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## EARLY PIETY—A Sermon to the Young.

BY REV. THOMAS SHARP, ASHBURN, CANADA WEST.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."  
—ZECHARIAH VIII. 5.

The city here spoken of is Jerusalem, where Solomon built the temple, and the scene of the Jewish solemnities before and after his day. Solomon, who was the wisest of men, had the honour of building the most beautiful church that the world ever saw; and what rendered this edifice all the more attractive and wonderful was the fact, that God's presence dwelt there between the cherubims in the Holy Place, so that when the adoring worshipper repaired thither he met God, and God blessed him. The Temple stood a long time, even from the days of Solomon that wise king, until after the death of our Lord and some of his apostles, a period of upwards of a thousand years. It had been often destroyed and as often rebuilt, until at length it was completely razed from the foundations by the Roman Emperor, and the Roman eagle, called "the abomination of desolation," was seen waving in the Holy Place. In what state is the Temple now? History replies that it is in ruins, and a mosque or Turkish church stands there. Turks and pagans inhabit Jerusalem, and at present it is in the possession, not of the friends, but of the enemies of the Saviour. Travellers who visit Jerusalem and pitch their tents along the grassy sod that clothes the sloping ascents of Mount Zion, have to carry fire-arms along with them for defence against the marauding Arabs, the supposed descendants of Ishmael, who are a race of robbers, and live by plunder. At the present moment it would be very unsafe for Christian boys and girls to play there, for these desperate robbers would either kill them or sell them as slaves. We believe, however, that the day is not far distant when the scene of the text will be fully

realized. The Jews are not now inhabiting their own land, but are scattered all over the world: yet when the Lord's time for gathering them arrives, he will honour them as missionaries in all nations for gathering the Gentiles, thus making the conversion of the nations and the restoration of the Jews to their own land prominent features of the latter-day glory. We do not think, however, that Jerusalem will ever assume the position of the metropolis of the world, or that Christ will ever reign personally there, but that Jerusalem will be only a city of equal importance to the great body of Christ's people with that of any other city where Christ is honoured, but a city possessing peculiar attractions to the minds of the expatriated Jews, leading them to return to their own land, and there worship their long-expected Messiah.

But in a higher and more exalted sense, you are to understand the scene of the text as describing the Jerusalem above, which is the mother of us all. Were I to ask any of you what is your father's or your mother's name, you would tell me. Who nursed you? prays with and for you? trains and forms your manner? chooses your playthings, and looks with an interested eye to see that your amusements are harmless? The answer to all these questions is—your mother. This city, then, on the streets of which boys and girls are seen playing, is your mother; for, being born from above, nourished and trained from above, Jerusalem is the mother of you all.

I. Boys and girls may be in the city of God.

II. Those boys and girls who are in the city of God are very happy.

III. Boys and girls who are God's chil-

dren are very safe. They are in the streets of a city walled and eternal.

IV. Boys and girls who are God's children may play or seek amusement, but must not go out of the city of God to do so. The happiness of parents is bound up in the welfare of their children. When any of you are sick, your father and mother are not so happy as when you are well. No. They despatch a messenger in all haste for the doctor who may bleed, blister, and make you swallow many bitter drugs, and all this to make you well: nor is their mind at rest until they can discover signs of convalescence evinced by your desire for your toys and playmates. Your parents behold the evidence of returned health and strength, when you are once more playing around the hearth or on the field near your home.

The happiness of parents is also bound up in the obedience and good behaviour of their children. How unhappy are your father and mother when you disobey them, and how unhappy are you yourselves. A father's or a mother's frown eats you like a canker, and stings you like an adder, and you are never happy until you again receive their wonted smile of approbation, and the former transgressor is restored to the usual sympathy of your parents, brothers, sisters, and playfellows. Look how disobedient boys or girls grieve the hearts of their parents, and quarrel with all they meet. How unhappy they are! How bad they feel who are of this disposition! What a burden to their parents, and what an annoyance to everybody. They cannot be at peace either at home or abroad, and unless their sinful nature is changed, they need not expect to play among the happy group of boys and girls in the streets of the New Jerusalem. Now, the instructions of the Sabbath-school are intended to prevent the misery and pain which every boy and girl, if not taught the doctrines of the Bible,

will be sure one day to inflict on the sensitive hearts of their parents. Here you learn about Christ—where he was born, where and how he died, how many natures he has, what work he has already finished, and what work he is now carrying on, when he will come again, and what he will do at his second coming; in a word, that Jesus died, and that he died for you.

Did you never wonder at the account of Abraham's journey to Mount Moriah, when he was commanded there to sacrifice his son. As soon as they arrived at the foot of the mountain, the servants and asses were left behind, and the father and son in mute silence together climbed its steep ascent. On a sudden Isaac perceived that his father had forgotten something, for he exclaims, "Behold the wood and the fire, but where is the lamb for a burnt-offering?" Abraham replied in the language of that faith that never failed him, "My son, God will provide himself a lamb for a burnt-offering." Having now arrived at the spot of the mount where Christ was afterwards to be crucified, he took the wood from Isaac's back, built it in the form of an altar; doubtless Abraham praying for deliverance from this fearful dilemma, paused awhile, and kept the awful secret to himself as long as he possibly could. He reveals it at length. Isaac is informed of God's command, and being considerably stronger than his aged father, might have disobeyed and refused to be offered as a sacrifice. But no; he meekly obeys his father, who in this matter had been directed of God—is bound with cords and laid upon the wood. The climax of Abraham's excruciating trial arrived; for you read that he took the knife and stretched forth his hand to slay his son. At this critical juncture his hand was suddenly arrested, and a ram caught in a thicket was offered in the stead of Isaac. By this transition you see the doctrine of substitution clearly taught. Unless

a substitute had been procured, Isaac must have been slain; so unless Christ the blessed Lamb of God had died as your substitute, you must have been eternally slain.

You all know something about Christ, and this is a very important part of your knowledge of Christ—that he was once a little boy like any of you; but he was a holy child—completely holy. Samuel, Jeremiah, and John the Baptist were holier than any of you in their youth, but not so holy as Jesus. These all sinned in thought, word, and deed, but Jesus never sinned. He did no sin, neither was any guile found in his mouth. He was holy, harmless, undefiled, separate from sinners. Jesus spent a great part of his time in performing the duties of children, and it is recorded of him that he was subject to his parents, and grew in favour with God and man. Imitate Jesus, and pray to be like him when he was a boy. We have said boys and girls may be in the city of God—that is, may be converted, changed in heart and life from the condition in which they once were, or from that in which other children now are. How many of you are thus converted? Twenty or ten, or how many? O! Remember that none but converted boys and girls are in the city of God. I have seen converted boys and girls in Canada, and a most delightful sight it was. How did I discover their heavenly character? By their intense interest manifested in our spiritual conversation around their hearth. When I spoke to them about their farm, crops, and cattle, they paid but little attention; all continued to ply their several domestic duties; but the moment I began the soul-stirring story of redeeming love, and enumerated some of the glorious effects and blessed fruits of the constraining love of Christ, a group encircled me in respectful attention, to hear of the self-sacrificing labours of missionaries preaching Christ in heathen lands, in the piercing

cold of Siberia, and the scorching heat of India, as well as in those remote regions where savage men eat the flesh and drink the blood of their fellows; and last, but not least, to hear of the pious father who, though oppressed with poverty and the fatigues of the day's incessant toil, nevertheless assembles his little flock around him for family worship; and all these, traced up to their divine source in the everlasting love of God, as seen in the counsels of eternity, and the gift of his Son to save them, and they sang the following anthem sweeter than angels could sing:—

I once was a stranger to grace and to God,  
I knew not my danger and felt not my load,  
Though friends spoke in rapture of Christ on the tree,

Jehovah Tsidkenu was nothing to me.

I oft read with pleasure to soothe or engage,  
Isaiah's wild measure and John's simple page,  
But e'en when they pictured the blood-sprinkled tree,

Jehovah Tsidkenu was nothing to me.

Like tears from the daughter of Zion that roll,  
I wept when the waters went over my soul,  
Yet thought not that my sins had nail'd to the tree  
Jehovah Tsidkenu: 'twas nothing to me.

When free grace awoke me by light from on high,  
Then legal fears shook me I trembl'd to die;  
No refuge, no safety in self could I see,  
Jehovah Tsidkenu my Saviour must be.

My terrors all vanish'd before the sweet name;  
My guilty fears banish'd, with boldness I came  
To drink at the fountain, life-giving and free—  
Jehovah Tsidkenu was all things to me.

Jehovah Tsidkenu! my treasure and boast,  
Jehovah Tsidkenu! I ne'er can be lost;  
In thee I shall conquer by flood and by field,  
My cable, my anchor, my breast-plate and shield.

Even treading the valley—the shadow of death,  
This watchword shall rally my faltering breath,  
For while from life's fever my God sets me free,  
Jehovah Tsidkenu my death-song shall be.

How many of you are still unconverted? Ah, poor boys and girls who are unconverted, you are not yet within the precincts of the blessed city that is full of boys and girls playing in its streets. Are you not concerned about your eternal safety, and

are not all good people alarmed about you too? If a coffin containing a dead boy or girl were brought and placed among you on the play-ground, would it not alarm you, and would you not be sorry for the fate of your acquaintance in the coffin? Poor unconverted children, you are already in your coffins, for you are dead in trespasses and sins. You love the devil and you serve him; but ah! you don't love Christ, you don't serve him. Last year at this time you were serving Satan, and have you grown a year older and wiser and are you serving him still? Poor things, you are dead; and unless you earnestly pray to Jesus to awaken you from the sleep of sin, and help you out, the devil will ere long buy you for ever in hell—the lake that burns with fire and brimstone, and you will be for ever shut out of the city of God, which is full of boys and girls playing in its streets.

II. The boys and girls who are in the city of God are very happy.

It is easy to know when a boy or girl is happy. Men and women can sometimes conceal their joy, but it is not so with children. When boys and girls are truly happy, they must have congenial society, and be freed from all care, molestation, and danger. Such is the occasion when, in gleesome mood, with buoyant spirits, in concert you join together for mutual gratification at your innocent amusements. Learn from this that Jesus delights in your happiness, and therefore he invites and leads you to be happy in the city of God. Some of you may have seen a glen or large valley with hills on both sides and a fertile plain between, where grow all kinds of flowers, crops, and green pastures, and where feed the peaceful flocks. This glen we shall suppose to be inhabited by boys and girls, with their fathers and mothers. The high mountains conceal part of the sky, above and the surrounding country,

but at the farther end of the glen, and up a steep ascent, where the way is very narrow, there is a commanding view given of all the country behind, before, above, below. The king of the country has instructed the inhabitants, old and young, to repair to this place at least once a week, and obtain a telescope view of all things. This narrow mountain pass or telescope represents faith, and the magnifying glasses of it are the Word of God, as seen in the Scriptures of the Old and New Testament. To Pisgah's summit you, your teachers, your parents, and your minister repair every Lord's day to hear the sermon, and do duty in the Sabbath-school. The telescope moves backward and shows you how you came to the enjoyment of your privileges, exhibiting your portrait by nature, and your condition through grace. Affording you a retrospect of the past, it renews your confidence in the wisdom, goodness, and truth of the great King whose adopted sons and daughters you are: and comparing your former position with what through grace you have attained, you sing with the poet, "O to grace how great a debtor." When you look forward too, you are happy. You thus anticipate the glorious prospects that are before you, reading an indubitable title to an inheritance in the skies, and eyeing the golden streets and pearly gates of the New Jerusalem, which all Scripture give the assurance will one day be your eternal home. With such glorious prospects, how can you be otherwise than happy when you look forward? Again, when you look down you are happy, even when multitudes of boys and girls laugh you to scorn—when you invite them to join your company to the Sabbath-school, and prefer remaining at home or going somewhere else, instead of being instructed in the knowledge of sin and the sweet balm of a Saviour's love. Having found the pearl of great price, and comparing your

gain with their loss, you are happy when you look down, exclaiming with the poet,

"A Sabbath well spent brings a week of content,  
And health for the toils of to-morrow,  
But a Sabbath profan'd, whate'er may be gain'd,  
Is a certain forerunner of sorrow."

But you are happy when you look up. It is a very ominous and suspicious symptom when you see a boy or girl holding down their head. It is a sure sign that they are either plotting some mischief, doing something wrong, or guilty of something sinful. But good boys and girls exhibit their goodness in their actions, and you could even read it in their cheerful and unsuspecting countenances. A converted boy or girl is always cheerful or hopeful. They gaze with adoring contemplation at the heavenly bodies, and join issue in their notes of praise with the lark, nightingale, and other songsters of the grove, which, with their heaven-inspired music, cheer the hearts of God and man. This circumstance once led a believing boy, when he saw the lark singing and yet soaring higher and higher, to ask his fond mother whether she thought that would be the way his departed and ransomed spirit would wend its way to glory when he died. The telescopic view of heaven by faith makes you happy even here on earth, but your happiness will be increased a thousand-fold when you are in heaven, and see your Saviour face to face, and no longer through a glass darkly. Then you will leisurely and peacefully eat the bread of life, and drink the water of life in your own country and in your Father's house—no longer in small detached morsels and hasty draughts, as in an enemy's country, but eating and drinking at the storehouse of plenty, and beside the fountain of living waters. Then your happiness will know no bounds, and will be indeed a joy unspeakable—an eternal weight of glory. You are happy now. You know who has pardoned your sins, who does pardon, and who will continue

to pardon. You are at peace with God, yourselves and your fellow-men. You are therefore happy now. But you will be happy hereafter. In the world to come the happiness of the Sabbath-scholar will be consummated. All your lessons will then be fully learnt. Your works of faith and labours of love will then be amply compensated, when already in the saints' everlasting rest, you listen to the glorious plaudit from the lips of your Saviour and his attending angels, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

III. Boys and girls who are God's children are very safe. They are in the streets of a city walled and eternal. In Eastern countries and in ancient times you read of very remarkable children. They were on their way to this city, and were very happy in the prospect of ultimately reaching it. Your hearts are moved with compassion as you read the story of their eventful lives, to what fiery trials they were subjected, what hardships they had to undergo, and what dangers they had to brave. One of them, while yet a youth, was sold by his brethren as a captive, was tempted by a bad woman to sin against God, and was cast into prison on a false accusation. Through the interpretation of two dreams of two of his fellow-prisoners, the rumour at length reached the ears of the monarch that he was a reader of dreams, and accordingly when called, he interpreted the dream of the king, which had entirely baffled all the magicians and wise men in the land, and for this act amongst many he was raised next to the throne, and after the manner of Eastern adulation, every one he met had to bow the knee before him. There was another who, even in infancy, was discovered by his parents to be a remarkable child, and this, together with the cruel edict that all the male children of that oppressed people were to be destroyed,

led to his exposure in a little basket daubed with slime, and he floated at the edge of one of the largest rivers in the world. Sent by God, and with a heart moved to compassion by God, the king's daughter, though she knew right well this child was of those doomed to destruction, took him home and adopted him as her own son. This youth was none other than that Moses who was afterwards learned in all the wisdom of the Egyptians, and who, when a suitable opportunity occurred, left the court of Pharaoh and the land of Egypt, and became the leader of the hosts of Israel across the Red Sea and up through the wilderness to the promised land. A third remarkable youth with three of his companions, all of high rank, fair complexion, unostentatious piety, correct deportment, and great learning, were carried captive from the Holy Land to the metropolis of one of the three great empires of antiquity. The king at whose court they resided was a heathen, and hence the diet prescribed to them was distasteful, and the religious homage demanded was at variance with the worship of the God of their fathers. The sumptuous repast of Eastern luxury was refused by them, and the religious worship of the heathen repudiated. For the latter offence Daniel was cast into the den of lions, and Shadrach, Meshech, and Abednego into the fiery furnace. But God, who taught Daniel and his associates to render to him a pure and exclusive worship, delivered Daniel from the lion's den, and his three friends from the fiery furnace.

A female orphan and a Jewess, born in exile, was educated and maintained by her cousin. She grew up and became a young woman of great beauty, modesty, and wisdom, and was raised to be queen of a great empire. On several occasions her faith was tried, and more especially when, through a wicked and designing statesman, the life and prosperity of herself and her

people were doomed to destruction, she, at the risk of her life, ventured to make her request to the king, saying, I will go in unto the king, which is not according to the law; and if I perish, I perish. Queen Esther's regret was granted. She and her people were delivered, and the wicked Haman and his abettors were put to death.

And last, but not least, is the case of the prime minister of the Syrian court, in every way qualified for his duties, but having been infected with a dangerous disease prevailing over all the East, was deemed incurable. A Jewess, who had been carried captive, informed her mistress of a place where her diseased lord might be healed: for a man of God in her native land had the power of working miracles. Naaman forthwith repaired to Samaria to find him out and consult him, but with great reluctance applied the prescribed remedy and was healed. The humble instrumentality of one who has no higher title than "a little maid," was nevertheless owned of God for the cure of her master; and it is to be hoped that some, nay all of you, may tell strangers the true religion of Jesus, who alone can heal the incurable leprosy of sin.

But where are Joseph, Moses, Daniel, Shadrach, Meshech, and Abednego, Esther and the little maid? They are within this walled and eternal city. There is no Potiphar's wife there, no Pharaoh there, no Nebuchadnezzar there, no Haman there, no proud Naaman there. The devil often tempts you to sin, but he will be shut out there; wicked men often endeavour to hurt you, but they shall not enter there. Poverty sometimes pinches you with a spare diet and mean clothing, but there will be plenty of food and raiment in the better land, nay all good things: for there dwells your generous and glorious King who does exceed abundantly above all you ask or think. Disease, cancer, consumption, in-

inflammation, fever, and small-pox, often chain you to the sick bed for a time, and keep you from the Sabbath-school; but the fangs of disease will never enter there. No; though in this world death will change your countenances and make your rosy cheeks and chubby lips thin and pale, bedim your sparkling eyes, still your throbbing pulse, stiffen your elastic footfall and pliant joints, extinguish the last glow of genial warmth, and render you a loathsome mass of cold, lifeless clay, but this fell destroyer will then himself be dead and buried in the land of everlasting forgetfulness.

IV. Boys and girls who are God's children may play or seek amusement, but must not go out of the city of God to do so. To be very fond of amusement is not good. Boys and girls do not spend all their time in amusement. Your education and domestic duties engross the largest share of your time and attention. At the day-school, when engaged for hours together learning your lessons, you are allowed a short time for play. At home and during holidays, ample time is afforded you for amusement. But you are not to go out of the city to seek amusement. You must not play on Sabbath. To do so would be sinful; for it would be a breach of the fourth commandment. Besides, you do not need amusement on the Sabbath. It is the day of rest and repose, and the beautiful variety of the Sabbath's duties afford you all necessary recreation. You have no irksome and burdensome duties to perform on Sabbath. You have only to walk or drive a few miles to the Sabbath-school and the sanctuary, and there remain for a few hours to worship God, learn and meditate on his Holy Law. Your playthings, week-day sports, and school-books, must be all laid aside on Saturday night, and must not even be thought of, far less handled and perused on the Lord's day.

On the Continent of Europe you see sanctuaries munificent and costly everywhere, and crowded to overflowing with worshippers; but ah! sad to tell, no Bibles, no Sabbaths, no Sabbath-schools in that unhappy land. Do you not pity the boys and girls that live there? In Canada you have the Bible, the Sabbath, the sanctuary, and the Sabbath-school, but many either have no Bibles or won't read them, many seldom or ever enter the house of God, many don't keep but profane the Sabbath, and many never send their children to the Sabbath-school. If then you are within the city of God, do you not commiserate those poor boys and girls that are still without. Try and be the honoured instruments in the hands of Jesus to bring them in. Is there a boy or girl to whom these remarks have been addressed, who will yet become a Sabbath school teacher, or better and higher still—a missionary such as Ann Hasseltine Judson, who, with her devoted husband, laboured among the heathen in the Burman empire, or like the great Dr. Duff, who has spent a lifetime on the banks of the Ganges for the conversion of the Hindus to the Saviour. Begin now. Begin at home, and God will assuredly bless you. Amen.

#### KINDNESS.

'Tis ever meet  
That we should greet  
Each other with an accent sweet;  
For words of love  
Will weapons prove  
The clouds of anger to remove.  
An answer kind  
Will ever find  
A welcome in the human mind;  
While words severe  
But blight and sear,  
They fall like discord on the ear.  
'Tis therefore best  
That there should rest  
No angry impulse in the breast;  
But thoughts all pure,  
Which shall endure  
"For ever faithful, ever sure."  
Let us be true  
And never strew  
Another's path with poisonous dew;  
With love sincere  
Their pathway cheer,  
And golden fruits will soon appear.

—Dr. Wm. Vining.



**THE SOUTH SEA ISLANDS—  
As they are at present.**

BY REV. JOHN INGLIS, MISSIONARY TO THE  
NEW HEBRIDES.

The Bishop of New Zealand, acting both in his own name, and as the agent of the Australasian Episcopal Board of Missions, deserves special notice for his missionary efforts in Melanesia. During the last thirteen years he has in general made one or two voyages of two, three, or four months' duration among the thoroughly heathen islands of the New Hebrides, Banks' Islands, the Santa Cruz Archipelago, the Solomon Group, the Loyalty Islands, and New Caledonia. He has landed, and held communication with the natives, on about eighty islands. He has not hitherto established any permanent mission on any island. His plan has been to obtain promising natives, take them for a period of six months, or thereabouts, to his native college near Auckland, instruct them there, chiefly through the medium of the English language, and then return with them to their own islands. He has had about 150 natives under his tuition. Whatever opinion may be formed of Bishop Selwyn's plan of missionary action—and different opinions are entertained respecting his mode of procedure—there is but one opinion respecting his high qualifications for such an undertaking; his moral courage, his indomitable energy, his self-denial, his command of native dialects, his benevolence, and his enthusiasm in behalf of the native races.—He navigates his own ship, steers her if need be, swims ashore if a boat cannot land, lives on the same fare as his seamen, so that no one can grumble; and we have known him for weeks lie on the floor of his cabin, that a poor sick native, a young chief from the Loyalty Islands, whose life was trembling in the balance, might have the use of his bed. In this case he had the satisfaction of seeing the youth fully recover, and of restoring him to his friends in full health. As may be easily understood, he has acquired unbounded influence over the natives. He has been doing in Melanesia very much the same kind of work that Dr. Livingstone has done in Central Africa. A few years ago Bishop Selwyn was joined by the Rev. J. C. Pat-

teson, son of the late Right Honourable Sir John Patteson, one of the Judges in the Court of Queen's Bench, a man of kindred spirit, and who has lately been appointed and ordained bishop of Melanesia—an appointment to which most of the clergy would *ex animo* have said, *Nolo Episcopari*. They would not as a form but most heartily have expressed their unwillingness to exercise the Episcopate in such a diocese. "Every man," said the ancients, "is not rich enough to go to Corinth." and every minister in these days is not courageous enough to tread in the steps of Selwyn, and become at once "a sailor bishop," and "a missionary bishop." It is a hopeful sign of the times, however,—it augurs well for Melanesia and the South Seas,—when some of the flower of England's chivalry, who from their talents, acquirements, and family influence could easily secure the highest dignities in the English Church, voluntarily relinquish wealth, and power, and learned honours, and spend weeks, and months, and years in exploring the darkest and most degraded regions of heathendom.

There is a strong feeling abroad, both in the church and the world, that to send promising young men away to these islands is really just to bury them alive. Some years ago a young minister of popular talents arrived in one of the Australian colonies. Some of the missionaries were in the colony at the time of his arrival, and strongly urged him to join their mission in the islands, as they were in great need of help. His young wife, who had been joyfully inhaling the incense of applause which the hopeful appearances of her husband had called forth, was shocked and almost horrified at the proposal, and said to a friend, she wondered what the missionaries could mean by urging her husband to go with them. He, who had studied divinity under the great Dr. So-and-so, and who was so well qualified to preach to intelligent and polite audiences,—to ask him to go away and bury himself alive among savages! When this lady's remark was repeated in the islands, it caused a slight sensation among the missionaries' wives, who instinctively felt a little jealousy for the honour of their own husbands, who had studied divinity, as they thought, under doctors as famous as the one named, and

who could preach before intelligent and polite audiences, perhaps as well as the other could do. But their resentment soon gave way to pity, "Poor young thing," they said, "as she gets older she'll get wiser and less vain. She'll soon find that the breeze of colonial popularity, though it may blow fresher at first, does not blow so steadily as the trade-winds." This young lady's opinion is by no means an uncommon one; and certain it is, that men of little mind and little moral power will soon be lost and buried alive among the islands, as they will be so anywhere; but men of the intellectual and moral calibre of Carey and Judson, Williams and Moffat, Livingstone and Selwyn, can be lost or buried nowhere; place them where you may, the world will soon become aware of their existence; they will soon make themselves to be felt, and heard, and seen.

There are five mission vessels in the South Seas. The finest barque that sails in the Pacific is the mission barque, the "John Williams;" the finest brig that sails in the South Seas is the mission brig, the "John Wesley;" the finest, tiniest little schooner that sails among the isles of Melanesia, is the mission schooner, the "John Knox." It is needless to say to what societies these three vessels respectively belong; their names at once indicate their connexion. The "Morning Star," the American Mission vessel, is pronounced by one of the Micronesian missionaries to be a beauty. Bishop Selwyn has had several vessels. His first one, the "Undine," was a small, tight craft, a kind of water sprite; but found to be too small. In 1850, his friends in Sydney generously presented him with a thousand pounds, with which he bought, first the "Border Maid," and afterwards the "Southron Cross," a fine vessel, admirably fitted up for his purpose; but which was wrecked in a storm last year on the coast of New Zealand. It is fondly hoped that he, or his successor, will soon be supplied with another, in every way equally well adapted for the service.

Another hopeful feature in the South Sea missions is the interest that has been awakened in their behalf in the Australasian colonies. In 1850, the Episcopal Mission Board was formed in Sydney, which has largely supported Bishop Selwyn's Mission. Several years ago the Congregationalists

and others formed an auxiliary to the London Missionary Society in Australia, and guaranteed to support two missionaries on the Loyalty Islands. Some time ago the Wesleyans in those colonies were formed into a new conference, and left to manage their own affairs themselves. The Wesleyan Missions, supported at an expense of about £8000 a year, were placed under their direction, and they now contribute largely for their support. The Presbyterians in New Zealand have for several years contributed liberally to the support of the Aneityum Mission; and they are now prepared to support a missionary in the New Hebrides, as soon as a suitable man can be found. There is a feeling among some good but narrow-minded people, that the colonists are very little better, if not somewhat worse, than the heathen themselves. No doubt there are many godless, worthless, wicked people in our colonies, just as there are here at home. But they know little of our colonies who would set them all down as such. In all the Australasian colonies there is a large and daily increasing body of intelligent, pious, and public-spirited men and women, who are putting forth vigorous efforts to secure the public ordinances of religion, and the means of education for themselves, their families, and the community at large; who feel a deep and growing interest in the missions to the South Seas, and who look upon those missions as having special claims upon them. And there can be little doubt that, before very long, the South Sea Missions will be chiefly supported by the different churches in the Australasian colonies.

The visits of Her Majesty's ships of war to those islands, during the last twelve or fourteen years, have been productive of much good. They have repressed those outrages perpetrated upon the natives by the worst class of sea-faring men. They have prevented massacres by the natives, and rendered both life and property more secure, and have inspired the natives with confidence in the British Government.—They feel that it is at once just, kind, and powerful. All the missionaries bear unrestrained testimony to the kindness, courtesy, and gentlemanly character of the captains and officers of Her Majesty's ships that have visited the South Sea Islands. To understand the object of those visits, and

the services performed by those vessels, we strongly recommend to our readers a perusal of Captain (now Admiral) Erskine's *Journal of a Cruise among the Islands of the Western Pacific*, a very able and highly interesting work. Since the days of Cook few naval officers have understood native character so well as Admiral Erskine.

Of late years a feeling has been gradually gaining ground in the public mind, that the South Sea Missions are not at all so important as many other missions. Other fields have been attracting so much of public attention that the South Seas have fallen greatly into the background. The continents are swamping the islands. The millions in India, China, Africa, and elsewhere, are brought so prominently and so constantly forward, that the thousands in the Pacific are all but thrown into the shade. These islands, it is said, were very good to begin with; or they may be very well adapted for small churches or small societies; but at this advanced stage of missionary progress, the large continents with their teeming millions are the proper fields on which to carry on missionary operations, especially by our large societies. When you have continents containing millions, and even hundreds of millions, why direct your attention to islands where the population is counted only by thousands, or at most by hundreds of thousands?—And then science, commerce, and politics, with plausible arguments, loudly proclaimed and constantly reiterated, come in as counsellors to a sincere and simple-minded, rather than a shrewd, sagacious, and far-seeing philanthropy: so that the extent of territory and the amount of population, irrespective of more important considerations, are allowed undue influence in the selection of fields for missionary enterprises. By all means, let everything be done that can be done for the continents with their millions, ten times more, a hundred times more, than is being done; but by no means at the expense of the islands and their thousands. Could we count our missionaries by thousands and our funds by millions, this mode of reasoning would be quite conclusive; but so long as we send forth our missionaries by units, or at most by tens, and collect our funds by hundreds, or at most by thousands of pounds, the most manageable fields ought certainly to

be chiefly cultivated, especially when these are by far the most productive. India, China, Africa, the "Lands of the Bible," and the continent of Europe, are all interesting and inviting fields of missionary labour. But in no one of these has God in his providence opened a door so great and effectual, as in the isles of the Pacific. Take India, for example, where more has been effected than in any other of the continental fields, and where so many distinguished missionaries have laboured. If we take the reports of those societies that have missions in both India and the Pacific, and whose missions have been in operation for about the same length of time, and if we compare the results of their labours in both places, we shall be able to mark the difference. The Church of England, the Wesleyans, the London Missionary Society, and the American Board of Foreign Missions, have all had missions both in India and in the Pacific for about half a century; and the result is, that in proportion to the number of labourers, the number of both converts and communicants, or persons in the full standing of church members, is ten times greater in the Pacific than in India. In the Pacific, the aggregate number of missionaries belonging to these four societies is about 120. The number of converts is about 360 or 400,000. The population has been very much reduced within the last forty years. The number of church members is about 48 or 50,000. Each of these missionaries, including their predecessors, has, therefore, on an average, gathered from the heathen about 3000 converts; and out of these 3000 converts, about 400 communicants. In India, the aggregate number of missionaries belonging to those four societies is about 450, and the number of converts is about 135 or 140,000, and the number of church members 18 or 20,000. Each of those missionaries, including their predecessors, has succeeded, therefore, in collecting from the heathen, on an average, only about 300 converts; and out of those 300 converts, only about 40 communicants. Moreover, the expense of supporting a missionary in the Pacific averages only one-half of what is required for supporting one in India. So that for about half a century, in the experience of the four largest Protestant societies in the world,

one pound has done as much in the Pacific as twenty pounds have done in India.—When God in his providence is granting ten times more success in the Islands than He is doing in the most favoured of the continents; and when missions can be carried on in the South Seas at half the cost at which they can be carried on in India, surely the claims of the islands are immeasurably stronger than the claims of the continents.

Did space permit, it would be easy to show that the claims of science, commerce, and political power would all be more fully realized, in proportion to the population, in the many isles of the sea, than in the populous continents, in favour of which so much has been said. To scientific men, what was ever more interesting than Cook's descriptions of the South Sea Islands? In botanical specimens those islands are remarkably rich. On Aneityum alone there are about a hundred species of ferns. The entomologist will also find a rich and highly interesting field in which to prosecute his researches. Of shells and sea fish the numbers are truly marvellous; and the whole bottom of the ocean is paved with coral. While in the many and dissimilar languages, customs, and traditions of the inhabitants, the ethnologist will find ample materials for curious, interesting, important, and extensive investigations; there is perhaps no field like it in the world for the study of philology.

In a commercial point of view those islands will become highly important. An island is always far more valuable than the same extent of land in the centre of a continent. It requires no roads to be made to it; the sea is always there an open highway. The Pacific is fast becoming one of the great thoroughfares of the world. It is surrounded by countries which are rapidly rising in political importance. It is the highway between China, Australia, New Zealand, South America, Panama, California, and Columbia. It is the greatest whaling ground in the world. To say nothing of Colonial and British whalers, it is said that more than one-half of the 600 whale-ships sent out from the United States are traversing the Pacific. It is only at christianized islands that ships are either safe or can obtain supplies. As many as seventy vessels have called at

Rarotonga in one year for supplies of wood, water, and fresh provisions. For all tropical productions those will become like the West Indies to our Australasian colonies. Nearly forty years ago Mr. Barff brought two orange seeds in his pocket from Tahiti, and planted them in Huaheine, and the result has been that some years ago a million oranges were shipped from Huaheine in one season for California. Twenty-six years ago there was no trade in Samoa; you would not have seen a silver coin among the natives once in three months. Now there are both a British and American consul. From statistics furnished by Her Britannic Majesty's consul, J. Williams, Esq. (son of John Williams, the martyr of Erromanga), and published in the March number of the *Samoa Reporter*, it appears that, taking the average of the last three years, as the Government schedules instruct the payers of the Income tax to do, the number of vessels annually entering Apia, the chief port of Samoa, is sixty. The amount of shipping is 11,000 tons; the annual exports is £24,000, and the imports is £30,000. In all new countries, in the very nature of things, the imports must exceed the exports. The Feeje Islands are being looked to at present as a field for cotton, and our Government is engaged in negotiations for obtaining possession of those islands on that account.—A short time ago commissioners from the Belgian Government had arrived in Sydney on their way to the New Hebrides. It is intended to form a colony there, and to open up commercial intercourse between Belgium, the Australian ports, and the islands of the Pacific. It is only so far, however, as the natives are christianized, that any safe or profitable commercial intercourse can be carried on among them. But once christianized, they will be valuable islands.

The political importance of those islands ought not to be overlooked, and the doings of the French ought to be carefully watched. They have begun with the missions, but they may not end with them. Where indeed is France intriguing so much against British interests at present as among those islands? France sees how rapidly our Australasian colonies are increasing in wealth, and at the same time how weak and unprotected they continue

to be; and she is lurking in great strength among the islands, ready to seize any favourable opportunity for wounding our empire in that vulnerable heel. A few years ago France had more guns in the Pacific than Britain, with neither a colony nor a merchant ship to protect. France has possession of the Marquesas and Tahiti, and lately she has quietly taken possession of New Caledonia, the Isle of Pines, and the Loyalty Islands. "New Caledonia," says Admiral Erskine, in the valuable journal above referred to, "from its position, and the excellence of its harbours, may be considered as commanding the communications of Australia with India, China, Panama, and California." In short, it may be regarded as the Sardinia of the South Seas. The French have lately removed the head-quarters of their government from Tahiti to New Caledonia. This, and the fear of a rupture with France at the same time, produced very uneasy sensations in Sydney and elsewhere two years ago, and not without cause. It seems to be clearly understood, that the French are taking possession of those islands in the Pacific, not for colonizing purposes, but to occupy them as naval stations, that, if need be, they may overawe our colonies and cripple our commerce, without any danger to themselves. The missions in those seas, so far as they extend, are a source of political strength to Britain and the Australasian colonies. All the natives under their care have a strong attachment to Britain. They are disposed to do anything to promote British interests. Perhaps no equal number of men anywhere, are a source of more political strength to our colonies, than the hundred Protestant missionaries who are labouring in the South Pacific. But for the missionaries, New Zealand with her 70,000 colonists would not have been a British colony to-day.

Popery without France would be a comparatively weak enemy in the South Seas. It is generally believed that the Popish priests in those islands are the political agents of France. At all events, it is the Woman clothed in purple and scarlet riding upon the Apocalyptic Beast, and guiding its movements for their mutual interests.—Were the Woman to come alone, armed as the missionaries are with the Bible, they could safely cope with her; but it is the

Beast they have no means of resisting.—Whenever the agents of Rome set their foot upon an island, they live under the shadow of France, and all its naval power, so far as required, is at their bidding.—Protestant missions must stand or fall on their own inherent strength or weakness. The fate of Tahiti admonishes the missionaries and the natives what resistance to arrogant and unjust claims may cause them to suffer, and that where resistance is hopeless, quietness is best.

Our space will not permit us to enter into the important question respecting the decrease of the native population of these islands, and some other topics. We may simply remark that a dark cloud has just now passed over New Caledonia, the Loyalty Islands, and the New Hebrides, partly illustrative of this question. In the end of last year measles were taken to those islands in some trading vessels from Sydney; these were followed by dysentery, and thousands of the natives died. On Aneityum, during the first three months of this year, one-tenth of the entire population was cut off. On Wea, one of the Loyalty Islands, it is said one-third of the people died. In addition to this, on the 14th of March, a most tremendous hurricane swept over Aneityum, Tanna, and other islands, leaving mission premises in ruins, and the fruit trees and plantations of the natives in such a condition that famine has to a certainty followed. But as these visitations have come direct from the hand of God, we cannot doubt but that, "He, who tempers the wind to the shorn lamb," will not lay upon the poor suffering islanders more than they are able to bear; and will in His wisdom and mercy bring future good out of present evil. Nor can we doubt at all respecting the future of those islands. God has evidently blessings in store for them. Under the guidance of his providence, for three centuries and a half, enterprise and discovery have been carried forward with irrepressible energy and activity; in no part of the world, for the last forty years, have the triumphs of the gospel been so signal; and the resources and capabilities of the islands are amazing. Were they cultivated like the fields and gardens of Britain, every one of them would be like the garden of Eden, abounding with everything "pleasant to the sight

and good for food." There is every reason to believe and hope, that by the Divine blessing upon active christian philanthropy, commercial enterprise, scientific skill, and wise political legislation, those islands and those seas are destined, in the providence of God, to occupy a conspicuous and important position in the future history of the world.

### THE FATAL DOCTRINE.

DAVID B.— had been an earnest advocate of the doctrine of universal salvation, writing much upon it, and labouring to convince all those with whom he associated. A sudden bereavement called him to his father's house. While there he was seized with typhoid fever, and in a little time was past the reach of medical skill. As he lay on what he knew must be his dying bed, he had an opportunity of testing the value of his own belief, which had not been the "faith of his father's."

His aged parent was standing by his bedside one day, when he turned to him with sudden energy, exclaiming—

"Father, I find eternal punishment, which I have so often disputed, an awful reality now."

At another time he said, "When I am dead, write to my brothers, and say that the doctrine that we have tried to propagate is an awful delusion. It forsook me on my dying bed."

In fearful mental agony, the weary days and the long night watches wore away.— Sometimes he shrieked for mercy, and again would pray his maker to annihilate him. Now he begged those around his pillow to pray for him, and then exclaimed it was of no use, "I must be lost to all eternity." He begged that the re-antation of the fatal doctrine of Universalism might be made as public as his defence of it had been.

"O that I could speak one word to those deluded Universalists!"

He died without hope, and his renunciation of his belief was made in the presence of many witnesses.

A prominent Universalist in —, Mass., was very ill, and a minister called to converse with him. "Tell him," he said to his servant, "that when I want to see him, I will send for him."

The minister went away, and not long after was sent for by the man who knew himself to be dying. He went at once to his bedside, and as he took his hand, the dying man, with a look of utter despair in wild, restless eye, exclaimed—

"It is too late, sir. Do pray for me, but I don't expect God will hear. The dye is cast, and my damnation is sealed."

He was pointed to Christ, but he found no rest in him, and died a few hours after in awful despair.

A lost soul! Who can fathom the meaning of that fearful word?—*Sunday School Times.*

### OUR OWN FAULTS.

Let us not be over-curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then shall we be well pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath in aught excelled, very easily he becomes arrogant. He who consents to oblivion his own excellencies, and looks at his failings only, while he is a curious engineer of the excellencies, not the sins, of others is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.—*St. Chrysostom.*

# THE GOOD NEWS.

February 1st, 1862.

## PREPARATION FOR DEATH.

Let us make the following supposition. A person is told that he has to take a journey, and that he must do so at once, whenever he receives orders to that effect, but is not told when he shall receive them, neither can he in any way find out. He is further told, that by attending to certain things, he will do himself an unspeakable benefit; but, that if he neglect to do so, the very opposite result will follow. These he can attend to, only, *before* his departure. It will be utterly impossible for him to do so *after*.

Now, how should he act in these circumstances? Should not he begin at once to make all the necessary arrangements for his departure, so that when the hour of it comes, he may be ready? Would not he be regarded as a foolish man,—and very justly so,—if he were to put off making preparations, saying, “I need not trouble myself yet about them. I shall have time enough before the messenger comes with orders for me to begin my journey?” In all likelihood, he would receive no warning of his approach. But, even if he should, he might thereby be so much troubled, that the work of preparation would be unfinished when the messenger came. However, he must go. It matters not that he is not ready. He can make no excuse for himself. He knew what he needed to do, and that he might be called away at any moment. He was repeatedly exhorted, both with encouragements and warnings, to prepare, so that when the time came that he must depart, he might have nothing to do but obey.

Now, we have all a journey to take. In a few years at the longest, we shall go the way whence we shall not return. We are

strangers before God, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. When God commands us to depart, we *must* obey. We cannot keep away his dread messenger by force—we cannot escape from him—neither can we soften his heart by our appeals. But when the hour of our departure shall come, is known only to God. We know not what a day shall bring forth. Now, there are certain matters which are of the utmost importance to us, to which we must attend *before* we depart home, as we cannot do so *afterwards*. We need to flee from the wrath to come, and to lay hold on eternal life. We need a title to heaven, and a fitness for it. We need to have our guilt removed, for the just God cannot permit condemned criminals to dwell in his presence. We need to have our spiritual defilement removed, for the holy God cannot look on sin. Nothing impure can, in any wise, enter into the New Jerusalem. These blessings which are unspeakably precious in themselves, and which cannot be purchased, are offered to us as a gift. The title to heaven is obtained through the imputation of the merits of the peace-speaking blood of Jesus.—The fitness for it is wrought in the soul by His Holy Spirit. All that we need to do in order to obtain them, is simply to take Christ at his word, and trust in him.—Now, since eternal life is the most valuable blessing which we can possess, for, “what will it profit a man if he gain the whole world and lose his own soul?” ought we not to strive to possess it? And since it is too late to seek it after death, and since we may be called away by death at any moment, ought we to rest satisfied, until we have good reason to know that we are sure of it? Yet, what vast multitudes set their hearts on the things of this world, but are utterly careless about their never-dying souls! Those who profess to believe in a hell, soothe their fears with intending

to seek the Lord when they are old, or when they are laid on a death-bed. Oh! of all forms of madness, this is the most awful—the most deplorable. A certain king had a fool, whom he suffered to take great liberties with him. On one occasion he gave him a staff, which he bade him give to the first person whom he should find, who was a greater fool than himself.—Some time afterwards, the king was seized with a severe illness, of which he believed himself to be dying. The fool went to see him. “Well,” said the king, addressing him by name, “I must bid you farewell, for I am going on a long journey.”—“When, sire, do you intend coming back?” “Ah!” replied the king, “I shall never come back.” “Are you ready, then, to take your departure?” asked the fool.—“Alas!” said the king, “I have made no preparations for it yet.” “Here, then, take back this staff,” said the fool, handing it to him, “you are the first whom I have met, who is worthy to receive it.” Many besides the king might learn a valuable lesson from the fool.

Reader! art thou prepared for this journey? Hast thou fled for refuge to lay hold on the hope set before thee in the gospel? If thou hast not, then thou art not prepared. Death at the present, would be to thee the entrance into endless misery. God has spared thee another year. But, thou hast for another year neglected the great salvation, thereby making thy heart harder, and the burden of thy guilt heavier. O! canst thou think without shuddering on what is an awful probability—that God may this year cut thee down as a cumberer of the ground, and next New Year's day find thee with the devil and his angels, and damned men? Prepare at once, I beseech thee, to meet thy God. With the beginning of another year, enter on a new course of life. Thank God that he has not cut thee down in thy sins during the year which has lately bid us an eternal farewell,

as, doubtless, he has many. Consent to Christ's terms, and take him as thy Lord and thy God. Resolve in dependence on the aids of his Holy Spirit, that, henceforth, thou wilt glorify God in thy body, and in thy spirit, which are God's. “To-day if thou wilt hear his voice, harden not thy heart.” Act not as Felix did, who put off doing so to a more convenient season, which, we have every reason to believe, never came. Remember that in hell, God no longer offers mercy to the sinner—the Spirit no longer strives with him. The door of mercy is shut. Once shut, for ever shut. Either the sufferings of hell are eternal, or the Bible is a lie. If thou hast fled for refuge to lay hold on the hope set before thee in the gospel, it is well with thee. Thou art ready to take thy departure. Sudden death would be to thee only “sudden glory.” Shouldst thou be called away during the year on which thou hast entered, next New Year's day shall find thee with him, whom having not seen, thou lovest; in whom, though now thou seest him not, believing, thou rejoicest with joy unspeakable and full of glory.

Reader! I heartily wish thee a happy New Year. May thy happiness arise from the enjoyment of God's love which alone can make thee truly happy. On one occasion, when two friends were parting, one said to the other, “Farewell. When we next meet, may it either be in heaven, or farther on the way to it.” So I would say to thee, “When next New Year's day comes, if thou shouldst not be on earth, may it find thee in heaven. But, if thou shouldst still be a pilgrim here, may it find thee fitter for it.” T. F.

Metis, C.E., Jan., 1862.

He that puts a Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.—*Dr. Buchanan.*



### THE LARGE TYPE DID IT.

The superintendent of my Sabbath-school told me the following story:—

"Last summer I was on a visit with a friend who had a negro servant of some note. Unlike millions of his countrymen, he was reckoned a fair scholar—could read, write, &c.; had read a multitude of novels, and made no secret of his hearty contempt for the Bible and religion. He had studied the Bible and found it all false. His mistress spoke of him as a confirmed and hopeless *infidel*; and assured me that, while I would find him intelligent and entertaining to converse with, and attentive to any call, it was utterly useless to speak to him of his soul and his Saviour. I soon found her account perfectly true. My advices were only such as he had heard and refuted a thousand times.

"On leaving I presented my hostess a copy of the large-type New Testament. Last week I received a letter saying that, attracted by the unusual size of the type, the infidel negro once more read God's Word; the Spirit gave it power—his heart was renewed, and he is now one of God's pardoned, adopted, and rejoicing children. How small a thing may be used to save a soul!

MONTREAL, *Jan'y.* 1862. D. H. M.

### LET THEM DIE!

"If ten thousand men die drunk, it don't hurt me—they only injure themselves—they'll get sick of it by and by, and stop it. Can't legislate men sober—have no right to."

Such was the declaration of a poor, social reformer, who believes in no law but love, now drifting without compass upon a stormless ocean which he calls "true reform."

The man is to be pitied, and we said not a word to him. But the thought occurred to us, how quickly the law of *love* would rebuke his "let 'em die" doctrine, and rush in to save from ruin the ten thousand brothers.

There are many who fold their arms over this crater that the ruin of others does not affect them. So long as the flame does not consume them or theirs, let it burn—it is none of their business how many of their race are swallowed up.

This is devilish doctrine. It lacks not the heart of our common humanity, so much as intelligence and common sense. There is no man who is not injured by intemperance. Its blighting shadow may never cross his threshold, yet he does not go unscathed.—Everything which saps public or private virtue, injures all. Every vicious influence set adrift in society, will float evil to every threshold. A good principle corrupted, institutions undermined, or a right periled, renders life, happiness and property less secure, and weakens the safeguards which protect the sanctity of our hearths and homes.

"Don't hurt me." How utterly false.—There is not a man in the community who is not injured. His house, or barn, or horse is not safe, for incendiaries and thieves swarm from the dens where drunkards are made.—His life is not safe from the assassin's knife, or his wife or his daughter from the ruffian's grasp. By stage, steamboat or car, his life is jeopardized by rum. He cannot escape it. It penetrates every avenue, lane and nook of society, and none can flee from its accursing influences. The lake, the river, and the ocean's bed are strewn with millions of property and thousands of dead. The sea-weed sways and mingles with the locks of manhood and beauty, and the coral builds his monuments beneath the waters which forever hide the dead. By land or sea, rum and death, with violence, murder and conflagration walk hand in hand. Yet Intemperance injures nobody! Children are thrown into the street paupers, and educated in vice and crime. Pauperism presents its haggard form in every community. The people must support the paupers, and try, imprison and hang the criminals. An enormous tax rolls back upon the people. And yet no one is injured!

By and by men will get tired of dying drunkards, and intemperance will cease.—And, with the legalized system of death eating out our vitals, we must wait patiently until that time comes, and lo! there will be no more drunkards. Millions will go down to their graves and the earth be filled with lamentations, but, glorious promise! away in the future, there will appear a day when men will get drunk no more—when Intemperance will dry up of itself!

And so let us wait, and cease our exertions. Governments have ever been wrong in attempting to restrain the vicious by penal statutes. God was wrong! Let man alone, and he will come out an angel and our earth become a paradise.

Let us wait! Niagara will by and by dry up and cease to run. Old Ocean will evaporate. The devil will be chained. The grave will cease to swallow its yearly tribute of rotting millions, and death find himself without an "occupation."

Only wait long enough!—*Chief.*

## PRAYING IN FAITH.

TO THOSE WHO CALL ON THE NAME OF THE LORD JESUS.

This paper is addressed to those only who trust in Jesus, because none others ever pray. The unconverted do sometimes cry to God, and He mercifully hears their cry (Ps. cvii.), but they cannot be said to pray in faith. Prayer is the privilege only of such as, having felt themselves to be sinners, have looked for pardon to the "Lamb without blemish and without spot," by whose precious blood they are redeemed. Having so great a High Priest they come boldly to the throne of grace. I desire to suggest to such, especially to the newly converted, a few thoughts as to *praying and what we may pray for*. I need not urge the truly converted to pray. One of the first evidences of Divine life in the soul is prayer. "Behold, he prayeth," is always said of the young believer in Jesus; and how delightful a privilege does prayer become as the soul is made more and more conscious, from happy experience, that God hears and answers its requests! Our God delights in the prayer of faith—faith that reckons upon having the blessing before the answer is received; but we can only have this confidence in God if our request is according to His will, and we can only be sure of "what the will of the Lord is," by careful and continual regard to His precious Word. Jesus said "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Our abiding in Christ is necessary, and a careful regard to His Word is necessary. If we would plead this promise before God. The soul that has one hour ago looked in faith to Jesus, though having much to learn of the wondrous blessings it has received, yet has been united to Him; there is a real living union between Christ and his people, as between the head and the members. He is the Vine, they are the branches; the life that is in Him is in the feeblest believer. To walk in the apprehension and power of this life, is "abiding in Christ." "Effectual fervent prayer" can only proceed from a "righteous man." "If I regard iniquity in mine heart, the Lord will not hear me," the Psalmist says. A Christian who is not seeking to

adorn the doctrine of God his Saviour—who is not walking as a dear child, cannot take hold of this promise, for he is not *practically abiding* in Christ; neither can one who is careless about the words of God be sure of having answer to his prayer, for if he should ask something that is contrary to the revealed will of God, it shall not be done, his prayer becomes a *sin to be forgiven* for Christ's sake: it is an evidence that the *word of Christ abideth not in him*.

There is a special blessing granted to united prayer. Our faithful and truthful God has made a peculiar promise to any two believers who shall agree to pray together for any thing. "I say unto you that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." God owns and honours united persevering importunate prayer.—Ponder well the Lord's words in Matt. xviii. 19, and Luke xi. 8, 9. We have now before your eyes two most remarkable examples of this. In the autumn of 1857, a Christian young man residing in the parish of Connor, in the north of Ireland, was stirred up to pray by reading the narrative of the Lord's dealings with that man of faith and prayer, Mr. Muller, of Bristol (through whom the Lord is now sustaining 700 orphan children, sending all supplies in answer to prayer). This young man, with three likeminded companions, met in a little school house to pray. They prayed *perseveringly and in faith*. There commenced that wonderful work of God which has brought salvation to tens of thousands. In the same year, at the same time of the year, that wonderful work of God commenced in New York. *One man began to pray*, then he was led to invite others to *unite* in prayer, and the same faithful God gave the same blessing. The history of the commencement of the Revival in Ireland may be read in Mr. Muller's "Narrative of Facts" for May, 1860. Dr. Prime's "Power," of Prayer," contains the account of the beginning of the Revival in America. Oh! may we be encouraged to pray in faith, and to *persevere* in prayer.

Now as to what we should pray for.—Every child of God may bring *all his needs*—every anxiety to the Lord. The injunction is to "be careful for nothing; but in every thing by prayer and supplication let

your requests be made known unto God," and our hearts will rest in peace if we do so (see Phil. iv. 6, 7); but there are blessings that we should be especially desirous of—should most earnestly covet; for these indeed we should pray without ceasing. *Let the young believer notice carefully what the Scripture tells him to desire, and for that let him pray in faith.*

**WE NEEDED BLESSING FOR OURSELVES.**—We have been forgiven by Christ, and are dwelt in by the Spirit of God. We should pray that we may grow in the knowledge of Christ, and in the understanding of the Scriptures—that we may be led and taught by the Spirit of God. The teaching of the Holy Ghost will reveal to us the depths of the iniquity of our own hearts—it will show to us the evil of our own nature; thus shall we be humbled, and learn more the need of watchfulness, lest we should grieve our Lord and Saviour. But His teaching too, will reveal to us the preciousness of Christ, will discover to us more and more of His fitness to supply all our need. We should earnestly seek the graces of the Spirit of God, that we may adorn His doctrine, and bring forth much fruit unto Him.

**WE MAY PRAY ALSO FOR POWER IN THE HOLY GHOST TO SERVE GOD.** Every converted man and woman has some power to serve God. Every member of the body has some office. Some can preach the Gospel to the world, others have the higher gifts for teaching the Church, some can comfort the afflicted, some can warn the unruly, *all* have power to serve our God, and help His truth. We should pray for *boldness* to speak His Word without fear, that we might not be *ashamed* of the glorious gospel of our blessed God. While we pray we should also remember the injunction to "stir up the gift of God which is in thee." I believe God *has given* ability to some which they allow to lie dormant. Do what you can, you will then see what you can do.

**WE SHOULD PRAY FOR THE CHURCH OF GOD.** Remember, the Church of God is that company of people everywhere, who truly trust in Christ Jesus, whose sins are purged by His blood; they are seen by God as *one body*, though through our sin and Satan's craft, they are sadly divided in the sight of men. We may rightly desire

that God would work mightily amongst us by the power of the Holy Ghost, that He would give to us increased knowledge of His ways, *through His holy word*, for it is the neglect of Scripture that has caused our divisions. To this end also we should pray, that God would raise up faithful men, understanding His word, who should be able to teach its truths to others.

**PRAY FOR THOSE WHO PREACH THE GOSPEL, AND ALL WHO LABOUR IN WORD AND DOCTRINE.** Paul said, "pray for us," God designs that you should have heart fellowship with His work; pray then for any who labour for Him, that He will bless them and their work, and He will more abundantly bless, *because you pray*, and you will share the joy of the harvest blessing.

**PRAY FOR AFFLICTED CHRISTIANS, AND FOR CHRISTIANS WHO SIN.** The Lord is afflicted in the affliction of His people.—How greatly then must He rejoice when one saint feels for another's sorrow, and supplicates blessing for the tried brother or sister, and if the affliction of our brethren should move us to prayer, how much more should their sins. Christians tempted by Satan and led away by the evil of their own hearts, may fall into sin: they may sin against us: shall we then haste to some one to point out the fault, to accuse them, to point the finger and say *aha! aha!*—Shall we so initiate the work that Satan is at present permitted to do? or, shall we "pray one for another?" Oh, the honour and blessing of being permitted on the earth to unite with our loving Advocate, who, now in heaven "liveth to make intercession for us."

**WE SHOULD PRAY FOR OUR UNCONVERTED RELATIVES, AND FOR THOSE WHO, BY THE PROVIDENCE OF GOD, WE ARE DAILY BROUGHT IN CONTACT WITH.** Some believers say they have not faith to pray for the conversion of *individuals*, but thousands of individuals have been saved, and are being saved in answer to prayer. Many keep a list of persons for whom they pray until they are converted, and to whom they lose no opportunity of affectionately commending the Gospel. Here are a few subjects suggested for prayer, but the lover of the Bible will find that nearly every sentence will furnish a reason for prayer—a *grace* or a gift to desire—something to pray

against—a blessing to supplicate for himself or others. The Lord teach us to pray without ceasing—to watch for the answer, and give thanks when it comes.

T. D. M

“FOR ME TO LIVE IS CHRIST.”

1. This is the language of the *highest estimate*. When I can intelligently say that I deliberately and steadily *live* for an object, that object is to me of the highest value. In my sober judgment I prize it above all others.

Thus Paul “determined to know Christ and Him crucified.” In this sense, he “counted all things but loss for Christ.” It is also the language of

2. *Supreme affection*. “As we say of the widowed mother, whose affections are bound up in her only child, and whose thoughts and cares and toils are all given to it, that “she lives for the child,” so does the faithful Christian “live for Christ.” He is the object of his supreme affection and devoted love. To him he is the “chief among ten thousand, and the one altogether lovely.”

3. It is the language too of *earnest desire*. The apostle desired to live for Christ, and every one who can adopt his language animated by the same desire: that he may live *in* Christ, *for* Christ, *to* Christ, and forever *with* Christ. It is the language also of

4. *Fixed determination and purpose*.—When we say of a man that he lives for wealth, ambition, or pleasure, we mean that he is bent on attaining his end—determined to secure it. And so for one to adopt the sentiment of Paul, is to have the fixed unwavering purpose to live for Christ. This will be the motto, the maxim of his life, ever recurring to his memory, guiding his judgment, controlling his life. It is also the language of

5. *Enlightened action*. For one to be able to say, “I live for Christ,” is not merely to *think* of living for him, but *actually to do it*. The first inquiry of such an one is, “Lord, what wilt thou have me to do?” His eye is ever on Jesus; his heart absorbed in his love; his aim directed by his will; all his energies subservient to his commands. The law of Christ is his rule, the love of Christ his motive, the

service of Christ his pursuit, the honour and glory of Christ his grand absorbing object. It is the language of

6. *Habitual performance*. *Living* is not a single act. The expression points to a *habit*. When Paul could say, “For me to live is Christ,” the language implied a persevering, permanent habit of life. His piety was not one of times and seasons, now blazing with bright but fitful flame, and now so indifferent and stupid and cold as to chill the soul with the apathy of death, but ever ardent, elevated, steady, “the calmness of an intensity kept uniform by a sort of moral necessity; the nature of the human mind,” says Foster, “forbidding it to be more, the character of the individual forbidding it to be less.” All his thoughts, desires, affections, purposes, actions, found their centre in Jesus, and the fullness of their joy in him.

Christian reader, can you from the heart adopt the apostle’s language? In the sincerity of your soul can you say, “For me to live is Christ?” This the great end of your being. For this you were redeemed. This is the Highest and best object of pursuit, and the true path of usefulness and holiness. This is the way to *think* of Christ, to *enjoy* Christ, to *serve* Christ, to *lead others* to Christ, and to be yourself preparing ever to *dwell with* Christ. Let this be your constant, earnest, prayerful aim; and then as for you “to live is Christ,” so for you “to die shall be gain.” *everlasting and glorious gain.*—*Her. Gos. Liberty.*

“Peace I leave with you.”

Source of my life’s refreshing springs,  
Whose presence in my heart sustains me,  
Thy love appoints me pleasant things,  
Thy mercy orders all that pains me.

If loving hearts were never lonely,  
If all they wish might always be,  
Accepting what they wish for only,  
They might be glad, but not in Thee.

Well may Thy own beloved, who see  
In all their lot their Father’s pleasure,  
Bear loss of all they love, save Thee,  
Their living, everlasting Treasure.

Well may Thy happy children cease,  
From restless wishes prone to sin,  
And in Thine own exceeding peace,  
Yield to Thy daily discipline.

We need as much the cross we bear,  
As air we breathe, as light we see:  
It draws us near Thy side in prayer:  
It binds us to our strength in Thee.

—British Messenger.

## WHAT WILL MAKE IT GO THROUGH.

In the prosecution of a great engineering contract, a workman has been sent to a certain spot, with orders to perforate a huge bar of iron. He takes up a right position, applies the appropriate boring tool, and turns it diligently round. He pauses at intervals to draw breath, and examine the progress of his work: but his work makes no progress. Hour after hour he painfully plies the right instrument at the right place, and yet the surface of the iron is scarcely scratched. At the close of the day the operation is not perceptibly further advanced than it was in the morning. The next day's toil, if he should continue the same process, would be as barren as this day's toil has been. What then? will he give it up in despair, or try another kind of instrument? No: he will neither report the work impracticable, nor demand another tool: he knows that it can be done, and done by this instrument. He calls another to his aid: his assistant brings a long strong beam, fixes its head in the ground, lays it as a lever on the top of the boring tool, and then leans with all his weight on its farther extremity. The original workman now turns the same tool round in the same way, and under the lever-power pressure now applied, he soon enjoys the satisfaction of seeing it go through the bar. Perhaps in addition to the pressure, a little oil was poured upon the spot where the point of the tool went in. Neither the turning of the tool alone, nor the lever pressure alone was of any avail, even to penetrate the surface; but when the tool was turned under the pressure, all resistance was overcome, and the work was quickly accomplished.

Have we not seen in this land, the Gospel of Christ often pointed to human hearts, and diligently plied, with no perceptible results?—What then? Shall we abandon the task as hopeless; or, shall we throw away the instrument which our Master gave us, and seek another with a sharper edge? No; the Gospel of the grace of God is the only instrument that ever will either truly break a hard heart, or truly heal a broken one. Those who fear God and love men must not allow themselves to be turned aside from the one divine method, by any amount of weariness or want of success. If the love of Christ in giving Himself for us, as it is made known in the Gospel, do not melt a sinner into repentance, he will never be melted.

But many workmen, who labour to win souls, have of late in our land met with great success. Not a few who stood out against the Gospel long, have in these days given way, confessed their sins, and closed with Christ. Ask any of these disciples, or any of those who taught them the truth, what were the means

employed to bring about so great a change? they will answer all with one voice, that: no new truth has reached their ears; but that the old truth which before had reached their ears only, has now penetrated through their whole being with a new power—a power which by its effects proclaims itself divine.

A Revival is brought about, not in any measure by new doctrines or new methods: but wholly by the Spirit of God, in answer to prayer, imparting overwhelming weight and penetrating power to the saving truth of the Gospel; so that it awakens the conscience, convicts of sin, and brings the sinner humble and trustful to the cross of Christ. If there is any change at all in the methods adopted, it consists in a shorter, simpler, more direct bringing of sinners to Christ, and Christ to sinners. In times of revival, every true Missionary finds himself coming closer to the old apostolic methods of preaching; such as Philip the Evangelist followed, both in public discourse and private exhortation. We learn (Acts viii.) incidentally and briefly, but with marvellous distinctness, how that evangelist, full of the Holy Ghost and of faith, put the matter in his day. When he addressed a congregation in the town of Samaria, "he preached Christ unto them." When he was called to deal with one anxious inquirer alone in the wilderness, he opened the Scripture and thence "preached unto him Jesus." That one blessed name—that sharp point of the sword of the Spirit he brought naked to the inquirer's naked breast, and quickly, surely, it made its way through joints and marrow. The old self-righteous man was forthwith killed, and the new creature sprang with life—the new life in the Lord began.

There are lessons here for various classes of readers.

1. For all Christian teachers, ministers, and missionaries on any sphere. Never weary of plying the old truth. Beware of going too far round about, or of stopping short for want of courage. Try to get the point of the Word into contact with the conscience. The love of Christ is the sharpest weapon you can wield; but do not depend on the weight of your own arm: plead for the power of God to send it home.

2. For disciples of Christ in private stations. You live in a good time; your opportunities are great. For success in winning souls, little depends on human skill in speaking the Word, and much on divine power pressing the Word upon the conscience. For His own glory God is pleased often to use a very simple word, spoken by a very humble person, in turning a sinner from the error of his ways. Perhaps he will use you in the great work, if you are on the watch, and ready to be used.

For those who have a Christian profession, but have no good reason to think that they are new creatures in Christ. The time is short and uncertain: therefore what remains is unspeakably precious. You have heard the gospel long, but it has only played on the surface of your heart. Perhaps it has lacked power, because you listened to it as a man's word. Begin to receive it as Christ's Word to you for your salvation. A stone dropped from your hand upon ice may only slide along its surface: but the same stone falling from a height in the heavens would go sheer through. Such is the difference of effect when the Word comes to you as a man's word, and when it comes as the cry of Jesus to you, that you may flee from the wrath to come. Lay your heart open to Christ, and let Christ speak direct to you. And make haste: for there is no time to be lost.

4. To those who have lived at ease, caring for none of these things—secretly neglecting them, or perhaps openly scoffing at them. Ah! brother, you will be broken yet: the only question that remains is whether you shall be broken in repentance now, and healed in the hope of eternal life; or broken in the judgment of the great day. Your courage will yet give way. God is greater than you. He will subdue you: but He has two distinct ways and times of subduing his enemies. He melts them now by the power of Christ's forgiving love, or consumes them by His wrath after the day of mercy is done. Reader, make your choice: yield to the power of His love, and you will never know the power of His anger. W. A.

### A WORD TO BELIEVERS,

ON THE *Lordship of Christ*, BEING NOTES OF AN ADDRESS ON THE EPISTLE OF JUDE.

There are two senses in which the expression "*last days*" is used in the New Testament. In the opening of the Epistle to the Hebrews there is mention of "these last days." There it is intended to designate this present dispensation. But the expression is also applied to THE CLOSING DAYS of this present dispensation. In this way it is used in 2 Tim. iii. "In the *last days* perilous times shall come,"—that is, in the closing season of Christendom. To this season Jude also refers, when he speaks of "*the last time*" when there should be mockers (ver. 18).

Now it is important, that we should know what are the features which the Spirit of God describes as attaching to these "*last days*."

In this Epistle we find two distinct marks, by which the Holy Ghost has described the closing hour of this dispensation. 1st. The spirit of intellectual liberty, or of free-thinking,

which rejects the mysteries of God. 2ndly. The prevalence of moral laxity.

In 2 Peter iii. we are told that "there shall come in the *last days*, scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" Here, "*the last days*" are marked by a spirit of scoffing, and the object of it is, one of God's precious mysteries—the second advent, or coming of the Lord.

If we turn to the first Epistle of John, we find the same thing spoken of as the spirit of antichrist, which was already working, and which scorns the mysteries of the truth, "Little children," says he, "it is the last time" (1 John ii. 18); and then he describes what characterizes the last time—the denial that Jesus is the Christ—the denial of the Father and the Son.

Now, from these two witnesses (Peter and John), we get one very definite character of the last times. They are to be marked by a scoffing and infidel spirit, which mocks at the coming of the Lord, and which denies the great mystery of the Persons of the Godhead.

If we refer to the Epistle of Jude, we shall find it is not these features which are given as marking "*the last days*," but a fearful state of moral laxity, such as Paul gives us in 2 Tim. iii. It is moral laxity which is spoken of in both these Epistles. According to the testimony of Paul, men are to be "lovers of their own selves, covetous, boasters, proud, . . . unholy, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. This is an awful picture. And remember, it is Christendom that is described. It is not about the heathen world that Paul is speaking. The anticipations of Peter and John, and Paul and Jude, are about Christendom. They instruct us beforehand, that the last days of Christendom are to be marked by a fearful moral or practical condition, as well as by a free-thinking and scoffing spirit which rejects the mysteries of the truth.

Now you may ask me what have we to do with these things? Ah! beloved friends, we have to do with them. We ought to know the enemies against whom we have to contend—the forms of Satan's power against which we have to watch: and it will not do to escape one of the snares and fall into the other. It will not do to watch only the mysteries of the truth; we must watch our whole behaviour, that we do not slip into the general practical condition of "*the last days*." It is very likely that both the features described will not attach to the same person. The free-thinking intellectualist may be moral and amiable, whilst the man of ungodly walk may be the professor of an orthodox creed. Jude does not glance at that, of which John speaks.

Now I desire to be practical—to direct your attention specially to one point. When the Holy Ghost takes His *rightful* direction, He speaks of Christ—of the common salvation. His office is, to “take of the things of Christ, and to shew them unto us.” But He is in the place of service in the Church; and therefore, when there is mischief at the doors, He turns aside, and exhorts to “contend for the faith once delivered to the saints.” It is not for *orthodoxy*, saints are *here* exhorted to contend, but for the *holiness of the faith*. We are exhorted “earnestly to contend for the faith once delivered to the saints,” against the “ungodly men,” who are described as “turning the grace of God into lasciviousness;” the “ungodly men,” who deny—not the Father and the Son, but who deny the “Lord” Jesus Christ. Mark!—who deny Jesus Christ not as a Saviour, but Jesus Christ AS A LORD; that is, who *practically* gainsay his authority—who “despise dominion,” or Lordship—who reject restraints. Jude is not speaking of Jesus as a Saviour, but of Jesus as a Lord. His government is the thought in the mind of the Holy Spirit here. Sure I am, we should welcome this as a sound and healthful word. Is it not evil when a saint does not exercise this continual check on his thoughts—his tongue—his doings? We are not to say our thoughts, or our lips, or our hands, or our feet, are our own. They should be understood to be *under Lordship*. We are *not* to despise dominion. The Epistle of Jude puts every one of us on a *holy* watch-tower, not to watch against a spirit that would gainsay the precious mysteries of God (Peter and John’s word does that), but against the tendencies of the natural heart to gratify itself. The Spirit of God is an active principle—the Spirit is life—the cherubim were all eyes; and the saint should be all living, holy activity. If Peter put you looking in one direction—watching against the forms and actings of the *infidel* mind, Jude erects another watch-tower, from which we are to look out, and guard against the self-indulgent and defiling ways, that would *reduce the whole moral man*—to watch against the spirit that gainsays the Lordship of Jesus over the thoughts, the words, the doings, and the goings of His people.

Then he goes on to say, “Woe unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” Here you observe how wonderfully fruitful in instruction is the book of God. We get instruction drawn from the history of heaven. The Spirit in Jude gives it to us (verse 6). He then descends the stream of divine history from the beginning, and gathers these various

examples to press them on ourselves, to warn us against a state of moral laxity. And mark how he describes these ungodly despisers of dominion. “These are spots in your feasts of charity, feeding themselves *without fear*.” The absence of this “fear” indicates this state of moral laxity of which I speak.

O beloved! I would that this little simple word that we are meditating on, might incite us to “gird up the loins of our mind.” Do we imagine that we have a right to take our own way in anything? We have no such right. As one has said, “The moment you do a thing, because it is *your own* will, you have sinned.” To do our own will, because it is *our own* will, is the very essence of rebellion against God.

Here, beloved, Jude is showing us the danger of tampering with the girdle that is to be about the loins. May we bear away his word. We shall be much happier—we never can be losers by giving up our own will to the Lord Jesus. As one who is redeemed by Christ and belongs to Christ, I should have no will of my own. I have no right to do my own pleasure. I have no right to take a walk just to please myself. The Lord may give me the indulgence of it, and strew the path of my feet with ten thousand mercies; but the moment I erect *my own will as the principle of my actions*, I have “despised dominion”—I have despised the lordship of Jesus. This is the force and bearing of the word of God by Jude.

He then goes back to the prophecy of Enoch. What is it? Is it a prophecy of the Lord coming to visit those who were under the power of the infidel spirit? No; but “to execute judgment upon the *ungodly*, for all the ungodly deeds, which they have ungodly committed.” It is on *ungodliness* that the judgment is anticipated to fall. And if you and I look around upon Christendom, even now, shall we not see a prevalence of ungodliness enough to provoke the judgment of the Lord?

But let us take this word home to ourselves. May the Spirit apply it to the conscience. Sure I am, *if I take my own will as the rule of my actions, and thus “despise dominion,” I am (in the principle of my mind), on the road to the judgment of which Enoch prophesied.*

O beloved! may we welcome this exhortation. Do you wish the Church of God relaxed in its behaviour and moral ways? Is it not to bow to the cross—to the sceptre of Jesus? If He be a Saviour, He is also a Lord.

“But ye, beloved, building up yourselves on your most holy faith.” There, again, is the same subject of warning. The saints are urged to build themselves up “*on their most holy faith*.” “Keep yourselves in the love of God.”

And what is "the love of God" of this passage? It is the love of God of the fifteenth of John, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love." It is the *complacential* love of Christ. Does this make the path of a saint legal? No; it only binds the heart to Jesus, with a new cord, as the fresh spring of our affections—the object of all our desire.

Then again, "And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." Does he speak here of the infidel spirit? No; but take care lest the garment spotted by the flesh get around you.

"Now unto Him that is able to keep you from falling"—i.e. not from the truth, but from the holiness of the truth: for it is added, "and to present you faultless before the presence of His glory with exceeding joy: to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

In conclusion, let me repeat it, may we welcome this word of warning. Would that it were sounded in the ears of all the people of God. Let them know that we are living in a day of easiness and self-seeking. Christendom is filling itself with a thousand gratifications. Every hour is multiplying the means and opportunities of indulging nature. "The lusts of the mind" (Eph. ii.), are greatly nurtured. Skill of all kinds, and labour too, is taxed to contribute to their indulgence. And 'the lusts of the flesh' are all akin to them. O may we, in the midst of it all, love the *lordship* of our Jesus! Let us bow to His sceptre. Let us kiss it more and more; and instead of saying—"This is my pleasure—that is my will," let us pray that Jesus may reign in our hearts.

"The Lord of every motion there."

But again, let me remind you, it is *Jesus* that is to be our Lord—He who loved us and gave Himself for us—He who has saved His people. And He is to be served, not in the spirit of bondage, or the mere observance of religious rites and injunctions, but in the spirit of liberty and of love—a spirit that can trust Him at all times, and that can take all courageous shortcoming and failure to a throne of grace through Him, with happy boldness. O beloved, it would be but a poor return for His love and salvation, to watch in any wise *against Him*, and not entirely for Him, for He has "not given us the spirit of fear, but of love." May we watch, therefore, that He may be glorified in us by free and happy service now while He is absent, that we may be glorified in Him, when he shall appear to take us to Himself (John xiv. 3).

## HOW IS IT WITH YOU?

A friend once came to me and said, "I want you to write and tell all my relatives how happy I am; I can't write myself, but I am learning on purpose that I may send them word with my own fingers how happy Jesus makes all who love him and put their trust in him."

His eye brightened with pleasure, and his beaming face looked as if he knew and felt what it was to love Jesus. And would you not be as light-hearted as he, if you received Jesus as your Saviour?

A poor man, as some would say, told me the other day "that he had rather have a hard crust with Jesus than a rich feast without him." Can you say the same, my brother? Are you always happy? If not, why are you not? what is it that makes you unhappy? I know how you often feel, and sympathize with you. You rise in the morning, and eat your early meal, and go to your work; perhaps at mid-day you return home for dinner, or may be you take it to the workshop, and again you proceed with your work; and at night you lie down wearily to rest, glad that another day's toil is over—and here your thought ends. You are much like a machine, only working to live, and having no higher motive for living than to pass away the time allotted to you. You seek no blessing on your occupation, for friends; you ask no unseen hand to guide your steps, because you do not see your need of such a Guide; you express no thanks for the rest you enjoy, or the health you possess, for you do not recognize God as the giver of both these blessings. And yet you can thank an earthly friend for any kindness shown, and manifest love and gratitude to him; then why not acknowledge God?

But do you never think, "Ah! these working days must end some time. There will be a last day to my occupations on earth—a day when I shall call no man any longer my master, and when I shall not be a servant; and when will this be—what shall I do then? Will these hands so accustomed to toil and labour be still? or shall I labour and toil for ever? My master dies, and shall not I? What will become of me then? Is there one heaven for the master and another for the servant?"

Oh no! my beloved friend, there is a heaven, and there is a hell; there is a God, and there is a devil; there is everlasting life, and there is everlasting death; a life of happiness, and a life of misery. To which are you hastening? You are fast going to the one or the other, for there is no middle course. Which is it? I think you must know where you are going. To which does your conscience respond?—*Generous and Grateful, by Miss Marsh.*



## Sabbath School Lessons.

February 16th, 1862.

## JOSEPH IN THE PRESENCE OF PHARAOH.—GEN. xli. 1-36.

I. *Joseph's liberation deferred.* A bright ray of hope had, for a short time, lightened the gloomy dungeon of the Hebrew captive, from the consideration that he had by his sympathy and good offices, secured the services of an influential friend at Pharaoh's court. Daily, for a time, he had anxiously looked for the sentence of his enlargement, that upborne by the pinions of love he might start for his longed-for home. He had pictured his happy meeting with "the old man his father," and with his dear brethren, dear to that sanctified heart, notwithstanding of the unnatural manner in which they had treated him. But these hopes were doomed to be disappointed; it would have soon become evident to him, that either his friend had failed in his suit, or what was most probable, that he had forgotten him altogether. God's time was not yet come. Had Joseph been liberated at the time he expected, and been permitted to return to the land of the Hebrews, to which he so pathetically alluded in his address to the chief butler, he would not have been elevated to the exalted rank which he afterwards occupied, nor would he have been the honoured instrument, in the hand of Providence, of preserving the lives of his own family, and those of much people. In the school of adversity he had also to undergo that preparation, which was necessary to a great and wise ruler.

II. *The means of Joseph's restoration to liberty.* "And it came to pass at the end of two full years, that Pharaoh dreamed." v. 1. By the vividness and repetition of his dream in another form, Pharaoh was so impressed, that he could not view it as the ordinary workings of imagination roving while reason is asleep. Feeling impressed that his visions were a revelation from heaven, he was troubled, v. 8. Every communication from heaven must trouble the Christless soul. Pharaoh had immediate recourse to all the wise men and magicians of his realm, but none of them could solve the mystery. It was so ordered by the God of Providence that the emblem, witnessed by the king, did not fall within the range of their pretended science. Their failure opens the way for God's interpretation. Just so is it with respect to man's salvation; the nullity of human reason here is first established, and then does God reveal his own infinitely wise and gracious plan, 1 Cor. ii. 13, 14.

III. *Joseph is brought into Pharaoh's*

*presence.* On the recommendation of the chief butler, Joseph is hastily summoned before Pharaoh. "I do remember my faults this day," v. 9. This may be understood to refer to his faults in forgetting Joseph. We should always endeavour to do our duty at once; still according to the good old proverb "it is better late than never," the longer we put it off the greater does our sin become.—Some understand the chief butler's confession to have respect to his faults against Pharaoh, and to have been meant as complimentary to his sovereign, as if he had thus expressed himself—"though Pharaoh has been pleased to forgive the faults for which I was imprisoned, yet have I never been able to forgive myself." So urgent was Pharaoh to have the dreams which troubled him explained, that time was scarcely permitted Joseph to make these changes in his dress, and appearance, which decency required. "He shaved himself," v. 14. According to recent discoveries it was the custom of the ancient Egyptians to shave, but it was not that of the Hebrews. It is interesting to notice how these little incidental and apparently unimportant remarks often serve as powerful corroborations of the truth of the Sacred Record.

IV. *Pharaoh's dreams and their interpretation.* "I stood upon the bank of the river," v. 17. viz: the river Nile. In the kingdom of Egypt it never rained, but the land was irrigated by the annual overflow of the river. How infinitely good and wise is God! He compensates the want of one thing by the supply of another. If the river rose to the height of about sixteen cubits their harvest was plenteous, but if only to about twelve or thirteen cubits there was scarcity. It is observable that though both forms of Pharaoh's dreams betokened the seven years of plenty and the seven of famine, yet each had its peculiar significance. The seven fat and the seven lean kine signified the plenty and scarcity of pasture, whereas the seven full and good, and the seven withered and blasted ears predicted the want of corn for the use of man. The dream was doubled, to show the nearness, the importance, and the certainty of its fulfilment. Thus was God also pleased to ratify his covenant by "two sacraments," (Heb. vi. 17, 18.) and by two sacraments, Christ, and the benefits of redemption are represented, sealed, and applied to believers.

Learn 1. To wait with patience for the Lord's time: trials are as necessary to the believer as the air he breathes,—Paul. xi. 17; Mic. vii. 7.

2. The goodness of God; He sent first the seven years of plenty that provision might be

made for the seven years, of famine which were to ensue.—Psal. xxxi. 19; xxxiii. 5.

3. The changeable and prevailing nature of all worldly enjoyments,—1 Cor. vi. 13; Col. ii. 22.

February 9th.

## THE WOMAN THAT WAS A SINNER.—LUKE VII. 36-50.

I. Jesus is entertained in the house of a Pharisee.

It had been objected against our Lord that he associated only with publicans and sinners. His acceptance of the invitation of the Pharisee proves that he freely went wherever he might do good, for this end he mingled, not only with awakened sinners, but occasionally even with the self-righteous. It is probable that the Pharisee invited our Saviour from no higher motive than curiosity, and with the view of obtaining entertainment for himself and his guests.

II. The reverential love shown to Jesus by a poor penitent whilst he sat at meat in the Pharisee's house.

"And, behold, a woman in the city which was a sinner," &c., v. 37. She had been an open and habitual transgressor of the moral law—one who had been leading a notoriously wicked life. She had probably been a harlot. It has been supposed, but without sufficient reason, that this woman was Mary Magdalene, out of whom the Lord had cast seven devils—Chap. 82—Mar. 16-9. Having been converted through his preaching, she joyfully seized the opportunity of approaching his person, and manifesting somewhat of the love she bore him. The manner in which they then reclined at table was such that their feet were partly behind them. The woman, feeling too unworthy to look her Lord in the face, stood behind him bathing his feet with her tears.—These were tears of true repentance, flowing from godly sorrow for her sins, from joy at forgiveness, and from grief at the price which was to be paid for that forgiveness—the broken body and shed blood of that blessed Saviour, whom she now delighted to honour.—We would not many dear Sabbath-school scholars delight to have an opportunity, similar to that which this woman enjoyed of manifesting their love to the meek and gentle Jesus? But it is not in their power to do so, Christ is no longer personally present with us. "Him the heaven must receive until the times of restitution of all things." Yet they can evince their love to Jesus by mutual love and forbearance towards each other, by every act of kindness, done to his beloved sanctified ones, Matt. 25-49, and by earnestly and diligently seeking to win others to him by every means in their

power. In token of her willing submission to her Saviour, the woman kissed his feet, and employed the hairs of her head as a towel with which to wipe them, v. 38.

III. The Pharisee is offended at our Lord because He permits the woman to do Him such services.

He thought that, if our Lord had known the character which she bore, He would not have suffered her so much as to come into his presence—much less to touch his person.—Even he, good Pharisee as he thought himself, would have deemed her touch pollution, Is. 65-5, much more would a prophet have done so. Believing, therefore, that it was in ignorance of her true character that our Saviour permitted her kindness, he at once concluded that Jesus was not a prophet v. 39. How erroneous was this man's views regarding Christ and his mission! Blessed Jesus! the greatest sinner is freely invited to come unto him, chap. 5-30—Matt. 11-28.

IV. Our Lord's justification of himself and the woman.

By the parable of the creditor and his two debtors, Jesus answers the objections of the Pharisee, Simon, himself, is obliged to answer that he to whom most is forgiven will love the most, v. 43, and on this principle is explained, the difference between his treatment of the Saviour, and that of the poor woman, whom he affected to despise. If Simon entertained the same exalted views of his own righteousness as other Pharisees did of theirs, and there is no reason to doubt that he did, he would have esteemed his peccadilloes more than counterbalanced by his good works; he therefore felt no love to Christ. The woman; on the contrary, sensible of her innumerable and aggravated sins against God, and that they were all forgiven her for Christ's sake, had a heart overflowing with love to Jesus. The Pharisee had been waiting even in common courtesy. He had not offered, as was customary, the water to bathe the feet, or the oil to anoint the head of his guest; the woman bathed our Saviour's feet with her tears, and wiped them with the hairs of her head v. 44. He had not given to the Lord the salutation which civility required; the woman, from the time he had entered the house, had not ceased to kiss his feet v. 45. "Her sins which are many are forgiven; for she loved much" v. 47. The *for* in this passage should be rendered *therefore*; we are not forgiven because we love, but we love because we are forgiven, 1 John iv. 19. Lest the woman should be discouraged by the treatment of the Pharisee, the Lord declares unto her that her sins are forgiven, v. 49. "And they that sat at meat with him began to say within themselves, 'Who is this that forgiveth sins also?'" v. 49.

Jesus had before shown his power, he now shows his willingness to forgive sins—"And he said to the woman Thy faith hath saved thee; go in peace" v. 50.

Learn 1. That those who have sufficient grace and wisdom should, when occasion offers, go into the company of gainsayers with the view of convincing them, and doing them good, Tit. i. 9.

2. That the more the Holy Spirit enlightens us regarding our sinfulness, the more does he warm our hearts with love to Christ, 1 Tim. i. 14.

3. The great danger and evil of self-righteousness; it keeps the sinner from coming to Christ, Rom. x. 3.

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### "HIS NAME JESUS."

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"Thou shalt call his name Jesus," said the Angel who announced his birth to Joseph, "for he shall save his people from their sins." Even Joshua, whose name is identical in Hebrew, was so called prophetically, as the saviour or deliverer of Israel from enemies and dangers; and in this he was a type of Him who was to come, not as a military conqueror and earthly prince, though men so expected him—not as a deliverer of the Jews from Roman vassalage, and the restorer of their ancient independence—but as a Saviour from a far worse bondage, and a more terrific ruin—from perdition, from damnation, not of angels, not of devils, not of men without exception or discrimination; but of those predestined to belief in him; his people, the Saviour of his people; not from temporal or physical distresses, but from sin; not from the sins of others, but their own; not from its effects, but from itself; not merely in the life, but in the heart; not merely in the stream, but in the spring, the source, the principle, the essence; for the Gospel is not only good news of a Saviour, but of Him who came, of Him who was called Jesus, because He was to save his people from their sins.—*Joseph A. Alexander.*

### A Remarkable instance of the Power of the Gospel.

BY G. C. SMITH OF PENZANCE.

A few months since, a vessel sailed from England, with a captain whose habitual blasphemy, drunkenness, and tyranny so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden alarming illness of their cruel and depraved commander. The mate took charge of the ship, and the captain, greatly afflicted in his cabin, was left by the unanimous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, no one venturing to visit him, when the heart of a poor boy on board was touched with his sufferings, and he determined to enter the cabin and speak to him. He descended the companion-ladder, and opening the state-room door, called out, "Captain, how are you?" A surly voice replied, "What's that to you!—Be off." Next morning, however, he went down again—"Captain, I hope you are better." "O, Bob, I'm very bad! been very ill all night." Captain, please let me wash your hands and face; it will refresh you very much." The captain nodded assent. Having performed this kind office, the boy said, "Please, master, let me shave you." He was permitted to do this also; and having adjusted the bedclothes, he grew bolder, and proposed some tea. The captain knew he had no mercy to expect from his crew, and had determined not to solicit any; "I'll perish," said his obstinate, perverse soul, "rather than ask one favour of them." But the kindness of this poor boy found its way into his heart; and, in spite of all his daring, independent spirit, his bowels melted, and his iron face displayed the starting tear.

The captain now declined apace. His weakness was gradually increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror, as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked. Brought up among the worst seamen in early life,

he had imbibed all their principles, followed their practices, and despised remonstrance or reproof. A man-of-war had finished his education: and a long course of successful voyages, as master of a vessel, had contributed to harden his heart, and led him not only to say there is no God, but to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his guilty soul, he cried one morning, just as Bob opened the state-room door and affectionately inquired, "Well, master, how is it with you this morning?" "Ah, Bob, I'm very bad; my body is getting worse and worse, but I should not mind that so much, were it not for my soul. O, Bob, what shall I do? I'm a great sinner. I'm afraid I shall go to hell—I deserve it. Alas, Bob, I'm a lost man." "O, no, no, master," said the boy, "Jesus Christ can save you." "No, Bob, no; I cannot see the least prospect of being saved. O, what a sinner I have been! what will become of me?" His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the captain sung out, "O, Bob, I've been thinking of a Bible. I know there is none in the cabin; go forward, and see if you can find one in the men's chests." The boy succeeded, and the poor dying man beheld him enter with tears of joy. "Ah, Bob, that will do—that will do; you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest and read to me out of that blessed book." "Where shall I read, master?" "I do not know, Bob. I never read it myself; but try and pick out some places that speak about sinners and salvation." "Well, master, then I'll take the New Testament; you and I shall understand it better, for, as my poor mother used to say, there are not so many hard words there. The boy read for two hours, while the captain, stretching his neck over the bed-place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul beheld sin as he had never seen it before. The justice of God in his eternal rain, struck him with amazing force; and,

though he had heard of a Saviour, still the greater difficulty of knowing how he could be saved, appeared a mystery unfathomable. He had been ruminating a great part of the night on some passages Bob had read, but they only served to depress his spirit and terrify his soul.

The next morning, when the boy entered the state-room, he exclaimed, "O, Bob, I shall never live to reach the land. I'm dying very fast; you'll soon have to cast me overboard, but all this is nothing—my soul, my poor soul! O, I shall be lost for ever! Can't you pray?" "No, master, I never prayed in my life, any more than the Lord's Prayer my mother taught me." "O, Bob, pray for me; go down on your knees and cry for mercy; do, Bob; God bless you for it! O, kneel down and pray for your wicked captain!" The boy hesitated, the master urged, the boy wept, the master groaned, "God be merciful to me, a sinner!" Both cried greatly. "O, Bob, for God's sake, kneel down and pray for me." Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs cried out, O, Lord, have mercy on my poor dying captain! O, Lord, I'm a poor, ignorant, wicked sailor boy. Lord, I don't know what to say. Lord, the captain says I must pray for him, but I don't know how. Lord, have mercy on him. He says he shall be lost—Lord, save him! He says he shall go to hell—Lord take him to heaven! He says he shall be with devils—O that he may be with angels! Don't let him perish, O Lord! Thou knowest I love him, and am sorry he's so ill. The men won't come near him, but I'll do the best I can for him as long as he lives; but I can't save him. O Lord, pity my poor captain; see how thin and weak he is! O comfort his troubled mind! O, help me, Lord, to pray for my master." The captain was too much affected to speak. The simplicity, sincerity, and humility of the lad's prayer had so much impressed his mind, that he lay groaning inwardly with spiritual anguish, and wetting his couch with tears. Bob retired on deck, for the scene had quite overcome him. In the evening he again read the Bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning, on entering the state-room, the boy was struck with the extra-

ordinary change visible in his master's features. The gloomy horror which had so long added to the natural ferocity of his weather-beaten countenance, was fled, and while his affections had softened and more fully exhibited the various parts of his countenance, the circumstance of the past night had settled the whole arrangement of his features into a holy, pleasant, calm, and resigned state, that would seem to say, an heir of grace can find, "glory begun below."

"O, Bob, my dear lad," said the captain, with great humility, "I have had such a night! After you left me I fell into a sort of a doze; my mind was full of the many blessed things you had been reading to me from the precious Bible. All on a sudden I thought I saw, in that corner of my bed-place, Jesus Christ hanging on his cross. Struck with the thought, I thought I arose and crawled to the place, and casting myself at his feet in the greatest agony of soul, I cried out for a long time, like the blind man you read of, 'Jesus, thou Son of David, have mercy on me!' At length I thought he looked on me. Yes, my dear lad, he looked at your poor wicked captain; and O, Bob, what a look it was! I shall never forget it. My blood rushed to my heart—my pulse beat high—my soul thrilled with agitation, and waiting for him to speak, with fear not unmingled with hope, I saw him smile. O; my child, I saw him smile—yes, and he smiled on me—on me, Bob. O, my dear boy, he smiled on wretched, guilty me. Ah, what did I feel at that moment! my heart was too full to speak, but I waited, and ventured to look up, when I heard Him say, hanging as he did on the cross, the blood streaming from his hands and feet and side—O, Bob, what sounds were these! shall I ever hear His beloved voice again? I heard him say, in sounds that angels cannot reach, 'Son, be of good cheer; thy sins, which be many, are all forgiven thee!' My heart burst with joy; I fell prostrate at his feet; could not utter a word but glory, glory, glory. The vision vanished: I fell back upon my pillow; I opened my eyes; I was covered with perspiration. I said, O this cannot be a dream! No, Bob, I know that Jesus Christ bled and died for me; I can believe the promises, the many precious promises you have read me out of

the Bible, and feel that the blood of the cross can cleanse even me. I am not now afraid to die; no, Bob, my sins are pardoned through Jesus. I want no more; I am now ready to die; I have no wish to live. I cannot, I feel I cannot be many days longer on this side of eternity. The extreme agitation of my mind, of late, has increased the fever of my body, and I shall soon breathe my last." The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried, "No, my dear master, don't leave me." "Bob," said he, calmly, "comfort your mind: I am happy, I am going to be happy for ever. I feel for you; my bowels yearn over you as if you were my own child. I am sorry to leave you in such a wicked world, and with such wicked men as sailors generally are. O, may you ever be kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has been great; God will reward you for it. To you I owe everything as an instrument in the Lord's hands. Surely he sent you to me! God bless you my dear boy; tell the crew to forgive me, as I forgive and pray for them." Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible as usual retired to his hammock. Eager the next morning to meet again, Bob rose at daylight, and opening the state-room door, saw his master had risen from his pillow and crawled to the corner of his bed-place, where, in his dream, he beheld the Cross. There he appeared kneeling down in the attitude of prayer, his hands clasped and raised, his body leaning against the ship-side. The boy paused and waited a few moments, in fear of disturbing his master. At length he called in a sort of whisper, "Master." No answer. "Master." No reply. He ventured to creep forward and then said, "Master." All was silent! Again he cried, "Captain." Silence resigned! He stretched out his hand and touched his leg; it was cold, and stiff, and clammy. He called again, "Captain." He raised his hand to his shoulder; he tenderly shook it. The position of the body was altered; it declined gently until it rested on the bed; but the spirit had fled some hours before; we hope to be with Christ which is far better.