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OUR MISSION TO PALESTINE.

Our young readers will rejoice to hear that our Church has determined upon sending two Missionaries to labour in Palestine, the one at Jerusalem, the other at Tiberias and Saphet. We shall have something to say about this interesting step hereafter. Meanwhile, let those of our young readers who have Scripture Maps find out these localities, and then read about "the Sacred Waters," and "the News from the Old Land," which we have gleaned for them, and by and bye, they may be able to do something for this work, as well as for the Orphanages in India. We should like all our young friends "to be good, and to do good," and so to follow the example of Him who, while on earth, went about continually doing good, and who bade Peter "feed my Lambs." Reader, are you a "Lamb" of that blessed flock?

ANOTHER LETTER FROM INDIA.

We have again the very great pleasure of publishing a letter from one of the Orphans supported by our Sabbath Schools in India. It is from Ruth Toronto, who is supported by the Sabbath School of St. Andrew's Church in the city, after which she is named. In the June number of the *Juvenile*, our readers will remember seeing a very interesting Report received from Madras, as to this promising girl, and

which is fully borne out by what can be gathered of her character and progress from the following letter.

The Rev. A. Walker, in forwarding the letter, states that he had *no hand* in it, which of course adds greatly to its value. The letter is most beautifully written in minute and very curious character. It is of course now in the possession of the children at Toronto; but if any school should desire a sight of one of the neatest specimens of Hindoo writing which we have ever seen, Mr. Paton will gladly endeavor to borrow the letter for them.

THE TRANSLATION IS AS FOLLOWS:

"To my dear friends in Jesus Christ, I, Ruth Toronto, a poor girl, with great humility and respect write the following, according to Mr. Walker's request.

"I, and those in the Mission House with me, by the mercy of God, and your prayers, are well. That you may be in the same state I pray the Lord.

"My dear friends, there is a very great difference between living in my own house and living in the Mission House. In my own house, when I arose in the morning, I never thought of praying to God who had watched over me during the night, I never thanked God for any of his gifts. Now, after I have learned about God, about salvation, about heaven and about hell, I feel that I have lived without knowledge, I am sorry, and I am now desirous to thank God for all His goodness to me.

"Besides, my dear friends, the Bible you kindly sent me, I received through Mr. Walker, for that I give you great thanks.

"I read in the first class the New Testament, Geography, Grammar, and a little Arithmetic, I also read a little English, the Third Instructor, and John's Gospel. By these I understand more and more regarding God. To all the children in your school I send my thanks."

Your poor Friend,

RUTH TORONTO.

HEAVEN.

A little Swedish girl was walking with her father one night under the starry sky, intently meditating upon the glories of heaven. At last, looking up to the sky, she said: "Father, I have been thinking, if the wrong side of heaven is so beautiful, what will the right side be?"

WHAT GOD BLESSES.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—*M^r Cheyne.*



THE SEED; ITS GROWTH AND HARVEST.

MARK iv. 26—29.

The parable contained in these verses is short, and only recorded in St. Mark's Gospel. But it is one that ought to be deeply interesting to all who have reason to hope that they are true Christians. It sets before us the history of the work of grace in an individual soul. It summons us to an examination of our own experience in divine things.

There are some expressions in the parable which we must not press too far. Such are the "sleeping and rising" of the husbandman, and the "night and day." In this, as in many of our Lord's parables, we must keep in view the *main*

scope and object of the whole story, and not lay too much stress on lesser points. In the case before us the main thing taught is the close resemblance between some familiar operations in the culture of corn, and the work of grace in the heart. To this let us rigidly confine our attention.

We are taught, firstly, that, as in the growth of corn, so in the work of grace, *there must be a sower.*

The earth, as we all know, never brings forth corn of itself. It is a mother of weeds, but not of wheat. The hand of man must plough it and scatter the seed, or else there would never be a harvest.

The heart of man, in like manner, will never of itself turn to God, repent, believe, and obey. It is utterly barren of grace. It is entirely dead towards God, and unable to give itself spiritual life. The Son of Man must break it up by His Spirit, and give it a new nature. He must scatter over it by the hand of His labouring ministers, the good seed of the word.

Let us mark this truth well. Grace in the heart of man is an exotic. It is a new principle from without, sent down from heaven and implanted in his soul. Left to himself no man living would ever seek God. And yet in communicating grace, God ordinarily works by means. To despise the instrumentality of teachers and preachers, is to expect corn where no seed has been sown.

We are taught, secondly, that, as in the growth of corn, so in the work of grace, *there is much that is beyond man's comprehension and control.*

The wisest farmer on earth can never explain all that takes place in a grain of wheat, when he has sown it. He knows the broad fact, that unless he puts it into the land, and covers it up, there will not be an ear of corn in time of harvest. But he cannot command the prosperity of each grain. He cannot explain why some grains come up and others die. He cannot specify the hour or the minute when life shall begin to shew itself. He cannot define what that life is. These are matters he must leave alone. He sows his seed, and leaves the growth to God. "God giveth the increase." (1 Cor. iii. 7.)

The workings of grace in the heart, in like manner, are utterly mysterious and unsearchable. We cannot explain why the word produces effects on one person in a congregation, and not upon another. We cannot explain why, in some cases,—with every possible advantage, and in spite of

every entreaty,—people reject the word, and continue dead in trespasses and sins. We cannot explain why in other cases,—with every possible difficulty, and with no encouragement,—people are born again, and become decided Christians. We cannot define the manner in which the Spirit of God conveys life to a soul, and the exact process by which a believer receives a new nature. All these are hidden things to us. We see certain results, but we can go no farther. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” (John iii. 10.)

Let us mark this truth also, for it is deeply instructive.—It is humbling, no doubt, to ministers and teachers of others. The highest abilities, the most powerful preaching, the most diligent working, cannot command success. God alone can give life. But it is a truth at the same time which supplies an admirable antidote to over-carefulness and despondency. Our principal work is to sow the seed. That done, we may wait with faith and patience for the result. “We may sleep, and rise night and day,” and leave our work with the Lord. He alone can, and, if He thinks fit, He will give success.

We are taught, thirdly, that, as in the growth of corn, so in the work of grace, *life manifests itself gradually.*

There is a true proverb, which says, “Nature does nothing at a bound.” The ripe ear of wheat does not appear at once, as soon as the seed bursts forth into life. The plant goes through many stages, before it arrives at perfection,—“first the blade, then the ear, then the full corn in the ear.” But in all these stages one great thing is true about it,—even at its weakest, it is a living plant.

The work of grace, in like manner, goes on in the heart by degrees. The children of God are not born perfect in faith, or hope, or knowledge, or experience. Their beginning is generally a day of small things.” They see in part their own sinfulness, and Christ’s fulness, and the beauty of holiness. But for all that, the weakest child in God’s family is a true child of God. With all his weakness and infirmity he is alive. The seed of grace has come up in his heart, though at present it be only in the blade. He is “alive from the dead.” And the wise man says, “a living dog is better than a dead lion.” (Eccles. ix. 4.)—*Ryle’s Expository Thoughts.*

SACRED WATERS.

The sea of Galilee, or Tiberias, is an inland lake, through which the river Jordan flows, about fifteen miles long and six broad. It lies in a deep valley, much depressed below the level of the sea,—its surface being 652 feet below that of the Mediterranean,—and is surrounded on most sides by steep hills. Owing to these last circumstances, sudden squalls or storms are reported by all travellers to be very common on the lake.

The sea of Galilee and the country surrounding it, were favored with more of our blessed Lord's presence, during His earthly ministry, than any other part of Palestine. Capernaum, Tiberias, Bethsaida, and the country of the Gergesenes, were all on its shores, or in the immediate neighbourhood of this lake. It was on the sea of Galilee that our Lord walked. It was on its shore that He appeared to His disciples after His resurrection. Sitting in a boat on its waters and in a house hard by, He delivered the seven parables recorded in the 13th chapter of Matthew. On its banks, He called Peter and Andrew, James and John. From it, He commanded His disciples to draw the miraculous draught of fishes. Within sight of it, He twice fed the multitude with a few loaves and fishes. On its shore, He healed the man possessed with devils; and into it the two thousand swine plunged headlong after that miracle had been wrought.

- Few localities in the Holy Land were so immediately connected with our Lord's ministry as the sea of Galilee and the country round it.—*Ryle*.

NEWS FROM THE OLD LAND.

Among the mass of the people I at first found few to whom the Word of God could be given with any prospect of benefit, since the bulk of them could not read. I felt, therefore, from the beginning, that my chief duty was to open schools at divers places according to the opportunities and means which might present themselves to me. I began with one in Jerusalem, in the month of November, 1847, consisting at first of nine children, chiefly children of Jewish proselytes. By degrees this school increased; in the year 1852, I was obliged to divide it into two parts, separating the boys from the girls. The increase went on steadily

until a year ago, when the number of boys was fifty-one, and the number of girls about the same: Since that time, in consequence of the efforts both of the nominal Christian hierarchy, and of the otherwise well-conducted Jews who have visited Jerusalem, it has slightly decreased, but I trust that the eye of the Lord will be upon those schools, and will bless the children therein.

In the following year I opened a school at Nablous. From the very commencement the Greek hierarchy sent forth a terrible excommunication against the people who should send their children to that school; but, nevertheless, in the midst of much opposition it went on increasing, and it had continued to increase up to the time when I visited it about two months ago, so that I then found sixty-five children in it;—Mohammedans, Protestants, Greeks, Samaritans, and Jews.

About the same time, another school was begun at Nazareth, which I also visited about two months since. When within half-a-mile of the place, I was much surprised to see a number of people who had come out to meet me. Among them I observed thirty-one children standing near a well, and on approaching them they began to sing an Arabic hymn to one of those beautiful German tunes which are so universally known.

At Jaffa, there is a school for boys and one for girls; and there is also a school at Bethlehem. The number of children in the several schools, amounts to about three hundred, including sixty children of unconverted Jews, and about fifty children of Mohammedans, whilst the rest are nominal Christians, either Protestants, Greeks, or Latins. All the children are taught the pure Word of God, including its historical, doctrinal, and practical portions; and some of the schools have been led and directed by masters who so love the Word of God, and so delight in teaching it, that I should not be afraid to compare them with the teachers of any of the primary schools in this country. How far the Word of God has affected the hearts of the children, it is not for me to say, but I know that the seed of that Word has been sown in them, and I trust that in due season it will not fail to produce good fruit. God grant that it may be a hundred-fold!—*Bishop Gobat.*

RICH IN CHRIST.

Give what thou canst, without thee, we are poor;
And with thee rich, take what thou wilt away.—*Cowper.*

THE CALCUTTA ORPHANAGE.

The Secretary has received the following interesting letter from Miss Hebron, Calcutta, dated 7th February, 1857:—

“I just write a few lines to enclose a note and a collar from Mary Fendall for Mrs. Bell, her supporter. Mary is going to be married to a native Christian doctor, at Kishnaghur, in government employ. I can bear testimony to her good conduct ever since I took charge of the Orphanage; she has made herself generally useful, and I was training her as a teacher; but if she has been brought to a knowledge of the truth, as I sincerely hope she has, then she may still be useful where she is going. The missionary residing there I am well acquainted with; and I have asked him and his wife to look after Mary, and put her in the way of doing good to her heathen country-women, so that the seed sown in the Orphanage may bring forth fruit elsewhere a hundred-fold: and to God be all the praise; and thanks to those dear friends who aid us with their prayers.

“I am not able yet to send a correct list of the children, as some have not returned from their holidays; but as soon as we have our full number, I hope to do so. We shall soon have an examination of the children, and I will send a programme of their studies. It is about a twelve-month now since I took charge of the Orphanage, and thank my heavenly Father that He has enabled me to go through my duties cheerfully,—kind Mr. Herdman assisting me through my little troubles: little they have been, compared with the immense responsibility. And I also thank those dear friends in Scotland, who have aided me by their prayers and encouraged me by their letters.”—*Home Record, for May.*

MISSIONARY TIDINGS.

PUNJAB.—A FAR-OFF FIELD.

Mr. Hunter, whom we mentioned some time ago as having left Bombay for this distant quarter, has written a long and interesting letter, giving an account of his arrival there, accompanied by the convert Mahomet Ismail. They travelled constantly for about three months, and in that time passed over a distance from Bombay of nearly 1800 miles. Their way led them through wild perilous retreats, dark jungle forest, great solitudes of nature, and scenes wondrous in their beauty, but haunted by the shadows of idol-worship.

In the wide wilderness of the north-west they are now settled at a station called Sealkote, which is to become the centre of their missionary efforts. Three American missionaries, they found, had arrived on the scene before them. The field is described as encompassed on every side by the greatest difficulties—but He who spread the great desert banquet, feeding the multitude with five loaves and two fishes, (Matth. xiv. 15—21) can unfold His grace again, so that the perishing souls around that little missionary table, in the far north-west, may all eat and be filled! We shall tell our readers farther particulars as they are received.

AHMEDNUGGEE—PART OF A MISSIONARY'S LETTER.

The favour has been done us, by two kind little girls, of allowing us to print the following extract from a letter which has been written to them from Bombay. They are pieces of the writer. After sketching briefly what the history of the last twenty years has been at the place called Ahmednuggee, and which he had visited in the course of very arduous missionary duties, to which he was very ably and zealously devoting himself, he says:—

“When I was there, I found *two hundred people* converted to God—and their children are so piously brought up at the Missionary School, and it was so sweet to me to hear them singing hymns to God and Christ. They are very holy and happy children, and they look so bright and joyful, that I could tell a Christian child from a heathen by its face.

“Sometimes heathen children come to the Missionary School—and I will tell you one story which the missionaries told me, to shew you how much even the youngest child may do for Christ, if that child really loves Him. Just before I went there, a poor heathen father called on the missionaries to speak about Christianity. The missionary was beginning to tell him about Christ, as he had often done before to others, but the man said, ‘O, I know all these things already. My little daughter, who attends your School, has told me all about Jesus, and I feel sure that Christianity is true—I believe the Gospel.’ How old do you think that little girl was who led her father to the feet of Jesus? She was only between five and six. Think of that.

“An old nurse died here lately. She was peaceful and happy, when that awful thing death came to take her away. Why was that? she was trusting in Christ—and the person who brought her to Him, was a little Christian girl whom

she used to nurse, and who, when only six years old, was in the habit of reading to her the Bible. This nurse had been often spoken to by other people about the Saviour, but she did not mind what *they* said; but she could not resist the simple words of the little child, and she blessed God to her dying day, and I have no doubt is blessing Him now, and will bless him for ever,—that he placed her in His Providence in that family, among whose members was this little Christian child."

SMYRNA—A NEW LABOURER.

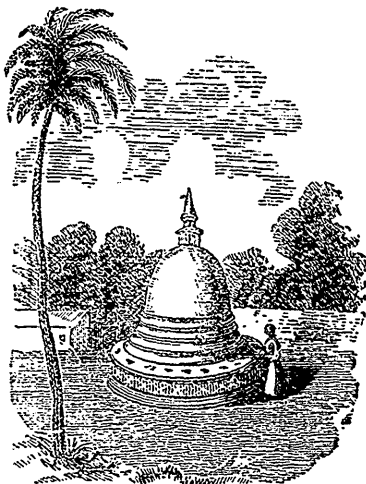
A scene of great interest in this city is about to be entered upon by one of our licentiates (Mr. Coull), who is already far on his way to his place of sojourn and labour. He has prepared himself by anxious and earnest study of eastern languages for his task, and on a coast that is embraced by a thousand old hallowed associations, he is on the eve of dedicating himself where the feet of apostles walked, and the candles of the early churches burned with a pure and holy ray. Let our readers try if they can to mark out his destination on the map, and trace the Scripture paths and references that surround the spot.

SALONICA—A BAPTISM.

From this place, Mr. Marcusohn reports in an interesting letter, that the first adult convert from the Jews has been received into the Church through baptism. The scene is well described:—

"The occasion—the audience—the services, were all of intense interest. Here, where once the apostle Paul preached Christ and Him crucified, but where, for many centuries, impenetrable darkness has brooded, now again has the precious seed of the pure Gospel been sown and taken root, and we have been permitted to gather in its first fruits. Jews and Greeks alike were roused from their stupor by hearing that a Jew was indeed to be baptized, (for this is the first Protestant baptism of an adult which Salonica ever witnessed,) and the audience which consisted of Jews, Greeks, and English, strikingly coincided with the chapter read, (Galatians iii.): "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." And when the grey-headed man bent at the foot of the cross, to become a little child in Christ Jesus, our hearts were moved with in-

expressible emotions. One sinner converted! one immortal soul saved! what unutterable triumph! The Lord grant this may be only the first sheaf of a great harvest soon to be gathered in, through the preaching of the same Gospel, and the working of the same Spirit."—*Church of Scotland Juvenile Record.*



A BUDDHIST DAGOBA.

Of course you do not need to be told that by far the largest number of people in the world are idolaters. Of these, the Buddhists are the most numerous. Nearly one-half of the whole idolaters in the world are Buddhists. Surely, then, you ought to know something about it. It is the religion of many of the people in China and Japan, and of the whole of Burmah, Siam, Thibet, and Tartary. And yet, for as many as believe in it, it is a sad delusion. Perhaps you will be surprised to know that the Buddhists say there is no God. How the world was made, they do not know; but they believe it has existed for *four millions* of years, and that all the

animals which now dwell upon it have lived during the same space of time, passing through an infinite number of changes, being insects, birds, beasts, or men, according to their good or bad actions. So that, according to this foolish belief, *you have lived somewhere* much longer than you thought you had, and may have been a bird or an elephant for thousands of years for aught you know. They say that, at certain times, men who have previously lived under countless forms of animals, and have acquired an immense stock of merit, at last obtain almighty power and infinite wisdom. These beings are called Buddhus, or sages, and go about teaching men for some time, and are then reduced to nothing. They say that the last one lived about 2,500 years ago; his name was Goutama, and he was the son of an Indian king. They still pray to him, and to everything or anything connected with him. They worship the prints of his feet, the trees under which he rested, the books which are said to contain his discourses, his priests, images of him, and, above all, parts of his body, which they say was preserved when the body itself was burnt on an immense funeral pile, in the presence of *sixty thousand princes and seven hundred thousand priests*. Where such numbers of princes and priests found kingdoms and temples it is not easy to conceive. Of the relics of Goutama, that which is considered by far the most valuable, is a piece of ivory, which they believe to be *one of his teeth*. It is preserved with great care, in a place called Kandy, in the interior of Ceylon. It is kept in the "Palace of the Tooth," in great style. The case containing it is made of gold, sparkling with precious stones, and in a room hung round with cloth of gold, and guarded by soldiers. There are, however, many thousands of well-shaped buildings, called Dagobas, to be found wherever the Buddhists are, which are supposed to contain some part of the body of Goutama, such as a little bit of bone, or even a hair. Inside of them, there are also to be found little images of gold, to which offerings are made. The buildings are solid, with the exception of a small room in the middle, in which the articles are kept. These buildings are of different sizes, some of them very large and lofty. A few of them in the island of Ceylon are nearly as high as the pyramids of Egypt! A priest generally lives near the building, and every morning and evening he goes and sweeps the courtyard very clean in which the dagoba stands, and arranges sweet-smelling flowers around its ledge. The largest and

most celebrated ones are visited by people from distant parts, who bring offerings of rice, clothes, money, and jewels, which they devoutly present; and then they may be seen falling down and worshipping a bit of bone, in the hope of getting to heaven for some time, or at least of being great and powerful the next time they are born!

What miserable delusions these are! What a wretched, degrading thing is idolatry! Truly might the prophet say, when speaking of idols, "They that make them are like unto them." But, blessed be God, there is a day coming when the idols shall all be destroyed. The Lord Jesus shall yet reign from sea to sea, from the rivers unto the ends of the earth, and "the idols he shall utterly abolish." Let us try to hasten on that blessed time by living to His glory, sending His gospel to distant lands, and praying that His kingdom may speedily come.—*Juvenile Messenger*.

HYMN.

"O LAMB OF GOD, I COME!"*

Just as I am,—without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,—
O Lamb of God, I come!

Just as I am,—and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am,—though tossed about
With many a conflict, many a doubt,
With fears within and wars without—
O Lamb of God, I come!

Just as I am,—poor, wretched, blind,
Sight, riches, healing of the mind,
Yes, all I need, in thee to find—
O Lamb of God, I come!

* The metre of this most beautiful hymn is one with which few are acquainted. It may, however, be sung to a long measure tune, by repeating the words "I come," in the fourth line of each verse. The tune "Duke Street" will be found well suited to it.

Just as I am,—Thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve,—
 Because Thy promise I believe,
 O Lamb of God, I come!

Just as I am,—Thy love unknown
 Has broken every barrier down;
 Now to be Thine, yea, Thine alone—
 O Lamb of God, I come!

OUTLINES OF SABBATH SCHOOL LESSONS. FOURTH MONTH.

LIFE OF CHRIST.

I.—CHRIST AGAIN IN GALILEE.

(Read John iv. 43—end; Luke iv. 14—30.)

HEALING THE RULER'S SON.—Next step in Christ's journey.

Difference between how the Galileans *received Him*, and how the Samaritans had believed. Scene of the next miracle—point out the imperfect thoughts of the ruler's faith—how was this faith purified and elevated by Jesus' answer—the spiritual miracle and the material—*which greater?* What followed? Compare this case with that of the centurion in Matt. viii., and shew the different features in Christ's modes of dealing.

IN THE SYNAGOGUE AT NAZARETH.—His teaching in the synagogues—explain the custom. "*Found the place*"—

significance of this—three great divisions of Isaiah—that from which the passage read by Christ is taken (chaps. 49 to 66.)—what described in this division—and what implied in Christ's quoting from its middle. Go over the features of Christ's mission.

CHRIST'S TEACHING AN OFFENCE.—Full meaning of "*Physician, heal thyself!*"—on what occasion afterwards a

similar reproach uttered against Christ—instances of healing quoted from the Old Testament—how these, done by the two prophets, applied in Christ's case.

II.—IN CAPERNAUM - FIRST CIRCUIT THENCE.

(Read Matt. iv. 12—end; Mark i. 14—39;
 Luke iv. 33—end.)

FOLLOWING JESUS. The prophecy fulfilled. "*Gospel of the kingdom of God*"—*repent and believe*—was this the sum

of Christ's preaching? Were not the disciples called before? Their occupation—Christ's call—explain it—name the disciples—what did their *following* Christ imply?

HEALING DISEASES. "*Jesus of Nazareth*" and "*Holy One of God*"—strong contrast of the two terms—point it out—and is this noticeable in other passages? Why did Jesus say "*Hold thy peace*?"—who alone was to be His witness on earth? Christ's *word*—*authority*—and *power*—dwell on these. His cure of Simon's wife's mother—circumstances. *The sun setting*—*all the city gathered*—*He laid His hands on them*—what great prophecy fulfilled in all this—and in what sense?

PREACHING AND TEACHING. Christ's solitariness—His praying apart—what is revealed—His plenitude of power towards man, His dependence towards God—His preaching the great end of His being sent—what He preached and taught—His mighty aims.

III.—SERMON ON THE MOUNT.

(Read Matt. v. 1—26.)

THE BENEDICTIONS.—Christ sitting on a mountain—contrast this with God speaking from a mountain in Old Testament times. Explain briefly the terms in each benediction—first the character described—then the blessing promised. In what sense is *reward* to be taken?

THE DISCIPLE DESCRIBED BY THE MASTER.—"*Salt of the earth*,"—property of salt—what its uses in old sacrifices—*its savour lost*—how? Shew how all this is applied to Christ's people. Shew, also, the application of "*light of the world*"—difference between *earth* and *world* here—is not Christ alone the True Light—how are His disciples, then, *light*? *The city set*—*the candle*—do these illustrations refer to the Church of God, or equally to individual lives? Apply them.

CHRIST FULFILLING THE LAW.—What is meant here by *the law*—what by *the prophets*—why "*the law or the prophets*?" In what sense He *fulfilled*—His sole mission. Explain the peculiar terms in verse 18. Degrees in "*the kingdom of heaven*." "*The righteousness of the Scribes and Pharisees*,"—what?

IV.—SERMON ON THE MOUNT (*Continued.*)

(*Read Matt. v. 21—26 and 33—end.*)

- FIRST EXAMPLE. Does Christ here *oppose* His teaching to the law of Moses? "*In danger of the judgment,*"—explain this and the terms that follow. Meaning of to "*be reconciled to thy brother.*" Shew how in this example Christ fulfilled the law.
- FOURTH EXAMPLE. What meant by performing oaths "*unto the Lord*" only—Christ's command—does it apply to *all* oaths—large terms Christ uses—a state so holy implied as that in it no oaths should be needed. Forms of profane swearing—how it all *really* takes God's name in vain—simplicity and purity of truthful thoughts and words.
- FIFTH EXAMPLE. The old law of retaliation—was it meant to lead to *revenge*?—Christ's expositions—His illustrations—are we to take His command literally?—if not, shew in what sense, and why—largeness of a wise and generous spirit.
- SIXTH EXAMPLE.—Is the old law of love and hatred rightly stated here? Christ now unfolding the true brotherhood of men—no longer individual or national separations—separations now only between the good and the evil—"children of your Father which is in Heaven"—is this in *adoption* only, or in *likeness* also and chiefly? The Father's all-embracing love—*perfect* as God is perfect—in what sense?

HELPING THE PREACHER.

A preacher once said to an old lady who had expressed her wonder to him that she was permitted to live, as she could do no more good:

"You are doing a great deal of good; you help me to preach every Sunday."

She was surprised, and inquired how it could be.

"In the first place," said he, "you are always in your seat on Sunday, and that helps me; in the second place, you are always wide awake, and you always look right up into my face, and that helps me; in the third place, I very often see the tears running down your face, and that helps me very much."