on which he split.

LOT IN SODOM.

CHAPTER, XIII. 10.

How hurtful was the choice of Lot,
Who took up his abode
(Because it was a fruitful spot)
With them who fear'd not God!

A pris'n'r he was quickly made,
Bereav'd of all his store;
And, but for Abram's timely aid,
He had return'd no more.

Yet still he seem'd resolv'd to stay,
As if it were his rest;
Although their sins from day to day†
His righteous soul distress'd.

A while he stay'd, with anxious mind,
Expos'd to scorn and strife;
At last he left his all behind,
And fled to save his life.

In vain his sons-in-law he warn'd,
They thought he told but dreams;
His daughters, too, of them had learn'd,
And perish'd in the flames.

His wife escap'd a little way,
But died for looking back;
Does not her case to pilgrims say,
"Beware of growing slack!"

Yea, Lot himself could lug'ring stand,
Though vengeance was in view;
'Twas mercy pluck'd him by the hand,
Or he had perish'd too.

The doom of Sodom will be ours,
If to the earth we cleave:
Lord, quicken all our drowsy powers,
To flee to thee, and live.

† 2 Peter ii. 8.

THE ONE BODY OF CHRIST.

And so too (as the human body is one) the church is one—one mystical body, as we call it—having one Author, which is God, and one Head, which is Christ, and one informing Spirit, which is the Holy Ghost; having one country toward which all its members are travelling, which is heaven; one code of instructions to guide them thither, which is the Word of God; one and the same band of enemies seeking to bar their passage, which are the world, the flesh, and the devil; having the same effectual assistance in the shape of sacraments and other means of grace to enable them to overcome these enemies, and of God's good favour to attain the land of their rest. One has need to remember, at a time like the present, all these points wherein the unity of the church consists; else, looking out at the distracted spectacle which a Christendom at this day presents, torn and rent in pieces, divided into so many, alas! oftentimes hostile camps, we might be tempted to think that this unity was nowhere, that Christ's promises had failed.

The sins, indeed, of the church, being, as they are, so far more dreadful than the sins of the world, have hindered those promises taking effect. His prayer to his Father for his people, "that they may be one, even as we are one," has not had that glorious fulfillment which it might have had; the unity of the church has withdrawn itself from observation; and yet for all this, and despite of all the miserable divisions of those who call themselves by the same holy name, but yet seem only anxious to disclaim brotherhood one with another. God's word stands true. "There is one body and one Spirit;" and wherever there is on this redeemed earth, under whatever forms, mixed, debased, overlaid with whatever superstitions, any true love to God, and for God's sake love to man, any true affianced upon Christ and his sacrifice, any true obedience to the Spirit and his leadings, there, in the man of whom this may be affirmed, there is a member of this mystical body whereof the apostle speaks. He may have learned to pronounce his anathema upon us; we may refuse to include him in our narrow scheme of Christian fellowship; but happily neither he nor

we have a voice conclusive, or, indeed, a voice potential at all, to determine who are members of this body and who are not. It is a body far wider than his anathema, than our narrow-hearted exclusiveness would leave it; and he would fain shut out us, and we who would willingly shut out him, may both belong to it alike, God's charity being so much mightier than our want of charity—he blessing where we would curse—he including where we would only exclude. Despite of all our divisions, enmities, debates, all our readiness to bite and devour one another, all our denials by word and deed of the truth affirmed in my text, that truth remains, that truth stands unshaken; "There is one body and one Spirit."

When I speak thus, I would not in the least imply that it is a matter of indifference whether we belong to a purer branch of Christ's church, or to one less pure; to one holding the whole of God's truth, or only parts of that truth, though saving parts still; all I seek to affirm is, that God acknowledges now, and will acknowledge at the last day, not those who have our mark upon them, but those who have his; and as many as have thus "the spot of his children," ranged though they often be now in battle array against one another, constitute in his eyes, who sees not as we see, the one body, gathered under the one Head, which is Christ.—*Trench's Westminster Sermons.*

AT THE CROSS.

Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The Cross is foolishness to human reason, and a stumbling block to human righteousness; but there only do Mercy and Truth meet together, and righteousness and Peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other. There is no mercy-seat in the universe but at His feet. But, lying there, we shall not only be accepted, but shall not lack some gracious word from His lips. There the broken heart shall hear its best music—a still, small voice, it may be, but God will be in the voice, and the contrite spirit shall be revived.—*Dr. Hoge.*

THEY WON'T KNOW IT.

There was a wicked purpose in a wicked heart. There were forebodings of evil results, especially of exposure. But they were silenced by the thought, "They won't know it." But they will know it. Great numbers will know it.

God will know it. His eye is as a flame of fire. Naked and open are all hearts before him. He knows that wicked purpose already. Think of this, that that purpose is an object now distinctly visible to the most exalted, glorious, and holy being in the universe.

Satan will know it. He knows it now, and glories that a rational soul, infinitely indebted to God, can so willingly dishonor its noble nature by sinning against him.—If that baneful enemy of the soul did not first excite the spark, he will not fail to put all the fuel he can upon the flame, and it will be no fault of his if there be not as fierce a blaze as ever burned in a human bosom.

Conscience will know it—knows it already, and has already begun its whispers of rebuke. And if that sinful purpose goes on ripening, louder and more severe shall be its voice. Conscience is a witness posted in the depths of the soul, beholds sin at its starting-point, is a faithful witness, and will not withhold its testimony.

Fellow-men will know it. They cannot, indeed, see the heart, but that wicked purpose is a fire whose tendency is to burn out, whose tendency is to urge the soul on to acts which shall reveal themselves to men, and by which men shall know what wicked purposes there were in the soul. The secrets of many a wicked heart have been laid open to the public eye by the development which has been made of them by these open acts which they have instigated. But, if men will not know here, they certainly will hereafter. It is the purpose of the Infinite Judge that "the secrets of all hearts shall be revealed," and men shall thus know what sinful beings men have been.

Angels too shall know it. That sinner would not relish well the thought that an angel's eye was at this moment keenly fixed upon that secret purpose of sin. He would wish to crush the viper by an instant blow, and make his soul void, as soon as

possible, of such an offender. But that secret sin the angels shall know, for they will all be present at the judgment, and to their withering rebuke will be exposed the hidden wickedness of men's hearts.

The dwellers in perdition are likely to know it. That secret wicked purpose is a token of perdition. It shows which way the current of the soul is setting. It adds another weight to the burden of sin. It helps to sink still deeper the already sinking ship. And landing him, as it is likely to do, in the bottomless abyss, his companions then will know how he came there, and among the causes of ruin will appear that wicked purpose.

"They won't know it." But they will. Who? Unnumbered millions. By the highest Being in the universe, and by the lowest shall it be known. It shall be known in eternity. There is no escaping its being known, widely known, universally known, known for ever. God regards every sin as so important an event in his moral government as to deserve his special notice, and his special censure; and the weight and severity of that censure will be vindicated by making the individual sin known. Who can weave a covering for sin that God cannot tear off? What sin can be buried so deep that God cannot drag it to light?

PRACTICAL RELIGION.

It is a great mistake, which is sometimes made, to suppose that, whilst ordinary duties must be gone through as an appointed task, it is not by means of these, but exclusively through the devotional observances, to which escape is made from them, that the believer attains to a higher spiritual elevation. Whilst devotion is indispensable to draw out of duty its spiritual effect, duty, on the other hand, affords materials for devotion, which give to it substance and reality. The religion of the cell is notoriously imaginative and unreal. It is amidst the rough exercises of active life that devotion acquires health, and vigour, and natural growth. There is not a step in the evangelical course which will not be more wholesomely taken amidst the exercises of ordinary duty, than in the unchecked license of retirement.—*The Circle of Christian Doctrine.*

HAPPY DICK.

"HAPPY DICK" was an old blind negro, who walked with God. He was another man's chattel, but his master happened to be a kind one, and kept Dick in his old age for the good he had done, allowing a free hut, and maintenance for himself and his wife. Dick's cheerful piety and invariable contentment, procured him, by universal consent, the name he bore. His little cabin stood under a great magnolia tree, and there his song might be heard from morning till night, as he sat in the doorway, weaving osier-baskets, or whittling tiny playings for the picaninnies of the plantation.

A Christian lady once asked him if he never felt uncomfortable when he thought that he was a slave; and if he never longed for the independence of other men, so that he might know what it was to lay up his earnings and have something to call his own.

"O missus, don't ask me dat," said the gray-headed negro, "dem days is all gone by, and I's longed for freedom mightily, but I long for heaben too, and dat's a great deal better. I nebber allows myself to reflect on the bad things dat happen to me, nor the good things that I nebber had; and when I think about something to call my own, it seems as if I had a big treasure right here, dat I don't owe any man for."

"How is that, Dick?"

"When all de rest ob de world, Missus, is saying, 'Dis is my hous,' 'Dat is my sugar mill,' 'dere is my great cotton patch,' I say, 'dere is my hope, and dere is my Savior;' and when I own de Lord Jesus, it seems as if I owned all de rest; for the art' is de Lord's, and de fulness dereof. de air is mine, and I can bread it; de sun shine mine and I can sit in it; de eart' is mine, and I can lie down in it to go to sleep."

"But wouldn't it be nice to own a great farm, like Job, and have cattle, and horses and things to give away?"

"Ah, old Dick could'nt take care on't. Well ye, missus—what a man has, beyond nough to take care on and look out for his own soul too, de same time, is stealin' de Lord's. But I belebe ebery thing is ordered f'r the best; and I s'pose de good Lord

made some folks to hab de first pick, and some to take de leabins, and some to get both; and Massa Job was one of dat kind; and I s'pose de Lord made me to take de leabens. Den why shouldn't I be thankful? I get de leabens ob de tabies, I get de leabens ob de time, I get de leabens ob de money, de leabens of my strength, de leabens ob young massa's learnin', de leabens of de old camp meetin'; and de leabens ob heaben; and why shouldn't old blind Dick be happy?" And the tears ran down his black face.

"But if the Saviour is yours, Happy Dick, and he ownseverything, you ought to have first pick if you want it."

"Dear missus, I do git de first pick in de way I mean, but not in de way de world understands. I lib like de good old Paul, 'as habin' noting, and yet possessin' all things.' De more world I want, de less Christ Jesus I get; and de more Christ Jesus I get, den I come nearer to habin' all tings; for all tings are his, and I hab de first pick because I hab Him."

"You mean, then, my good old friend, that your interest in the world's people and proper is a spiritual one, not a money one?"

"I s'pose you'd call it so. You sec, men hab a conscience, and dat gibs de humble good man a power ober dem in spite ob demselves. Mas-a Hammond, oberseer on de plantation, is berry proud and wicked, and laughs at my religion; but I know if de day of judgment should come now, he'd ask me to pray for him fust."

"Do you think that this Scripture will literally come true, 'the meek shall inherit the earth'?"

"I s'pose so, missus. Dere is a deep-down-in-de-heart respect, now, in the world for de good and meek man; and by-and-by, when de Lord shall bring forth dat man's righteousnes as de light, and his judgment as de noon-day dey won't be ashamed of dere respect, and so de meek man will get de big offices, and then pretty soon after de millenium will come."

"Happy Dick" has long since gone to rest. He sleeps—

"Down on the old Pedee,"

under the shadow of a pine that has numbered far more years than his. He inher-

its his spot of earth, and, better than all his hopes, he now reposes in a free country where there is no more hard work, and friends never part, and flowers never fade around the cabin door.—*Watchman and Reflector.*

“SIN REVIVED AND I DIED.”

The apostle Paul says, “I was alive without the law once, but when the commandment came, sin revived and I died.” A man walking in a beautiful field on a bright summer morning, when the sun is golden and makes everything it shines upon golden too, asks himself, “What field is this?” He thinks, “Perhaps this field, in the old Revolutionary struggle, was deluged with gore; and perhaps there are now at the roots of these flowers, and of this grass, the very instruments of war that were used in the conflict, and the bones of those who fell in wielding them.”—Suppose, as he walks, thus musing, and looking at the clouds and the sunlit face of Nature, all at once, in the places where he saw flowers and shrubs, there should be protruding bones!—the gaunt bones of an arm, or of a hand!—or that a skull, ghastly and appalling, should break through, and that all the hideous carcasses of the men who fought and died in the old battle should begin to stir themselves in every part of the field, with terror in their forms and figures, and greater terror still in their movements, and that they should utter again the shriek of war, horrible and sepulchral! This would be like unto that which the apostle saw, and which he meant when he wrote these words. They are as though he had said; “I was alive once without the law; and all at once God touched me by his living commandment. Sin revived, and all the corruption of my old transgressions, all the ghastly remembrances of my old folly and iniquity, all my former deficiencies, all my pride and vanity, all my self-righteousness, all my lusts, all that was wicked in me, suddenly rose in baleful resurrection before my eyes, and I fell stricken to the ground with horror at the sight!” This is not the experience of Paul only; it has been repeated more or less vividly in the lives of thousands and thousands of persons, from that day to this; for men, while they are proud, and vain, and ignorant, are contented with their own condition, and conceited in their own favor; but when the revealing touch of God’s Spirit is felt within them, and they see and understand the law of God, “Sin revives and they die!” Things change with the rule by which they see and understand the law of God, “Sin revives and they die!” Things change with the rule by which they are measured. A low

moral standard will content men with conduct and motives, which, in the light of a higher law, would seem detestable. Human conduct, which, judged by custom and unenlightened human opinion, seems guiltless, when measured by the law of a pure and holy God, appears full of guilt. And no man has judged rightly of either his character or his conduct, until he has held them up in the light of God’s countenance and measured them by God’s law.—[Beecher.

HOW A SINNER GOT INTO HEAVEN.

Profound convictions of sin, like those which marked the religious experience of Luther, and Bunyan, and Whitefield, and Jonathan Richards, are not very common in our day. Very many can say little more of the work of grace in their hearts than that they thought religion important, and prayed to the Lord, and hope they are Christians.—But there are some of deeper views, who will comprehend the feelings described in the following incident:

Rev. Mr. M’G—, of L—, a well-known minister of the West of Scotland, and one who had long been very eminent for his godliness, and had done much for his Lord and Master in his day, was in some respects a peculiar man, but, if in anything singular, he was singular in holiness.

Mr. S—, of C—, went to see Mr. M’G— on his death-bed; and he said he was awfully solemnized by the way he spoke to him of his own experience. He seemed to have great searchings of heart, and to have been brought *very low*; and he related a dream to Mr. S—, which he had had, which he said expressed very clearly both what he had been brought *through* and *to*. He dreamed that he saw heaven opened, and a company approach and go in, and the door was shut. In this company he beheld Abraham, and Isaac, and Jacob, and many of the Old Testament saints, and there were amongst them those whom he himself had known; but he *could not get in with them*. There was a short pause, and again the door was opened, and again a company approached, and in that company he knew many; “but again,” he said, “I could not get in along with them, and I began to tremble exceedingly.” A third time the door was opened, and another company approached, and one went in after another, and Mr. M’G— said, “Terror began to seize upon me, and my knees smote one upon another, when all at once, looking round, I saw Manasseh! Manasseh, that had made Jerusalem stream with blood!” And giving Mr. S— an indistinguishable look, he said, “and I crept in at Manasseh’s back!”

The Little Preacher and His Sunday Sermon.

It was Sunday afternoon. John Bowen's cottage was as clean as a new penny, and John and his tidy wife sat on either side of the fire, he puffing away his last bit of tobacco, she playing with her baby, and an older child rolling on the floor at their feet. They all looked and felt very comfortable, and John was wishing for nothing in the world just then but some more tobacco. Not that he was a very great smoker, but it was a treat to sit by his own fireside and pass the idle time away with his pipe. What else could he do with himself on his day of rest?

The last ash had been turned out of the pipe, when his son, a boy of seven or eight years old, came in from the Sunday school. "O, Johnny, my man," said his father, "before you hang up your cap, just run round the corner to Ball's shop and get me a bit of 'bacca; here's the money. And I dare say you've been a good boy at school, so you can bring a penn'orth of his nice little apples for you, and sister, and baby. Make haste now; there's a good lad."

Johnny's bright face clouded over in a moment at his father's words, and he hung back from taking the money. "Wouldn't it do to-morrow, father?" he asked very meekly. "Why, no; I want my 'bacca now; and don't you want an apple now? What's the matter with thee, lad?"

"Nothing, father—only—only—its Sunday, and we've been reading about the commandments, and the prophet wouldn't let the people buy and sell on the Sabbath day;" and by the time he got out the words, Johnny, with a very red face, had crept behind his mother's chair.

Mrs. Bowen felt that it was not for the boy to blush, and looked at her husband to see how he took it.

John Bowen, though what is called a kind man, was hasty too, and he did not choose to be contradicted. "So," said he, feeling that, right or wrong, he would have his own way, "you have been reading the commandments, have you? Well, when I was a lad there was one amongst 'em as used to say, "Honour thy father and mother;" is it there now, I wonder?"

"O yes, father, but—"

"But—you just do as your'e bid, then, in a moment, and that's honouring your father; else you'll find I can teach as well as Sunday school."

Johnny was puzzled, but he went and did as he was told; then modestly refusing the offered apple, he took out his little Testament, and began to look at his verses for the next Sunday, while the little sister ate her apple, and the father smoked in silence.

Now it is of no use to have a nice home, and a good wife, and an honest living; if a man has not something else that is better than all. These must pass away in time, and are no provision for eternity. The something else is the blessing of Almighty God on all his good gifts, and belief in the Lord Jesus Christ as the soul's portion for eternal happiness. John Bowen thought himself a very good man, because he was better in many respects than some of his neighbours; but the truth was that he was living "without God in the world," taking no thought about his never-dying soul, or the way, the only way, that God has made in Jesus Christ for receiving sinners. He forgot that there are but two classes, in one or other of which every human being has his place—those who are saved by faith in the blood of the Lamb, or the lost who reject his redeeming love.

"I say, wife," said John, the first moment they were alone together, "if our children are to disobey us, and think themselves so wise by going to school, I'm for settling it they'd better not go there any more."

"Oh, dear husband, don't say so. I'll tell you what my turn of thinking takes upon it. Won't it be better for us just to see and do at home what they get taught at school? 'Cause you know there's only one right way after all, and that's the Bible way, I take it. No it's no use for us to contradict the Bible; is it, John?"

"Well, but it's contradicting Bible not to obey parents; ain't it?" persisted John.

"Certain sure, if parents order just the thing that the Bible says," replied Mrs. Bowen; but if not, it makes a jumble in the poor little heads to know what to do. It seems, John, that God is Father to you and me, and bids us obey him, same as we expect our children to obey us; but we

don't seem much to mind him, though, I'm afeard."

"Why, ain't we old enough to know what's right?"

"Yes, sure, but we haven't much minded it, though it's all written down in black and white, John. Shan't we try to obey our Father better, then, and so set the good example? and shan't we begin by just seeing what he says in our Bible?"

"Well, I'm not against it, wife; only the like of us has little time for reading."

"Well, we'll try a bit at any rate of a Sunday first; and it do seem to me, John, that the people who read their Bibles don't buy and sell on Sundays, so we needn't ask anybody's mind about it, if so be the Lord will teach us his own self; and may be the school teachers and we may go together, and not puzzle the children by letting them learn one thing and making them do another."

Mrs. Bowen's thinking had certainly taken the right turn, and her husband had the good sense to see it, whether at first he liked it or not; and there is no fear but that over and above the earthly comforts of the cottage home, the blessing of Almighty God will overshadow with heavenly hope and peaceful pleasure the family in which his Holy Word is honoured in the study and the practice of fathers and mothers; and then thoughtful children, like little Johnny, will not attend Sunday school in vain.—*Tract Magazine.*

VALUE OF SPARE MOMENTS.

A lean awkward boy came one morning to the door of the principal of a celebrated school, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

'I should like to see Mr. —,' said he.

'You want a breakfast, more like,' said the servant girl, 'and I can give you that without troubling him.'

'Thank you,' said the boy, 'I should have no objection to a bit of bread; but I should like to see Mr. —, if he can see me.'

'Some old clothes, may be, you want,' remarked the servant, again eyeing the boy's patched trowser's. 'I guess he has none to spare: he gives away a sight;' and, without minding the boy's request, she went away about her work.

'Can I see Mr. —?' again asked the boy, after finishing his bread and butter.

'Well, he's in the library: if he must be disturbed, he must; but he does like to be alone sometimes,' said the girl, in a peevish tone. She seemed to think it very foolish to admit such an ill-looking fellow into her master's presence: however, she wiped her hands, and bade him follow. Opening the library door, she said—

'Here's somebody, sir, who is dreadful anxious to see you, and so I let him in.'

I don't know how the boy introduced himself, or how he opened his business; but I know that, after talking awhile, the principal put aside the volume which he was studying, and took up some Greek books, and began to examine the new comer. The examination lasted some time. Every question which the principal asked the boy answered as readily as he could.

'Upon my word,' exclaimed the principal, 'you certainly do well!' looking at the boy from head to foot over his spectacles. 'Why, my boy, where did you pick up so much?'

'In my spare moments,' answered the boy.

Here he was, poor, hard-working, with but few opportunities for schooling, yet almost fitted for college, by simply improving his 'spare moments.' Truly, are not spare moments the 'gold-dust of time?' How precious they should be! What account can you give of your spare moments? What can you shew for them? Look and see. This boy can tell you how very much can be laid up by improving them; and there are many, many other boys, I am afraid, in the jail, in the house of correction, in the fore-castle of a whale-ship, in the gambling-house, or in the tipling-shop, who, if you should ask them when they began their sinful courses, might answer, 'In my spare moments.' 'In my spare moments I gambled for marbles.' 'In my spare moments I began to smoke and drink.' 'It was in my spare moments that I began to steal chestnuts from the old women's stand.' 'It was in my spare moments that I gathered with wicked associates.'

Oh, be very, very careful, how you spend your spare moments! Temptation always hunts you out in small seasons like these, when you are not busy. Satan gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments.

H. C. KNIGHT.

"Do it Now."

FOR SABBATH SCHOOL TEACHERS.

There is, perhaps, a scholar missing from your class. One of your little flock has been absent once, or it may be, twice. You have inquired about him, and learned nothing satisfactory. Go after him. He may be burning with fever, and longing to see your face. He may be battling with temptation, and greatly needing a word from you to strengthen him. Or he may be in difficulty, and want your counsel.—Go after your wanderer, and, as much oftentimes hangs upon a moment—"do it now."

Have you not seen, for some time past, that one of your scholars has worn a sad countenance? There is trouble in his home. The father of the family, it may be, is a drunkard. His mother and himself share in the abuse and the cruel blows showered upon them by the inebriate.—Have you gone to that household, and thus showed them that they had friends left yet in this desolate world? Have you encouraged them to bear and forbear, and to pray for him who was so despitely using them? If not, turn your footsteps thitherward, and as good cannot be done too soon, "do it now."

There is one in your class whom you have marked for some time as an anxious listener to your words. Formerly, he was careless or indifferent, now he gazes into your face as you speak, or sit absorbed in the reading of the holy Book. Have you ever spoken to him directly, and alone, about the salvation of his soul? Have you pointed him lovingly to the "Lamb of God, who taketh away the sin of the world?" Will you not do it? and, as youthful impressions are oftentimes "as the morning cloud and the early dew, let me add—"do it now."

Do you pray for your class—for each of its members, earnestly, constantly, and in the belief that God will grant you and them a blessing? If not—"do it now," do it ALWAYS.

THE WORSHIP OF GOLD.

We must be blind to many of the commercial and industrial phenomena of our streets, if we do not perceive reason for caution, if not for serious apprehension. If care be not taken, danger will arise from a source little dreaded—the exaggerated and unreasonable value which is attached to wealth. It is as true now as in the days of the wise man, that "money answereth all things." Not only does it command the comforts and luxuries of life; it purchases nearly every social distinction; it presides in public assemblies; it gains access to the most exclusive circles; it procures patents of nobility; it is honored with public ovations; eloquence is hired to eulogise it; the pen of the ready writer runs freely in its praise; heads are uncovered as it rolls through the street; its appearance on the platform elicits bursts of applause; and being so generally honoured, it is scarcely to be wondered at if, in her present imperfect state, it attains to office in the Church of Christ. It transforms the dunce into an oracle, the scoldish man into a hero, the clown into a gentleman, and the scoundrel into a saint. There are many names which illustrate the old proverb, "Money makes the man."

It is natural that what is so immensely valued should be intently pursued; and the danger is, that in the eagerness of the pursuit, something more valuable may be sacrificed for its sake. The fact is seldom recognised—but it is a fact notwithstanding—that, viewed as a moral and spiritual being, the mere worldling is as much lost as the liar or the thief. Although men say he is doing well, and see only cause for congratulation in his progress; and although there is nothing commercially or socially wrong in the means by which he acquires riches—though he neither lies nor swindles—he is nevertheless morally and spiritually ruined. He succeeds because he is an excellent man of business, attentive to his duties, indefatigable in his efforts, and faithful to his engagements; but he is nothing more; he might as well not have a soul in possession, or an eternity in prospect. They say, "He is doing well," "He is getting on prosperously," "He has been singularly fortunate, and he deserves to be." Ah! "doing well," is he? I think he is doing well for the devil! He is "getting on prosperously,"—but it is toward perdition. He is doing a profitable trade—very: he is bartering his soul for the world! He is "singularly fortunate," you say. I hear another saying, "What shall it profit a man, if he gain the whole world, and lose his own soul?"—[Rev. W. Lancelots in Exeter Hall, Lecture on the "Lessons of the Streets."

WIDOW STRANGULATION.

A letter from Foochow gives the following statement:—

"A few days since I met a Chinese procession passing through the foreign settlement, escorting a young female in scarlet and gold, in a richly decorated chair.—The object of which I found was to invite the public to come and see her hang herself, a step she had resolved to take in consequence of the death of her husband, by which she had been left a childless widow. Both being orphans, this event had severed her dearest earthly ties, and she hoped by this sacrifice to secure to herself eternal happiness, and a meeting with her husband in the next world. Availing myself of the general invitation, I repaired on the day appointed to the indicated spot. We had scarcely arrived, when the same procession was seen advancing, from the Joss house of the widow's native village, towards a scaffold and gallows erected in an adjacent field, and surrounded by hundreds of natives of both sexes, the female portion, attired in their gayest holiday costume, were very numerous. I and a friend obtained a bench for a consideration, which, being placed within a few yards of the scaffold, gave us a good view of the performance. The procession having reached the foot of the scaffold, the lady was assisted to ascend by her male attendant, and after having welcomed the crowd, partook, with some female relations, of a repast prepared for her at a table on the scaffold, which she appeared to appreciate extremely. A child in arms was then placed upon the table, which she caressed, and adorned with a necklace she had worn herself. She then took an ornamented basket, containing rice, herbs, and flowers, and, whilst scattering them amongst the crowd, delivered a short address, thanking them for their attendance, and upholding the motives which urged her to the step she was about to take.

"At the appointed time she placed her head in the noose, and, motioning away her supports, was left hanging in mid-air—a suicide. With extraordinary self-possession, she now placed her hands together before her, and continued to perform the manual chin chins until the convulsions of strangulation separated them,

and she was dead. The body was left hanging about half an hour, and then taken down by her male attendants, one of whom immediately took possession of the halter, and was about to sever it for the purpose of appropriating a portion, when a struggle ensued, of which I took advantage to attach myself to the chair, in which the body was now being removed to the Joss-house, in order to obtain ocular proof of her demise. Arrived in the Joss-house, the body was placed on a couch, and the handkerchief withdrawn from the face, disclosed unmistakable proofs of death. This is the third instance of suicide of this sort within as many weeks. The authorities are quite unable to prevent it, and a monument is invariably erected to the memory of the devoted widow."

JAPAN.

The Chaplain of the American Embassy gives the following account of the first Protestant Christian sacramental or communion season:—

"The interest of the day, and of the week concert of prayer in Japan, reached its culmination in the evening, when the sacrament of the Lord's Supper was administered in the same room—the *parlor* it might be called—in Mr. Brown's house, where the concert had been held the evening before. It was so ordered that the same number of communicants were present as when He who instituted it Himself presided over it. The still and solemn evening served to give it additional interest, if that is possible on any occasion, and especially when it was remembered that this was the *first time* the sacrament had ever been administered in Protestant form in the empire of Japan! The Catholics claimed, at one time, no less than *one million eight hundred thousand converts*, where not a single trace of Christianity, in any form, is now to be found! In such a place was celebrated the first Protestant communion, January 15, 1860, three hundred years after the arrival of Xavier, and a century and a half after the expulsion of Christianity, and its extinction. Different was the Protestant mission in its origin, and will be in its appliances; and different may it be in its duration and results."

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We are anxious that our paper should circulate among the careless and the infidel, as well as among the religious. Many of these we know, will not subscribe for, nor support a paper such as ours, but we wish it to circulate amongst them, notwithstanding. And the way it can be done is this

Reader, suppose in your locality, school-section, congregation, village or town, there are twenty, thirty, or fifty families, or more, which you could conveniently visit once a month. If you wish to do them good, send to us for as many papers as there are families. If there be fifty families, we will send fifty copies each month FREE. Take them round—hand them kindly to every one of the fifty who will receive them, no matter by what name they are named. When you hand them in, speak a word for Christ. I will be a good opportunity for you. If you are not able to do so, leave the Lord himself to speak through the paper.

In this work all classes of our readers may engage, but especially would we like to enlist a number of females, as we have always found them able and devoted distributors.

The Gospel Message.

Is a small periodical we publish monthly and is substantially a Gospel tract of four pages, or two Gospel tracts of two pages each, or four Gospel tracts of one page each.

It is well adapted for distribution on the railway cars, steamers at the dismissal of congregations, on household visitations, and wherever Gospel tracts can be circulated.

In order that we may supply these as cheaply as possible, the matter of The Message will appear first for some time in The Evangelizer: so that we will be able to send One Hundred and Twenty copies of The Gospel Message by post to any part of Canada for 50 cents.

To those who have the opportunity of scattering, but cannot afford to purchase, as many as they can circulate, we will be glad to supply them gratis, as far as the Lord enables us.

For the gratuitous circulation of Evangelizer and Gospel Message,

Donations

Are thankfully received. The scattering of leaflets of truth, is with us a work of faith and labor of love. We spend our time, our talent and our substance, without expecting or desiring any benefit, but such as the Lord sees fit to bestow—so that if He should stir up any of His people to help us with their substance it will be thankfully received and acknowledged.

Colporteurs.

We have now Eight Colporteurs, who devote their time to the distribution of our publications, whom we commend to the Christian kindness of those whom they may visit, and to the care and keeping of the Great Head of the Church.

The sphere of usefulness is wide, and the need of Colporteurs great, so that if any young man of piety and activity is disposed to enter on the work, in connection with us they will be kind enough to communicate with us direct.

A Scheme of Sabbath School Lessons for every Sabbath in 1861, is supplied by post for ten cents per dozen,

ROBERT KENNEDY,
Prescott, C.W.

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