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## QUESTIONS ON GIVING.

We read of a Syrian king sending a vaunting message to one of the kings of Israel. "Thy silver and thy gold are mine, thy wives also and thy children are mine;" and the reply of the cowardly and hypocritical Ahab was,—“My lord, O king, according to thy saying, I am thine and all that I have.” But when the king of Syria sent to bring away a portion of what was thus in words declared to be his, the monarch of Israel showed that he had no idea of its being more than a mere acknowledgement of inferiority, and dared the consequences of a war with Syria, rather than lose any part of his property. How like many professing Christians of this generation! They read in the Word of God that their gold and silver are the Lord's, and they answer, “True O King.” They hear their obligation to use it for the advancement of His cause, and their consciences assent to the claim. They sit down at the Table, and there virtually say,—“We are not our own, but are bought with a price; we are the Lord's and all that we have.” But where is the evidence of their sincerity?

“With their mouths they show much love, but their heart goeth after covetousness.” Ezek. xxxiii.—31.

1. Let us ask—Is your admission that all that you have is the Lord's like Ahab's unsupported by what you give to his claim? “And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad. Thy silver and thy gold is mine; thy wives also and thy children, *even the goodliest, are mine;*” 1 Kings xx. 2. 3.

2. Are you not sometimes glad when you can offer to the Lord that which costs you nothing? Unlike David—“And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver;” 2 Sam. xxiv. 24.

3. Do you ever *grudge* comforts to yourself when the Lord's cause wants means? “Then the king said unto Nathan the prophet, See now, I dwell in a house of

cedar, but the ark of God dwelleth within curtains;” 2 Sam. vii. 2.

4. Or can you enjoy your comforts without a thought of what might be given to Zion?—“*Is it* time for you, O ye, to dwell in your ceiled houses, and this house lie waste?” Hag. i. 4.

5. Do you believe that the Lord is able to repay what you sacrifice at his call?—

“Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again;” Luke vi. 38.

6. When you meet with a worldly loss, do you ever reflect that the Lord may be shewing you your sin in your punishment.—“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and, lo, *it came* to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that *is* waste, and ye run every man unto his own house. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands;” Hag. i 6. 9. 11.

7. Have you never *proved* the Lord whether you might not become richer by giving than withholding?—“Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour ye out a blessing, that *there shall not be room* enough to receive it.”

“Honour the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst with new wine.”

“There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but it *tendeth* to poverty. Mal. iii. 10.; Pro. iii. 9. 10.; xii 24.

8. Do you give your *best* to the Lord, or what you can best spare?—"And if ye offer the blind for sacrifice, *is it not evil?* and if ye offer the lame and sick, *is it not evil?* offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Ye said also, Behold what a weariness *is it!* and ye have snuffed at it, saith the Lord of hosts; and ye brought *that which was torn*, and the lame and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which bath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing, for I *am a great King*, saith the Lord of hosts, and my name is dreadful among the heathen;" Mal. i, 8. 13. 14.

9. Do you think most about what you can get for your dying body, or what you can give for the kingdom of Christ?—"Therefore take no thought, saying, What shall we eat? or, what shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."

10. Does Christ know that you so love him, as that you would follow him, were he to require you to sell all that you have?—"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." Mark, x. 21.

11. How many evidences of discipleship will you have on the judgment day, in what you have given to Christ?—"For I was an hungered and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and ye took me in.—Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me;" Matt. xxv. 35. 36.

12. How often have you made to yourself a "friend" of this world's wealth, as that it shall witness *for* and not *against* you at that day?—"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations;" Luke, xvi. 9.

13. If you think you have the excuse of straitened circumstances, are you as an-

xious to give like a gentleman or lady ~~to~~ to dress like one?—"Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 1 Tim. ii. 9. 10.

### THE NEW SONG.

It was a fine evening in autumn; the last portion of a plentiful harvest had just been brought home, and every one looked busy and cheerful about that most hospitable of all dwellings, a comfortable Irish farm-house. The farmer and his labourers were giving a few finishing touches to the newly erected corn stacks which crowded the yard; and his wife was superintending the milking of her cows and sheep; while the young girls who performed this part of the domestic duties, beguiled the pleasant toil by singing snatches of the mirthful but always touching melodies of their native land. A group of noisy children at play completed the scene.

It was a cheerful one, which it would have been difficult for any person of kind feeling to contemplate without forming a wish responding to the salutation of an old woman who was observed tottering up a lane leading from the high road; and who, entering the yard, addressed each busy group as she walked through it, in these words:

"God save all here, and keep you long happy."

From the appearance of the newly arrived visitor it was evident that she was one of a very humble kind; still her greeting was everywhere answered with a warm, "Welcome, Nelly, kindly welcome."

The mistress of the establishment seemed particularly pleased to see her; while her little daughter, who was at play with the other children, left them the moment she saw the old woman, and springing into her arms, exclaimed, "You're welcome at last, Nelly. It is a very long time since you came to us."

"So it is, my darling," added her mother, "and as I am busy here, do you take her into the house, and make her sit down to rest herself; and when I go in, Nelly, you shall have as good a cup of tea as you ever tasted, for you look tired."

The child, taking their aged guest by the hand, led her towards the house, seeming well pleased with the commission to take care of her, for Nelly was a favourite everywhere, especially among young people. She had been, for many years, living on the charity of

The people in a large district, whom she visited by turns, and from whom she seemed to have obtained a licence for her vocation of wandering mendicant, as her claims on their kindness were never called in question. A welcome met her everywhere, partly on account of her own agreeable qualities, for she was always ready with an entertaining story, and verting song or a little news, to repay the courtesies which she received.

"You've grown tall since I saw you, mavourneen," said Nelly to her little hostess, when they were seated together in the cool quiet kitchen; "and I know you have been good ever since, so I brought you this from the fair," presenting her with some ginger-bread.

"Thank you, Nelly; it was very loving of you to do that for me," replied the child.

"I would do more for you than that my pretty blossom," said the old woman; "and so I did too, knowing how fond you are of songs, I learned a new song, every word of it to sing for you. So here it is, and it will make you laugh too." She sang it accordingly; and the little girl did laugh, but not much. When it was ended she said, "I too have learned a new song since I saw you, Nelly. The mistress made mother let me go every Sunday to the School the ladies have up at the great house, and I learned it there."

"Well let us hear it," was Nelly's reply, and the child sang as follows:—

How loving is Jesus who came from the sky,  
In tenderest pity for sinners to die!  
His hands and his feet they were nailed to the tree;  
And all this he suffered for sinners like me.  
How gladly free pardon does Jesus impart  
To all who receive him by faith in the heart!  
No evil befalls them, their home is above,  
And Jesus throws round them the arms of his love.

How precious is Jesus to all who believe!  
And out of his fulness what grace they receive!  
When weak he supports them, when erring he guides,

And everything needful he kindly provides.  
Oh! give then to Jesus your earliest days:  
They only are happy who walk in his ways.  
In life or in death he will still be your friend;  
For those whom he loves he will love to the end."

"Well, Nelly, is not my new song prettier than yours?" inquired the little girl when she had ended. "And it is true, every word of it, and all about the good Saviour who died for us."

The old woman made no answer for some time, but looked as if she were deeply considering the question. She then said, "All true, is it? Let me hear it again, my child; but say it—don't sing it, and I shall hear it plainer."

The child complied with this request by repeating the hymn in an impressive manner. A silence even longer than the first now en-

sued, which was interrupted by the return of the family to the house, and the commencement of preparations for supper.

On the following morning it was observed that Nelly intended to take leave of her hospitable entertainers, and proceed on her way. She was pressed to remain longer, but could not be prevailed on to do so, giving several reasons for refusing: among others, she said she was not quite well, and felt anxious to get to a relative who lived at some distance. Even the entreaties of the little girl could not avail to change her resolution; she set out to pursue her journey, and having reached a cottage about three miles from the farmhouse, she stopped there, intending to remain for the night, because short as the walk was, she felt unusually fatigued.

But it was the will of Him who ruled the destin' of this forlorn old woman, that her stay here should be a longer one than she expected. She was taken very ill in the night, and unable to leave her bed on the following day. The poor people whose guest she was did everything they could for her, but she grew worse. When questioned about her bodily ailments she would say, "Oh! what do they signify? Do you think I mind a few pains and aches? It is the load I have here that is hurting me," pointing to her breast. "Oh! what shall I do if it is not taken away?" When her good-natured friends understood that uneasiness of mind was her chief complaint, it was at once suggested that the comforts of religion must be resorted to, and the priest was sent for to apply them. His opinion being asked concerning the case of the old woman, he pronounced it quite hopeless, and immediately began to anoint her, and prepare her for death, as these ceremonies are termed.

After his departure the woman of the house went to Nelly and said, as if not feeling the slightest doubt that the priest had effected what they desired, "Well! are you not quite happy now? Where is the weight upon your heart now I wonder?"

The sick woman only moaned. On the question being several times repeated, she at last replied, "Where is the weight on my heart, Agra? Is it that you want to know? Just where it was, just where it was, every bit of it; and how can I appear before God while it is there?"

"Oh, poor Nelly! is there anything we can do for you?" cried the kind-hearted woman.

"There is," Nelly replied. "Send to the farm of Mrs Brady, and ask her to let her little girl come to see me at once before I die."

As may be supposed, this request was

readily complied with. A messenger was despatched to the farm, and in due time the little Sunday scholar arrived on her mission of love. No sooner was she seated at the bedside of the sick woman than she was requested to repeat the hymn for her. Old Nelly listened, her eyes fixed upon the child's face, as if her soul drank in comfort with every word she heard. She lay quiet for a long time after it was finished, and there was an expression of peace, even of joy in her dying face that indicated a decided change in her feelings.

"Is the load gone, Nelly?" inquired her friend.

"Yes, gone, all gone.

His hands and his feet they were nailed to the tree,

And all this he suffered for sinners like me.  
How gladly free pardon does Jesus impart  
To all who receive him by faith in the heart!

I die happy." And before long she fell asleep in Jesus, as there seemed no reason to doubt.

This account of the conversion of a poor old woman—for such we humbly trust it was—is not a fiction, but was given to us as a fact by one on whose authority we can rely. The Holy Spirit performing this mighty work by means of a simple hymn being repeated by a child, forcibly illustrated the apostle's declaration, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty that no flesh should glory in his presence."

#### COUNSELS TO A YOUNG BELIEVER.

I daresay you have often felt not a little difficulty in getting into a happy frame of mind in communion with the Lord, and there would be a feeling in your heart that as prayer was most likely to bring you spiritual joy, you must be more in earnest at the throne of grace; but the shortest road to happiness and communion is *reading the Word with sustained meditation* on its precious truths.—When we read and meditate on "the Word of Christ," we are nearer Jesus than we can be in any other circumstances, as Rom. x. shews us ver. 6-13, "The *Word* is nigh thee, even in thy mouth, and in thy heart;" and the Incarnate Word is just as nigh as "the Word of faith."

In turning up that remarkable book, "A Narrative of some of the Lord's Dealings with George Muller," I find a passage in which he narrates how he came to realize this blessed truth, and enjoy the benefit of the happy experience. As you may not have access to the volume I refer to, I will give you a few ex-

tracts from it, for I consider the subject of great importance to all, and more particularly to Jesus' "lambs," of whom you are one. How blessed! for does it not say in Isaiah, "He shall gather the lambs with His arm, and carry them in His bosom?" may this letter be used by the Divine Spirit to make you more fully realize your high privilege of being *carried in his bosom*, and tended by the good Shepherd! "The point is this," writes Muller, "I saw more clearly than ever that the great and primary business to which I ought to attend every day was *to get my soul to be happy in the Lord*. The first thing to be concerned about was not how much I might serve the Lord—how much I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. . . . Before this time my practice had been, for at least ten years previously, as an habitual thing to give myself to prayer, after having dressed myself in the morning.

"*Now* I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the the Lord. I began, therefore, to meditate on the New Testament from the beginning early in the morning—searching, as it were, into every verse, to get blessing out of it—for the sake of obtaining food for my soul.

"The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to *prayer* but to *meditation*, yet it turned almost immediately, more or less, into prayer. When, in this way, I have been for a while making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all as I go on into prayer for myself or others, as the Word may lead to it; but still continually keeping before me, that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is ever sensibly nourished and strengthened, and that, by breakfast time, with rare exceptions, I am in a peaceful, if not happy, state of heart. The difference, then, between my former practice and my present one is this.

"Formerly when I rose I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the

time; at all events, I almost always began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food or refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, &c.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began *really to pray*. I scarcely ever suffer now in this way: for my heart being nourished by the truth, being brought into *experimental* fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in His precious Word.

It now astonishes me that I did not sooner see this point; for since God has taught it to me, it is as plain to me as anything, that the first thing the child of God has to do, morning by morning, is to *obtain food for his inner man*. Now, what is the food for the inner man? Not *prayer*, but the Word of God; and here, again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe; but considering what we need, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, to be continued for any length of time in any other than a formal manner, requires generally speaking, a measure of strength or godly desire; and the season, therefore, when this exercise of soul can be most effectually performed is, after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to prove us. We may, therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind, than if we give ourselves unto prayer without having had previously time for meditation.

"I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself; and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace, through deeper trials, in various ways, than I had ever had before; and after having known,

for four years, tried this way, I can most fully, in the fear of God, commend it.

"In addition to this, I generally read, after family prayers, larger portions of the Word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament, and sometimes in the Old; and, for nearly sixteen years, I have proved the blessedness of it. I take then, or at other parts of the day, time more especially for prayer.

"How different when my soul is refreshed and made happy in the Lord early in the morning, from what it is when, without spiritual preparation, the service, the temptations, and the trials of the day came upon me!

My dear friend, I have spoken of you as a "*lamb*" of Jesus' fold; and if you follow this good brother's plan, I am quite sure you will never want for "green pastures" in which to feed, "that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."—The apostle who "laboured more abundantly than they all" was a great student of Christ; he panted for the knowledge of Jesus: and your doings for Christ will be very much in proportion to your knowledge of Him. Oh, to feel more in sympathy with the mind of the holy apostle of the Lamb, when he said, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ!"

"Now unto Him that is able to keep you from falling, 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 forever. Amen."—*British Herald*

## TO YOUNG MEN.

(BY ONE OF THEMSELVES.)

Young Men, for the most part, don't much like to be bored about religion—don't want to be sermonised. They think that religion has only to do with the heaven and the hell of the future. They live for the present, and say—"We want to be happy here—we want to be free—to enjoy life—to be manly." Have you not often such thoughts as these?

I know what young men are: and it is because the very things you want are to be found in Jesus Christ, and in Him alone, that I long for you to know Him as your



Saviour, and rejoice in His favour and friendship—even now, while in this world. The gospel hasn't to do with the future alone, it has to do with the living present. The Word of God teaches us that it is not only a thing to die by, but a thing to live by as well. The believer in Jesus, it is true, is safe from hell—"shall not come into condemnation," and is sure of heaven—"is passed from death unto life." But that is not all; he has present blessings, the very things your inmost heart desires.

**YOU WANT TO BE HAPPY!**—There is true joy in trusting to Jesus. Through faith in him are proclaimed full pardon and complete justification, and, "being justified by faith, we have peace with God through our Lord Jesus Christ." Many young men, seeking pleasure in the world, have told me that they believe true Christians to be happier than *they* are; and as a young man, one of yourselves, I tell you I never knew what true joy was till I rested upon Jesus as my Saviour,

**YOU WANT TO BE FREE!**—Not to be trammelled with the fetters of religion, as you think them. The worldling is fettered—bound hand and foot—a slave, while the Christian alone is a free man. God's Word describes both—the unconverted as "in the snare of the devil, and taken captive by him at his will"—the child of God as "free." "If the Son, therefore, shall make you free, ye shall be free indeed."

**YOU WANT LIFE!**—God says—"He that hath the Son hath life; and he that hath not the Son of God hath not life," but is "dead in trespasses and sin;" may more—"He that believeth not the Son shall not see life, but the wrath of God abideth on him." You cannot know what true life is till you know Jesus, and are united to Him by faith.

**YOU WANT TO BE MANLY!**—You don't like the namby-pambyism of religion, as you call it—good enough for old women, but you want to be a man. Isn't that it? Not so fast, my good friend. It is Christ you have to do with. Have you read His life, and marked His character, and dare you say that he was not in the highest and noblest sense a man—while God, still perfect man—the great mystery of godliness, God manifest in the flesh—a noble man, a manly man? If you would be a

man, you must be made like Jesus. You must be saved through His blood, have His Spirit dwelling in you, be made a "new creature" in Him.

Now, don't you see that the very things you want—true joy, true liberty, true life, true manliness—are all to be found in Jesus, and they are to be found in Him alone. Have you ever come to Him for them? Oh! don't turn away from Him whom God in His rich, free love, offers to you in the Gospel. See, here is the whole matter in the very words of the living God:—"All have sinned and come short of the glory of God." "Jesus Christ came into the world to save sinners." "While we were yet sinners, Christ died for us." "Neither is there salvation in any other." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

I write this as one young man writing to another, and in true friendship. "I know whom I have believed," and I long that you should share the blessings of God's great salvation.

W. P. L.

### "ONE AT ONCE."

A humble woman, who is employed as a "Bible reader," lately remarked, while relating her efforts to win souls to Christ, "I think we do not fetch souls to Christ right. We should bring them to him one at once, and He will receive them. I find that when I pray and labour for one sinner at a time, that that soul is almost sure to be converted."

There are in Christ's service those who are faithfully striving to win souls to Him, but who as pastors, Sabbath school superintendents or teachers, must of necessity deal with their fellow-creatures in the mass. Their hearts are often saddened because so few lay hold on eternal life. May not such catch a gleam of light from the experience of this poor, unlettered "Bible woman," and find sweet refreshment amid their thronging duties, by gently leading sinners to the Saviour "one at once"?

## THE STORY OF AUGUSTUS H. FRANCK OF GLAUCHA.

BY THE REV. A. A. BONAR.

Can any one have failed to remark the earnest care of our Lord to free the minds of his followers from anxiety and fear? Counsels to this effect are multiplied; the weightiest of reasons are given; the whole bearing of the Gospel upon the matter is such as might effect this end. The inference we draw is, that believing men are not in the state of full equipment for the Lord's work, when anxiety or fear may be found in their mind. "He that spared not his own Son, but gave him up for us all," has therein laid down a pledge for every other blessing. In matters of money, or temporal provision of any kind, believers too much forget their Lord's kind and gracious counsel, "Fear not," and overlook their Lord's pledge, "How shall He not with Christ freely give us all things?" It is a part of holiness to reach this state of filial confidence which expels anxiety; it is essential to a really heavenly life to have it in exercise continually. We think this lesson is enforced powerfully by such narratives as the one to which our title refers. Augustus Herman Franck, about the year 1700, wrote a book bearing the title, 'Footsteps of Divine Providence, or the Bountiful Hand of Heaven defraying the expenses of Faith.' He was a well-known man of God, minister of the gospel at Glaucha, and a Professor of Theology. His most memorable undertaking, one that gave rise to the narrative, was an hospital for the destitute, young and old, carried on somewhat in the manner in which George Muller in our day has managed his Orphan Institution at Bristol; and so notoriously successful was it, that the King of Prussia, Frederick I., gave the sanction of his name to the narrative.

Now this man of God set to work on a simple principle. He first stirred up his own heart to *unlimited reliance on the Lord who had given us his Son*; and then drew the attention of others to what the Lord asks us to do for our fellow-men. This done, his machinery was in operation, and he retired to pray. It was like Jacob at Peniel; having got his two bands arranged, he was left alone and wrestled for the blessing which he was assured would be the result. Come and see him at work. One day his soul takes in the text, "God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound in every good work." (2 Cor. ix. 8.) A few hours after, his attention is called to a respectable family in great poverty, indeed reduced to the lowest point of want. He remembered the text, and though quite unable from any resources of his own

to relieve the family, he felt that he might go to the Lord for them. He did so, at the same time fitting up a box in the porch of his house, with these words written over it: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17); and also, "Every man according as he hath purposed in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." (2 Cor. ix. 7.) The result was, that that year he got for the family to the amount of £30.

You have, in that one instance, an illustration of the principle that led him onward and onward in his undertakings. By peculiar circumstances, he was led to build a commodious *hospital and charity schools*, and in all his proceedings, he acted as at first, viz, he encouraged his own soul to unbounded confidence in Him who giveth liberally and upbraideth not; and spread out his case before the Lord. One day his resources were found to be exhausted, while there was a necessity for immediate supplies of flour and other articles. Upon this being told him by his steward, he says, "*I thought it more convenient to give God the glory, and not to stir from before His door*," He himself being able to assist us in such a way as might render His providence more conspicuous, and cause His name to be more highly extolled." A rich friend was in the house, but he had reasons for concealing the case from him; and so he retired silently to pray, feeling presence of mind in prayer, joined with confident dependence on Him who heareth the young ravens when they cry. He rose from prayer, and was sitting down at the table, when a knock at the door drew his attention. A letter was handed in, and a parcel containing fifty crowns (£10); while the same day fifty crowns more arrived. He looked on this case as one wherein the Lord did, in a manner answer before the cry came. Was it not just like Daniel?—"At the beginning of thy supplications, the commandment came forth." (Dan. ix. 23.)

Let us give another beautiful instance in his own words: "In the year 1699, about February, I found myself under great straits; and, indeed, it was an hour of probation, all our provisions being spent, and daily necessity of the poor calling for large supplies. I closely adhered in my mind to this saying, 'Seek first the kingdom of God and His righteousness, and all these things will be added unto you;' avoiding temporal cares, and turning the whole bent of my soul upon close union with God; and when I was now laying out the last of the money, I said in my thoughts, 'Lord, look upon my necessity.' Then going out of my chamber in order to repair to the college, where I was to attend my public lecture, I unexpectedly found a student in my house who was waiting for

my coming out, and presented me the sum of seventy crowns that was sent by some friends to support the necessity of the hospital, from a place above two hundred English miles distant."

The same year Dr. Franck found himself again in straits for his hospital. He walked out, musing upon the matter. It was a fair and pleasant day (he says), his eye surveyed the glorious, magnificent fabric of the heavens; and the Spirit seemed by his sight to convey new and fresh thoughts that strengthened faith in the living God, Creator of heaven and earth, who could cause my soul to rest satisfied, even in the extremity of poverty. In this state of mind, trusting and communing with God, he returned. The steward came to him: "Is there any money?" "No; but I believe in God." Scarcely was the word out of his mouth when a student called, bringing thirty crowns from an unknown friend. Passing into the steward's room, he asked how much was at that moment required? "Thirty crowns." Franck replied, "There they are, but do you want any more?" "No, said the steward; for it was the very sum needed to discharge the debt.

Let us hear him relate a case not unlike this one;—"It fell out another time that I stood in need of a great sum of money, inasmuch that a hundred crowns would not have served my turn, and yet I saw not the least appearance how I might be supplied with a hundred groats. The steward came in and set forth the want we were in. I bid him come again after dinner, and I resolved to put up my prayers to the Lord for His assistance. When he came after dinner I was still in the same want, and so appointed him to come again in the evening. Meanwhile a friend came to see me, and with him I joined in prayer, and found myself much moved to praise and magnify the Lord for all his admirable dealings toward mankind, even from the beginning of the world. I was so elevated in praising and magnifying God that I insisted only on that exercise of my present devotion, and found no inclination to put up many anxious petitions to be delivered out of the present necessity. At length my friend taking his leave, I accompanied him to the door, where I found the steward on the one side waiting for the money he wanted, and on the other side a person who brought a hundred and fifty crowns sealed up in a bag, for the support of the hospital. Thus Providence kept pace with necessity!"

Nor was this unusual; always prefaced, however, by some exercise of the soul on the part of the receiver. And besides it was not always at the very moment when he thought supply most needed. 'O Lord how long?' was more than once on his lips; nor the Lord was teaching him the meaning of 'Mine hour is not yet come.' (John ii. 4.

vii. 6.) All the while the Lord, who loved him, was on his way to him by an unseen path. O, there is nothing like holy trust in the Lord, if it be not the dry doctrinal trust of theory, but the savoury, cordial, calm, and deep dependence of a soul that pours itself to the Lord, and has experience of the Lord pouring out His heart in return. Care and fear flee away for the time; and ere they can return the Lord will have removed the causes of both.

### THE SELF-RIGHTEOUS LOST: THE SINNER SAVED.

"And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that he said unto them, They that be WHOLE need not a physician, but they that are SICK. But go and learn what that meaneth, I will have MERCY and not sacrifice; for I am not come to call the RIGHTEOUS, but SINNERS to repentance." (Mat. ix. 10-13.)

It is a terrible thing for a man to have a good opinion of himself—to think that his conduct and character are fit for the eye of God, and deserving of His approval. For if a man think well of himself, and fancy himself a righteous person, he can lay no claim to Christ as his Saviour. For Christ "came not to call the righteous." Christ came not to call those who think well of themselves, and who trust that God will accept them for their good works; but He came to call those who are heavy-laden under the sense of their sins—who feel they cannot make themselves better—who know that their case is so bad, that no man can give them relief; and who, therefore, in the anguish of their souls, cry to the Lord to have mercy on them.

It is a right thing to pay one's debts, to be courteous to one's neighbour, and kind to the poor—to avoid evil-speaking and evil-doing, and to acknowledge God as the Author of all good. This is all right in its place; but many flatter themselves that by such a course they have a good chance of acceptance with God in the day of judgment. Now this notion, however popular it be, is the great delusion of the enemy for man's eternal ruin. Those who cherish this notion are altogether deceived. A person may be blameless in his ways before men, and amiable and

devout in his disposition, without having a particle of Christianity in his heart. Morality, and the performance of the outward decencies of religion, give no title to heaven. There is not one in heaven who is there on the ground of his personal merits, or of his good deeds. All those who are admitted there, are there as sinners saved by the sovereign grace of God. They are those who knew their own defilement, and unfitness for God's presence, and who, therefore, "have washed their robes, and made them white in THE BLOOD OF THE LAMB."

If you, reader, take the place of a righteous person, what need have you of Christ? A man who is safe on dry ground does not want a life boat. A life-boat is useful to those only who are drowning. If you are not drowning, you do not want one. So, a SAVIOUR has to do with those only who are LOST. And if you are not lost, you do not want a Saviour to save you. If these, my dear friends, are your thoughts about yourself, you thus disqualify yourself (so to speak) for the Saviour. You do not want Christ, and Christ is not seeking righteous persons such as you presume you are. Christ came to seek SINNERS—LOST and RUINED SINNERS. If you come to Him, you must come as a sinner—not as a saint. It is a man's sins, and not his goodness and graces, that fit him for coming to Christ. If you have not sins to be put away, you have nothing to do with Christ, and He has no business with you.

It is the beginning of boundless blessedness in the soul, when a man is brought by the Spirit of God to know that he is indeed a sinner—to feel the burden of his sins, and to cry for mercy—for then the tidings that there is a Saviour are indeed glad tidings to him. He learns with delight that Jesus came to seek and to save such as he is: he flees to Him for relief, and by faith he lays hold of that Saviour as his own. Thus the two meet who are exactly suited to each other. The Saviour wants the sinner, and the sinner wants the Saviour. Oh! what a meeting! the Saviour rejoicing that He has found one who was lost; the sinner rejoicing that he "was lost, but is found." The Holy Spirit confirms their union, and heaven celebrates it.

"There is joy in heaven over one sinner that repenteth."

Dear reader,—Have you thus come to Christ, and laid hold of Him as your Saviour? Have you really come as a sinner, and said to him in faith, "Thou camest to save sinners: I am one. Be thou my Saviour. Thou camest to seek the lost; I am lost. Take me: let me be Thine, and do thou be mine—aud mine for ever."

### A PRACTICAL LESSON.

A student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young who waited on his instructions. While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who was employed in a field close by, and who had nearly finished his day's work. The young student turned to the professor saying, 'Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them.' 'My dear friend,' answered the professor, 'we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a piece of money into each shoe, and then we will hide ourselves.' The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the labourer, and see whatever wonder or joy he might express. The poor man had soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the money. Astonishment and wonder were seen upon his countenance; he gazed upon the coin, turned it round, and looked again and again; then he looked around him on all sides, but could see no one. Now he put the money in his pocket; and proceeded to put on the other shoe but how great was his astonishment when he found the other coin! His feelings

overcame him; he fell upon his knees, looked up to heaven, and uttered aloud a fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing. The young man stood there deeply affected, and tears filled his eyes; 'Now said the professor, 'are you not much better pleased than if you had played your intended trick?' 'Oh, dearest sir,' answered the youth, 'you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood, "it is better to give than to receive."

### THE MAN OF CALVARY.

By the Rev. C. H. Spurgeon.

"I am pressed under you, as a cart is pressed that is full of sheaves." Here stood the great problem. God must punish sin, and yet He would have mercy. How could it be! Lo! Jesus comes to be the substitute for all who trust him. See how they pile on him the sheaves of human sin. There are **MY** sheaves of sin—

"My soul looks back to see the burden thou didst bear,  
When hanging on the cursed tree, and hopes  
her guilt was there."

Here are your sheaves my hearer—the sheaves of all his chosen, the sins of all who shall believe in him! "The Lord hath laid on him the iniquity of us all." Yea, the Scripture says, "He is the propitiation for our sin, and not for ours only, but for the sins of the whole world." There they lie, heaps on heaps, till He is pressed down like the wain that groaneth as it moves along. "He is despised and rejected of men, a man of sorrows and acquainted with grief." See him, he did "sweat as it were great drops of blood falling to the ground." "He that eateth bread with me hath lifted up his heel against me." They sold him for thirty pieces of silver, a goodly price did they value him at withal. He is taken from prison and judgment, and who shall declare his generation? Herod mocks him and makes nothing of him. Pilate jeers him. They have smitten the Prince of Judah upon the cheek. "I gave my

back to the smiters, and my cheeks for them that plucked off my hair. I hid not my face from shame and spitting." They have tied him to the pillar; they are beating him with rods, not this time forty stripes *save one*, there is no "save one" with him, for "the chastisement of our peace was upon him, and with his stripes we are healed." See him, like a cart pressed down with sheaves he goeth through the streets of Jerusalem. Well may ye weep daughters of Jerusalem, though He bids you dry your tears; they hoot him as He walks along bowed beneath the weight of his own cross which was the emblem of your sin and mine.

They have brought him to Golgotha. They throw him on his back, they stretch out his hands and his feet. The accursed iron penetrates the tenderest part of his body, where most the nerves do congregate. They lift up the cross. O bleeding Saviour, thy time of woe is come! They dash it into the socket with rough hands, the nails are tearing through his hands and feet. He hangeth in extremity, for God hath forsaken him; his enemies persecute and take him, for there is none to deliver him. They mock his nakedness, they point at his agonies. They look and stare upon him with ribald jests; they insult his griefs, and make puns upon his prayers. He is now indeed a worm and no man, crushed till you can think scarcely there is divinity within. The fever gets hold upon him. His tongue is dried up like a potsherd, and he cries, "I thirst!" Vinegar is all they yield him; the sun refuses to shine, and the thick midnight darkness of that awful mid-day, is a fitting emblem of the tenfold midnight of his soul. Out of that thick horror he crieth, "My God, my God, why hast thou forsaken me?" Then, indeed, was he pressed down! Oh! there was never sorrow like unto his sorrow. All human griefs found a reservoir in his heart, and all the punishment of human guilt spent itself upon his body and soul. Oh! shall sin ever be a trifle to us? Shall I ever laugh at that which made him groan? Shall I toy and dally with that which stabbed him to the heart? Sinner, wilt thou not give up thy sins for the sake of him who suffered for sin? Oh, sayest thou, yes, if I could believe that he suffered for my sake? Wilt thou trust

thy soul in his hands this morning? Dost thou do so? Then he died for thee and took thy guilt, and carried all thy sorrows, and thou mayest go free, for God is satisfied, and thou art absolved. Christ was burdened that thou mightest be lightened; he was pressed with the sheaves that thou mightest find deliverance. I would I could talk of my precious Master as he might speak of himself, or as John might speak, who saw him and bare witness. He could tell in plaintive tones of the sorrows of the Man of Calvary; but such as I have, I give you. O that God would give you with it the power, the grace, the blessed compulsion to believe on Jesus, to believe on Jesus now.

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### NO MATTER, SINCE IT IS FOR CHRIST.

A young man, who is a son of a head priest of a village near Kharpoor, in Turkey, for a year and a half has suffered much persecution from his father and other relatives, for his love of the gospel. Mr. Wheeler was in the village, a short time since, and he says of this man: "Escaping from his keepers he came to our chapel, and I had a long conversation with him, in which I set before him the difficulties in his way. He must forsake father and mother; must suffer persecution; must study hard, supporting himself upon a very small sum, and, if he should ever be accepted as a helper, he must expect no honour and but very small pay in this world. To this he replied; 'No matter, since it is for Christ's sake.'

The next day he came, having been twice beaten by his father and once by an elder brother, to dissuade him from his purpose." His mother followed him to the city, and spent a night in the vain endeavour, by threats, and promises, entreaties and tears, to induce him to return with her. A few days after she went again with her husband and another priest, and four men from the village, hoping, perhaps, to frighten him. But he was not frightened, and so again they resorted to entreaties and tears, begging them not to break their hearts, and offering to buy for him whatever books he might wish. And the father begged of Mr. Wheeler that he

would send him home for a short time; promising that he should be at liberty to return. But Mr. Wheeler told him his son was of age, and could speak for himself. After all their efforts they were obliged to return without him, leaving him to pursue his studies.

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### THOUGHTS FOR YOUNG MEN.

Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances as a man is, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted that human intellect that it can go only by its own action, and by its own action it must certainly and necessarily grow. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen the most, or who has read the most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it a man that can boast merely of native vigour and capacity. The greatest of all the warriors that went to the siege of Troy had the pre-eminence not because nature had given him strength, and he carried the largest bow, but self-discipline had taught him how to bend it.

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### SILENCE.

Xenocrates, an ancient philosopher, used to divide each day of his life into several parts, appointing each part to its proper engagement; one of which he assigned to *Silence*,—wherein to study what to say. If the example of this great man, in this particular, was followed by every one, what happy scenes would many families present!

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A GOOD CONSCIENCE.—No bed so soft, no flowers so sweet, so florid, and delicious as a good conscience. It is here a perpetual comfort, it will be hereafter an eternal crown.—*Jeremy Taylor.*

**"WE ALL MUST SPEAK FOR  
JESUS."**

*We all must speak for Jesus,  
Who hath redemption wrought,  
Who gave us peace and pardon,  
Which by His blood He brought,  
We all must speak for Jesus,  
To shew how much we owe  
To Him who died to save us  
From death and endless woe.*

*We all must speak for Jesus;  
The aged and the young,  
With manhood's fearless accents—  
With childhood's lisping tongue.*

*We all must speak for Jesus,  
His people far and near,—  
The rich and poor on land and wave;  
The peasant and the peer.*

*We all must speak for Jesus,  
Where'er our lot may fall,  
To brothers, sisters, neighbours,  
In cottage and in hall.*

*We all must speak for Jesus;  
The world in darkness lies,  
With Him against the mighty  
Together we must rise.*

*We all must speak for Jesus;  
'Twill oftimes try us sore,  
But streams of grace, to aid us,  
Into our hearts He'll pour.*

*We all must speak for Jesus,  
And turn to friends His foes;  
Nor cease to spread His gospel,  
Till none shall Him oppose.*

W. P. M.

**MARY, A PRAYING SERVANT  
GIRL.**

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to read at the next monthly meeting; which being overheard by a female servant, she exclaimed, "What, a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible." "Well, well, Mary," said an old minister, "what can you say about it! Let us know

how you understand it; can you pray all the time?" "O yes, sir." "What, when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed; well, Mary, do let us know how it is; for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption, that I may be his child—and so on all day; every thing I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent."—"Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'The meek will be guide in judgment.'"

**THE TWO RIVERS.**

IN Switzerland, there are two rivers, which mingle their waters, and form one river. The water of one is turbid, the other very clear. When they first meet, the waters refuse to mingle. The clean and the muddy waters flow along, forming one river; but you can clearly distinguish the one from the other. By degrees, the clear, bright waters of the one become united with those of the other; the clearness is lost for ever.

Virtuous and vicious persons can associate for a time, keeping their characters distinct; but if the association be continued, the virtuous, pure character will become soiled by the vicious. No one can associate freely with the wicked, without becoming in some measure like them.

**HIS OWN RECEIVED HIM NOT.**

Surely, if such a thing should be,  
The best of sunlight fell on thee;  
The softest of the stars of night  
Shed down on thee its sweetest light.

Surely, if such a thing could be,  
Noon kept its gentlest rays for thee;  
The lightest of the winds of morn  
Across thy weary brow was borne.  
The freshest dew that eve e'er shed  
Fell in its coolness on thy head;  
The fairest of the flowers that bloom  
Reserved for thee their rich perfume.

Yet tho' this earth which thou hast made  
Its best for thee might hourly spread,  
And tho', if such a thing might be,  
The best of sunlight fell on thee;

Man had no love to give thee here,  
No words of peace, no look of cheer;  
No tenderness his heart could move,  
He gave thee hatred for thy love.

Thy best of love to him was given,  
The freest, truest grace of heaven;  
His worst of hatred fell on thee,  
His worst of scorn and enmity.

Life, as its gift for him, thy love  
Brought in its fullness from above;  
Death, of all deaths the sharpest, he  
In his deep hate prepared for thee.

O love and hate! thus face to face  
Ye meet in this strange meeting-place!  
O sin and grace, O death and life,  
Who, who shall conquer in this strife?

"Father, forgive," is love's lone cry.  
While hatred's crowd shouts, "Crucify!"  
How deeply man his God doth hate,  
God's love to man how true and great!

Love bows the head in dying woe,  
And hatred seems to triumph now;  
Life into death is fading fast,  
And death seems conqueror at last.

But night is herald of the day,  
And hate's dark triumph but makes way  
For love's eternal victory,  
When life shall live, and death shall die.

DR. BONAR.

**CONFESSING OUR FAULTS.**

Nothing is harder than frankly and fully to acknowledge our errors. And yet nothing is more truly manly and noble, or more intimately connected with self-control, and all that is valuable in character. The prompt and ingenuous confession that we have done wrong, will, sooner than anything else, incline those we have offended or injured, to forgive us, and bring us to that state of mind, in which we are prepared to be forgiven without injury either to ourselves or others. The following reliable facts afford an illustration:—A high-spirited and impetuous lad, on one occasion, under strong excitement, drew his knife in the

school-room, and threatened one of the instructors. The teacher came to me after school, stated the case, and said that either the offender must leave, or he would. I sent for the boy to come to my study. He was the son of a widowed mother, candid, generous, and talented. I took him by the hand, and said, "Edward, what have you been doing?" He burst into tears, and said, "I have been doing wrong." I said, "Are you willing to go to your teacher, and tell him you have done wrong, and ask his forgiveness?" "Yes, sir," was the prompt reply. "But," said I, "you have placed yourself beyond the reach of the ordinary means of discipline, and it will be necessary for you, either to make an acknowledgement to your instructor as will satisfy him, or be dismissed from the school. Are you willing to make your acknowledgement as public as the offence was?" Again he promptly replied, "Yes, sir," an answer I scarcely expected. I said, "Come to me again in the morning." In the meantime, I saw the instructor, and asked if he would be satisfied with a public apology. He replied, that he would, if I thought that would be sufficient; to which I said, "It ought to be, that the ends of discipline might be fully met, and a happy influence exerted on the school." The next morning, Edward came to my study, and I inquired how he felt on the subject. He said, "I feel badly, and I am ready to do whatever you wish," "Then," said I, "when the school is over, rise in your place, and say to your instructor, and to your schoolmates too, that you did wrong in your conduct and language yesterday, and that you wish thus publicly to make an acknowledgement, and to ask forgiveness." It was done with a clear and tremulous voice, and with such manifest sincerity, that every word made its impression. Edward sat down to weep, and the school was silent as the grave. The teacher now rose, full of feeling, commended his offending, but now penitent pupil, took his hand kindly, and closed, most impressively, a scene, the moral effect of which was more than electric, and which, by those who witnessed it, can never be forgotten. The boy never forgot the lesson thus taught him, while severity or expulsion might have proved his ruin; and both the pupil and his teacher are now faithful ministers of the Gospel.



# THE GOOD NEWS.

DECEMBER 1st, 1862.

## DROPPINGS.

The Lord's people in many places in Canada have been wrestling with God for some time for the outpouring of His Spirit, to revive the hearts of his children, and awaken the ungodly to a sense of their condition. The hearer of prayer, is graciously answering the requests of his remembrancers and in several places in this country droppings are descending, which we trust are but the precursors of an extensive shower of blessings.

In the township of Cumberland there has been for some time an awakening in the congregation under the charge of the Rev. John McEwen, the awakening has continued for some time and is deepening.

A more recent manifestation of interest in religion, has appeared in a country district a few miles from Perth, under the pastoral care of the Rev. Mr. Duncan of that place.

Still more recently a precious movement in Hamilton has been commenced, specially in connection with the young of Dr. Irvine's congregation and with the congregation of Mr. Freshman, lately Jewish Rabbi in Quebec, and now labouring in connection with the Wesleyan Methodists.

These indications of the Spirit's work will encourage the Lord's people to continue in prayer, and give Him no rest till he doth make Jerusalem a praise on the earth.

## PAPER PREACHERS.

The other day we met a friend from the country, an intelligent, thoughtful, and pious farmer, who in the course of conversation, told us that they had the Rev. Mr.—,

preaching in their church, for a limited period.

“And how do you like Mr.— as a preacher?”

“Well, on the whole, I think him a very superior man. His sermons are, as far as I can judge, above the average. He is evidently a man of considerable experience as a Christian, and of some experience as a Minister, *but he reads his sermons, and our people will not have a man that reads, let his qualifications be what they may.*”

We cannot convey on paper, a correct idea of the force of feeling with which this was expressed.

The conversation brought fresh to our recollection, a bit of our own early experience in preaching. A few weeks after our arrival in this country, we were sent to supply the place of a respected Minister, whose charge is near Lake Simcoe. We had to preach to one congregation in the forenoon and to another in the afternoon. We gave the same sermon, and as we were inexperienced in addressing public audiences, we carried our manuscript into the pulpit. The congregation appeared to be interested and we trust instructed. After coming out of the church, we overheard a few engaged in earnest conversation. One said “If I had seen the paper I would have gone out.” Another in a very caustic manner said, “When a man cannot preach without the paper, it is high time he was giving up the trade.” These observations stung us to the quick. They made a deeper impression than any university lecture we had heard for a long time before, and they led us to resolve that no one would have it in his power to say the same to us again. We have, except on one or two occasions, been able to keep the resolution, and though it was a disagreeable lesson, we are confident that it has conducted to our own mental improvement, and to our usefulness among others.

There is a very general feeling in this country, so far as our inquiries have gone, against read sermons. The practice is very general in the Episcopal church. It is not uncommon in the Presbyterian and Congregational churches. It is seldom practised among the Methodists, and of course never heard of in the case of those who preach in the open air. The feeling among hearers against the reading of sermons is frequently ascribed to prejudice; but whether it be a prejudice or no we care not, the fact exists, and if it can be shown that a man can be more useful to his audience in general by addressing them direct, than through reading a manuscript, it should be a sufficient reason against the practice.

It is common for objectors to appeal to the practice of our Lord, and his apostles. It is said that they never used a manuscript, and therefore it should not be used now. There is some force in the statement, but as there is no exact parallel between their circumstances, gifts, and times, we will not employ their examples in our observations. We think that it can be conclusively shown on other grounds that all other things being equal, a sermon delivered is likely to be more effective than if read.

The office of the preacher is like that of the advocate addressing a jury. The object of the advocate is *persuasion*. He aims at convincing the jury of the claims of his cause, and for this end employs all his eloquence, every argument, every illustration, and every appeal calculated to lead their minds and awaken their sympathies. He aims at persuading them to believe his view of truth, but since the world began, it has never been the case that an advocate has read his appeals. The preacher is a messenger of warning. If a man was sent as a messenger to me, to warn me that my house was on fire, and

to tell me of the necessity of action, I would be completely disgusted at him, if, for the sake of correctness and beauty of expression, he should write his message down before he came, and coolly unroll and read it. So with the preacher, he ought to come impressed with the great truths of the reality of heaven, and of hell, of God, of Christ, and of the judgment day, and to warn men to flee from the wrath to come. But the earnestness implied in the delivery of such a message is consistent only with the direct speaking of heart to heart. The preacher is a deputy physician of souls. If the physician, I consult relative to my impaired body, should, after making all allowances for reading and thinking on the peculiarities of my case, not be able to give me a general idea of the nature, cause, and cure of my malady, and that too divested of professional technicalities, but should come to my bedside with a written description to read, I should certainly be amazed at his impudence, and would dismiss him from attendance. So with the preacher, he ought to be so well acquainted with the cause and cure of the soul's spiritual malady, that he will be prepared to give an account of it on any occasion, and that too without a written exhibition of his weakness.

That an oral address is so much more interesting to an audience than a read one, is so well known that it would be folly to attempt to prove what is so generally acknowledged. This is admitted by those who are the greatest slaves to their manuscripts. But in defence of the practice, some say, that written sermons are far more carefully prepared than those that are delivered. This is a pure delusion. But at the same time a delusion that they have an interest in sustaining. When we refer to delivered sermons, we do not mean extempore delivery without careful preparation. We are not believers in those

men who think that they can shake sermons out of their coat sleeve, without prayer, faith, and the careful preparation of the heart from the study of the word. But while we know that there is such a thing as extempore delivery, we wish to remind paper preachers, that there is such a thing as *extempore writing*—sermons written on Saturday evening in as short time as is required for the penmanship, done by steam, without plan, or previous meditation, the thoughts put down as they came. Hence the trashy, washy affairs, that are sometimes read, as incoherent, as ungrammatical, and as untextual as any off-handed sermon that was ever extemporized. By delivered sermons we mean those that are carefully studied, thought out, and arranged in the mind, or written out, and afterwards committed in substance to memory.

We are well aware that some of the ablest men in the church in all lands—men to whom we look up and call fathers are in the habit of reading their sermons. It is a pity that it is so, but no amount of respectability will make a bad habit a good one. The fact that so many respected men read their sermons has caused hundreds of younger and weaker brethren to imitate their example, thereby favouring that indolence to which all men are prone. We make all allowance for the special circumstances that may justify some men using their manuscript regularly, such circumstances as defective memory, pressure of engagements or failing health, but with these exceptions, we are of opinion, that no sufficient reason can be shown for the adoption of the practice in the most limited degree. To us the practice is associated with a low degree of spirituality, not resorted to in revival times, when the gush of feeling is so strong, that the dumb can almost speak, but resorted to when faith is weak, and when divine things are

less the subject of prayerful meditation.— It is also associated with a sensitiveness to criticism, which ought to be beneath the man who professes to be a servant of the Lord.

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### OBJECTIVES.

This is not a new word, though it may be new to some of our readers. We do not use it in the generally received sense, but employ it in a sense that will be readily perceived on the perusal of the article.

Some time ago, a plain, illiterate man, not conspicuous for intelligence, was elected to the office of deacon in a Presbyterian church. An intimate acquaintance met him the following day and said:—

“I hear you have been chosen to be a deacon.”

“I have,” was the reply with evident elevation.

“Then I hope you will not accept the office.”

“Why?” added the astonished object.

“Because you are not, in my opinion, capable of filling it.”

“I can object, I can object.”

This qualification for office, it is well known, is the only one that many possess for taking part in legislative or ecclesiastical assemblies, and the qualification is certainly not of the highest order.

The power to object is a privilege which every one has who sits in a deliberative assembly. It is a sacred power of which no one would readily divest himself, but one which requires to be carefully used. It is of great practical importance. The power to hinder may be equal to the power to advance. The power to stop may balance the power to move, though the genius and the means required for the one may be infinitely superior to the other.

It required genius, skill, and application of the highest order, before the power of

steam could whirl along, at the rate of forty miles an hour, the ponderous engine with its train of cars. But the genius of a child could make it stop at his desire. A little boy was anxious to examine closely the appearance of the snorting steam-horse that travelled past at no great distance from his mother's door. He often went out to look, but it whirled on so swiftly that he had not an opportunity. One day he piled a number of wooden rails over the track to stop the train in its course, ignorant of the probable consequences of such an action. Happily the engineer saw the destruction before he approached, and succeeded in stopping his engine before an accident. Running forward to remove the rails, he asked the little boy if he knew who had placed the rails on the track. "I did it," he replied. "I wanted to look at the engine, and it always passed so quickly that I could not see it. The engineer gratified his desire, and warned him not to place obstructions again. The little boy objected to the mighty engine travelling without consulting his pleasure, and he stopped it.

It requires devotedness of the highest order, associated with genius and military skill, to lead a mighty army against its foe, but how often has it been seen, as in the Crimean campaign, and in the present war in America, that the obstructive indifference and petty objections of red-tape officials, have thwarted the best concerted schemes, and blasted the most sanguine hopes.

When material interest and human life are sacrificed through the pettiness of little objectives, the public indignation bursts forth like a tornado, and threatens to sweep the ignoble atom into annihilation. But when objectives exist in ecclesiastical assemblies, and wield their influence, they hinder higher interests, interfere with matters of eternal moment, are the uncon-

scious instruments of Satan, and effectually do his work.

It may be predicated with almost absolute certainty that a greater number of this class of mankind exist in associations that are strictly ecclesiastical, or for the advancement of the Lord's work, than in any other kind of assemblies. The more important the interests at stake, the more likely is Satan to influence men to do his will, and he knows well that the least suspected and most successful way is to employ the crochets, the ignorance, and the narrow-mindedness of men in these assemblies,—men who sacrifice the spirit for the sake of the letter of the law, who cannot understand the possibility of an event in God's Providence occurring otherwise than in accordance with the very letter of their prescribed regulation, who rather think it the will of heaven that souls should perish than that they should budge one hair's breadth from the custom of their fathers, however stupid that custom may have been.

These objectives however serve one good end. They occasion able and far worthier men to exercise faith and patience, while they mourn over the narrowness and obstinacy of a weaker brother, and in this way God is glorified, and good is done, though they are entitled to none of the praise.

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### FOOD.

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No one requires to be told that food is necessary for the body. Without it the body would not long continue to exist.

Food for the body requires to be taken daily. It would not answer to take a large supply one day in the seven, and take no supply during the other six. The body would be gorged in the one instance and starved in the other. But when food is taken daily the body is kept in health and strength.

Food for the body should be taken regularly, at set times if possible. Irregularity of meals injures the health, and unfits the body for vigorous exertion.

Food requires to be of good quality. Though man shall not live by bread alone, yet good wholesome bread is the staple of strength. Other things may gratify, this invigorates.

Just as food is necessary for the body, so food is required for the mind. Without it the powers of the mind would weaken and decay.

Facts, and whatever else may be the subject of thought, is the food on which the mind feeds. This food may be got by reading or hearing, and by daily and regular feeding, the human mind is invigorated and strengthened.

Those who as regularly feed the mind as the body, gradually become intelligent, while those who neglect it become as conspicuous for their ignorance and mental barrenness.

Just as food is necessary for the mind and body, so is it necessary for the soul. The natural food for it is the word of God, which must be daily and regularly perused that the soul may grow thereby.

These simple statements will be readily admitted to be true and generally known, but the lament is that so few act upon the truth. All are more or less regular in taking their meals as necessary for health and strength, and they know by experience how soon they grow faint if they miss but one or two. Now, what is needed is a settled conviction that our minds and souls as surely suffer by neglect of their legitimate food. Yet how common is it for Christians who read and meditate on God's word on the Sabbath, to neglect doing so during the week. And if they do occasionally read it, they allow the most trivial circumstances to jostle the reading out of its place. Hence they grow weak

and are not able to fight the "good fight of faith." Hence they grow dull in prayer, which is but the breath of spiritual life. Hence they do little for Christ, for their spiritual vigour vanisheth away.

The prevailing want among Christians is a daily, personal, private feeding upon God's word, that they may grow from the weakness of spiritual infancy, to the fullness of spiritual manhood.

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### EVERYTHING IN SCRIPTURE IS IDEAL.

TRANSLATED FROM THE FRENCH OF  
ADOLPHE MONOD.

My dear friends, well-beloved brethren and sisters, with whom I am so happy and grateful to be able to receive the flesh and blood of our Saviour, that flesh which is "meat indeed," and that blood which is "drink indeed" to him who receives them with faith by the Holy Spirit, there is in Scripture a feature which alone would be sufficient for him to prove it to be the Word of God:—it is that there everything is ideal. There is nothing in Scripture but what is absolute and perfect. It never thinks of exhorting us to a certain measure of holiness by a certain measure of faith, and every measure is contrary to the spirit of the Bible, because it is contrary to God. The ideal of Scripture is not like that of the poets, who take the things of earth to raise them to the third heaven; it does the inverse; for in it, visible things are only types of invisible things, which alone are real; and it looks on all things from the point at which God does so. It is a remark which has occurred to me this morning, while reflecting before the Lord on what I might say to you on the subject of the communion, and of the cross of Jesus Christ, in which alone we find remission of sins.

Scripture everywhere exhibits to us ideal *sin*. There is not one of us who can form

any idea of the abominableness and heinousness of sin in the sight of God. We have always lived in an atmosphere so saturated with sin, on this earth which drinks up iniquity as water, and eats it as bread, that we cannot discern sin which wraps itself completely around us. Here in a few words is my experience. We find in the Bible these words:—"We were sometimes foolish, disobedient, deceived, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another." For a long time I could not assent to this statement, which seemed to me to have a manifest exaggeration stamped on it. I acknowledge that even after God had by His grace turned my heart to Him, in the day that he had appointed from all eternity, I was yet for a long time unable to assent to it fully. Further, I acknowledge that since then, even to-day, I cannot understand it in all its fulness; not that I am not convinced that it is perfectly true, and that if I do not realize it in my experience, the fault is wholly in me. It is then when I have seen the necessity of a witness existing before, without and above us, I accept this declaration as coming from God, because I find it in His Word, and I pray Him to fully reveal the meaning of it to me by His Spirit. I have come, by the grace of God,—not year by year, things do not go so fast, but from an interval of many years to another interval of many years—to see this doctrine more clearly, and to feel its truth more and more in my own heart; and I am sure when this veil of flesh shall be taken away, I will confess that it is the most faithful picture, the most correct likeness of my heart—I mean my natural heart—which has ever been drawn. Let us pray God to show us our sinful state, without however being too urgent, for He knows well that if He were to cause us to grow more quickly in the knowledge

of that, than in that of His mercy, we would fall into despair.

But *pardon* is also everywhere in Scripture represented to us as ideal. If only a part of our sins were pardoned, if of a thousand, or of a million of sins (if we could count our sins), there remained only one which was not pardoned, this pardon would serve us nothing; but it is a complete pardon. The passage which was lately quoted (2 Cor. v. 21.), is one of my favourite passages. Jesus Christ has not atoned for merely some sins: He has atoned for *sin*. He has not been regarded as a sinner, He has been made *sin* itself, and (mystery of mysteries) the whole curse of God has been made to meet on that innocent and holy head. Thus, we are not only made righteous in him, but *righteousness* itself; so that when God beholds us in Jesus Christ, He sees us as his well-beloved Son himself, and finds in us all that can attract His notice and His delight. We who believe have been given by God to Jesus Christ as the reward of His sacrifice. He can no more fail in His word to us than to Jesus Christ himself, and all His perfections are so fully engaged to it, that this gift of His mercy becomes as a right of our perfect righteousness in Jesus Christ. Even the terms used in Scripture, in shewing us what sin is before God, shew us how He has blotted them out. He has "cast them behind His back," as if He were afraid of seeing them again; "cast them into the depths of the sea, blotted them out as a cloud, and as a thick cloud." We see by that what it is for God to forget sin. The Lord is represented to us as striving to forget, or rather it is not forgotten, it is a complete blotting out.

Finally, Scripture is ideal in what it tells us of *sanctification*. We can form no idea of what Scripture demands of us, and of the degree of holiness to which we can, and ought to attain. What a depth of

meaning there is in these words:—"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ!" To show that this is not merely a prayer, the apostle immediately adds:—"Faithful is He that calleth you, who also will do it." It is no more possible for Him to refuse us that favour, than it is to conceive him breaking His word. But, how can we arrive at this holiness? how did the holy men whose examples the Bible exhibits to us, become great? It was not by their light, nor by their natural powers, but by their faith. Look at St. James. To show us the power of faith and prayer, he takes the man, who is probably the most miraculous of his miracles; he shows us the boldness of that prayer of Elijah at a very simple thing, and he presents him as an example to the least, to the humblest, to show us what the persevering prayer (literally the *energoumene* prayer) of the righteous man can do.

If each of us could from this day forward, feel in our heart, the heinousness of sin, the fulness of pardon, and the power of holiness to which we should attain, what a change it would produce in our life, what a healthful influence for the Church itself, it would exert!

Metis, C. E.

T. F.

### MUSIC.

Carnal, worldly music breathing from the lips of a saint of God is as incongruous and inharmonious as a bacchanalian song breathing from the lips of a glorified spirit. Nothing but what is holy in its sentiment, spiritual in its tone, and edifying in its influence should be uttered by a Christian's lips, should vibrate from a Christian's harp. The magnificent composition of Handel's **MESSIAH** supplied no exception to this rule. Admitting the Divine inspiration of the words, the transcendent genius of the com-

poser, the sublime character of the oratorio and the elevating influence of its skilful and masterly execution, we must yet maintain that the music of the **MESSIAH**, as performed in modern times by the unholy and the un sanctified, should be as distasteful and painful to the Christian and spiritual mind, as it is, unquestionably, unacceptable and dishonouring to God. What spiritual mind can listen to the solemn words of Christ, expressive of His heart-sorrow, His soul-anguish, His bodily sufferings, sung by voices and breathing from instruments of music in a *cathedral*, went to wake the echoes and the plaudits of a *theatre*, without indescribable torture of feeling and the most depressing sadness of spirit? Could we thus listen to a recital of the humiliating insults, the lingering tortures, and dying agonies of one the nearest and the dearest to our hearts?—Never! Beware, then, of the unholy fascination of music. It may lead you from God, allure you from Christ, draw you into the world. It may become an easy and a fatal snare to your soul.—*Octavius Winslow, D. D.*

### A Martyred Father's Advice to his Children.

Mr. John Rogers, Minister of the Gospel in London, was the first Martyr in Queen Mary's reign, and was burnt at Smithfield, February the 14th, 1554. His wife with nine small children, and one at her breast, followed him to the stake; with which sorrowful sight he was not in the least daunted, but with wonderful patience, died courageously for the gospel of Jesus Christ.

*Some few days before his death, he wrote the following advice to his children.*

Give ear my children to my word,  
Whom God hath dearly bought,  
Lay up his laws within your hearts,  
And print them in your thoughts.  
I leave you here a little book,  
For you to look upon,  
That you may see your father's face,  
When he is dead and gone.  
Who for the hope of heav'nly things,  
While he did here remain,  
Gave over all his golden years,  
To prison and to pain.  
Where I among my iron bands,  
Enclosed in the dark,

**Not many days before my death,**  
 I did compose this work.  
**And for example to your youth,**  
 To whom I wish all good,  
**I send you here God's perfect truth,**  
 And seal it with my blood.  
**To you my heirs of earthly things,**  
 Which I do leave behind,  
**That you may read and understand,**  
 And keep it in your mind:  
**That as you have been heirs of that,**  
 Which once shall wear away,  
**You also may possess the part,**  
 Which never can decay:  
**Keep always God before your eyes,**  
 With all your whole intent,  
**Commit no sin in any wise,**  
 Keep his commandments.  
**Abhor that arrant whore of Rome,**  
 And all her blasphemies,  
**And drink not of her cursed cup,**  
 Obey not her decrees.  
**Give honor to your mother dear,**  
 Remember well her pain,  
**And recompense her in her age,**  
 With the like love again.  
**Be always ready for her help,**  
 And let her not decay:  
**Remember well your father all,**  
 Who should have been your stay.  
**Give of your portion to the poor,**  
 As riches do arise,  
**And from the needy, naked soul,**  
 Turn not away your eyes.  
**For he that doth not hear the cry**  
 Of those that stand in need,  
**Shall cry himself and not be heard,**  
 When he doth hope to speed.  
**If God hath given you increase,**  
 And blessed well your store,  
**Remember you were put in trust,**  
 And should relieve the poor.  
**Beware of foul and filthy lusts,**  
 Let such things have no place,  
**Keep clean your vessels in the Lord,**  
 That he may you embrace.  
**Ye are the temples of the Lord,**  
 For you are dearly bought,  
**And they that do defile the same,**  
 Shall surely come to nought.  
**Be never proud by any means,**  
 Build not your house too high.  
**But always have before your eyes,**  
 That you were born to die.  
**Defraud him not that hired is,**  
 Your labor to sustain;

**And pay him still without delay,**  
 His wages for his pain:  
**And as you would another man,**  
 Against you should proceed,  
**Do you the same to them again,**  
 When they do stand in need.  
**Impart your portion to the poor,**  
 In money and in meat,  
**And send the feeble fainting soul,**  
 Of that which you do eat.  
**Ask counsel always of the wise,**  
 Give ear unto the end,  
**And ne'er refuse the sweet rebuke**  
 Of him that is your friend.  
**Be always thankful to the Lord,**  
 With prayer and with praise,  
**Begging of him to bless your work,**  
 And to direct your ways.  
**Seek first, I say, the living God,**  
 And always him adore,  
**And then be sure that he will bless**  
 Your basket and your store.  
**And I beseech Almighty God**  
 Replenish you with grace,  
**That I may meet you in the heav'ns,**  
 And see you face to face.  
**And though with fire my body burns,**  
 Contrary to my kind,  
**That I cannot enjoy your love,**  
 According to my mind:  
**Yet I do hope that when the heav'ns**  
 Shall vanish like a scroll,  
**I shall see you in perfect shape,**  
 In body and in soul.  
**And that I may enjoy your love,**  
 And you enjoy the land,  
**I do beseech the living Lord,**  
 To hold you in his hand.  
**Though here my body be adjudg'd**  
 In flaming fire to fry,  
**My soul I trust will straight ascend,**  
 To live with God on high.  
**What tho' this carcass smart awhile,**  
 What though this life decay?  
**My soul I hope will be with God,**  
 And live with him for aye.  
**I know I am a sinner born,**  
 From the original,  
**And that I do deserve to die,**  
 By my forefather's fall.  
**But by my Saviour's precious blood,**  
 Which on the cross was spilt,  
**Who freely offered up his life,**  
 To save our souls from guilt;  
**I hope redemption I shall have,**  
 And all that in him trust,



When I shall see him face to face,  
 And live among the just.  
 Why then should I fear death's grim look  
 Since Christ for me did die,  
 For King and Caesar, rich and poor,  
 The force of death must try.  
 When I am chained to the stake,  
 And faggots gird me round,  
 Then pray the Lord my soul in heav'n,  
 May be with glory crown'd.  
 Come welcome death, the end of fears,  
 I am prepared to die,  
 Those earthly flames will send my soul,  
 Unto the Lord on high.  
 Farewell my children, to the world,  
 Where you must yet remain,  
 The Lord of hosts be your defence,  
 Till we do meet again.  
 Farewell, my true and loving wife,  
 My children and my friends,  
 I hope in heaven to see you all,  
 When all things have their end.  
 If you go on to serve the Lord,  
 As you have now begun,  
 You shall walk safely all your days,  
 Until your life be done.  
 God grant you so to end your days,  
 As he shall think it best,  
 That I may meet you in the heav'ns,  
 Where I do hope to rest.

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### SOMETHING FOR CHRIST.

"I am not a lady, I cannot write letters," said a poor girl who was for a time an inmate of our Parker Street Home. "Oh, matron, what can I do for Christ?" On a recent visit to the Home she told the following facts to her kind friend, who had pointed out to her that she might still do something:—

"I was brought up in a workhouse, and I am now a servant-of-all-work. It was Sabbath evening; my mistress had given me permission to go out for a few hours. I had often heard of the preaching in the parks, and soon found myself one of a numerous group listening to the voice of a young devoted preacher, who was telling what the Lord had done for his own soul and entreating sinners to turn from the error of their ways and live.

"I had not been long there when a man came up with a swaggering air, a pipe in his mouth, and a sneer on his countenance.

Turning to me, he said, 'Think it's worth stopping for?' 'Yes,' said I. 'Do stop; if it does you no good, it can do you no harm.' He stood, he listened, his attention was fixed, the pipe was put out of his mouth, his countenance soon told what was going on in his mind. The service was at an end; the crowd were scattered; the preacher departed. My neighbour dashed his pipe to the ground, and, looking me full in the face, says, 'You have saved my soul. God help me, I will never enter a public-house again.' So you see, matron, as you said, I had something to do for the Lord."—'Book and its Missions'

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### KIND WORDS.

A man was once driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wished him. The man was in an ill temper, and beat the horse; the horse reared and plunged, but he either could not or would not go the right way. So another man who was with the cart went up to the horse, and patted him on the neck, and called him kindly by his name. The horse turned his head, and fixed his large eyes on the man, as though to say, "I will do anything for you, because you speak so kindly to me;" and then, bending his broad chest against the load, he moved on briskly as though the load was a plaything.

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### A GATE OF HELL

"I know it is not quite the thing, but then"—I heard a young man say. "Quite the thing" meant "right," only he did not dare put it so. In plain words, it should have been, "I know it is not right, but then—" Ah he is beginning to make excuses for going out of the straight track of right. Hear what a great preacher says about "but then." *But then* is a gate of hell. Hell has three or four gates; "but" is one, and "if" is another, and either of them is large enough to take in a whole platoon. I know I ought to be honest, *but*—I know that lying is wicked, *but then*—I know that virtue is good, *if*—*But and if* are to a man's conscience what a knife is to his throat.

## Sabbath School Lessons.

December 14th.

## TOUCHING HIS GARMENT.—

Mark. v. 25-33.

## I. THE SICK WOMAN.

In the case of this woman we have a lively picture of the experience of those who have come to Jesus. The woman was sensible of her disease. So are all those who go to Jesus. Till we know that we are sick, we do not apply to the physician; Matt. ix. 12. Her disease had been of long duration, for twelve years she had suffered. How much worse the condition of those who have spent many long years in sin! She had tried many means for her recovery, had spent all that she had on physicians, and now poverty was added to her other miseries. How prone is the sinner, like Bunyan's pilgrim, to use wrong means to get rid of his burden! It is frequently when every other resource has failed that we flee to Jesus.

## II. HER REMEDY.

She had heard of Jesus, ver. 27, faith cometh by hearing. *If I may but touch his clothes.*—Mark the different degrees of faith. All have not faith alike. The Roman centurion Matt. viii. 8, believed that the word of Jesus was sufficient; Jairus supposed that his personal presence was necessary; this woman had faith in the efficacy of a touch. But if we have faith in Jesus, however weak, though it be but as a grain of mustard seed, we shall be saved; John iii. 15. *Turned him about in the press.* How many crowd on Jesus! how many profess his religion, but, alas! how few, comparatively, experience his virtue to heal. In all the crowd that thronged him we read of none that was healed save this woman. *She was healed of that plague.*—In one moment, by a simple touch, she was healed of that disease, which all her physicians, in twelve years had failed to remove. O the power of faith! how mysterious, how incredible, do its effects appear to the world!—*Fearing and trembling*—from joy at her recovery, awe at the power which she had evoked, and dread at the evident omniscience of her Saviour. *Told him all the truth*—that the miracle might be known, and Jesus glorified. *Go in peace.*—How sweet the sentence! similar to Thy sins be forgiven thee." She had felt the power of Jesus, she now experienced his grace.

Learn. 1. *The sad havock which sin has wrought on both body and soul.* How sad was the condition of this woman! For many

years she had laboured under a painful and incurable malady. But her bodily disease was but an emblem of the far worse disorder of her soul: Is. i. 6.

2. *That Christ is the only Physician of souls.* The woman had had recourse to many physicians but instead of recovering, she rather grew worse under their treatment.—So also with the sinner conscious of the burden of his iniquities. Innumerable are the means which have been tried for giving peace to the troubled conscience. Legal righteousness, ordinances, business, worldly pleasures, have all been tried in vain; Is. lv. 2; Rom. x. 3. Jesus alone can impart the peace of mind which passeth all understanding—which arises from the consciousness of sin forgiven, and of restoration to God's love and favor; John xiv. 27; Rom. v. 1.

*The necessity of saving faith.* It was not enough that Jesus was both able and willing to save this woman, she had to make application to him, herself personally. Though we cannot now touch the Lord, as she did, with the bodily finger, yet if we would know Christ, not only as a Saviour, but as *our* Saviour, we must touch him, each one for himself, with the finger of faith.

4. *We must confess Christ.* In our walk and conversation, and by attending to the ordinances which he has appointed; Jno. 14. 15; Rom. 10. 10. Thus shall we honour our Master, and may hope to be instrumental in bringing over precious souls to his fold; Matt. v. 16; 1 Pet. 2. 12.

December 21st, 1862.

## MOUNT SINAI.—EXOD. xix. 1-23.

## 1. GOD'S MESSAGE UNTO THE PEOPLE.

The Israelites had now come to the place where they were to worship God. Sinai was probably the mountain called by the Arabs the 'Mount of Moses.' It is described by travellers as severed, by deep and irregular ravines, from the other heights which form the mountain chain called Horeb. It was a temple far surpassing in magnificence even the temple of Solomon. *I bare you on eagles' wings,* for your security and instruction. The eagle is said to bear her young on her wings to protect them and teach them to fly. *If ye will obey my voice,*—the being subject to God as their King was the condition of their being his people. *A peculiar treasure* not merely a possession, for *all the earth is mine,* but loved and prized. *All that the Lord hath spoken we will do*—the people were doubtless sincere in this promise of obedience.

## 2. THE PEOPLE SANCTIFIED.

Those external cleansings would have taught

them the necessity of an internal preparation. *Set bounds unto the people round about*—lest they should approach the only living and true God, with the familiarity with which they had been accustomed to see the idols of Egypt approached by their worshippers.

### 3. GOD DESCENDS UPON SINAI.

How awful were the circumstances of the descent! Well might Moses quake and the people tremble. But still more awful, to the wicked, will be his appearance on that day when he shall come to judge the world. O may we be of that happy number, who, safe in Jesus, will hail with joy the coming of the Lord! *And Moses went up*—how child-like was the faith of Moses to enter that cloud with its dreadful thunderings and lightnings.

Learn. 1. *That God is great and must be revered.* Though he had delivered the Israelites from their enemies, and had manifested so great kindness towards them, yet were they not presumptuously to approach his presence. Let us also beware of undue familiarity with divine things, and while we regard our God as our loving and reconciled Father in Christ Jesus, let us approach him in his ordinances with all reverence and godly fear; Ps. lxxxix. 7; Heb. xii. 28-29.

2. *The exalted privileges of the people of God.* 1. They are a peculiar treasure. All the kingdoms of the world are the Lord's, but of Zion he has said, "This is my rest for ever; here will I dwell; for I have desired it." 2. They are a holy nation. They are called unto holiness and sanctified by the Holy Spirit of God, and thus set apart, sealed, and distinguished, from all the world besides; Lev. xx. 7; 1 Peter ii. 9. 3. They are a kingdom of priests, ordained to offer up the spiritual sacrifices of prayer and praise "acceptable to God by Jesus Christ;" 1 Pet. ii. 4.

3. *The terror of the Lord.* He is terrible to those who break his commands, ver. 13, but still more terrible to those who reject his mercy, freely offered them in the gospel; Heb. x. 28-29.

### DELIVERANCE FROM SIN.

*Are you in bondage to sin?* The Lord's gracious word, in reference to the lusts of the old man is, "Let my people go that they may serve me." It is very wrong to harbour a horde of rebels in your bosom to keep you in bondage to evil corruption, sin, and death, and prevent you from coming under the gracious and holy sceptre of King Jesus. But even although you are con-

vinced of it, you will never get deliverance from the bondage of corruption, sin, and self, until you be delivered from the law, from guilt, and from the world, and have eternal life as a well of living water springing up within you, by believing in the Lord Jesus Christ. For this is the divine method:—"Sin shall not have dominion over you, for ye are not under the law, but under grace." Sin reigns unto death wherever there is no faith uniting to "Christ, who is our life." The secret of success against sin is deliverance from the law through our being identified with Christ in His death and resurrection. The apostle announces it in these words:—"I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." That means, I died in Christ's dying; I live in Christ's living; and in the Lord I have righteousness and strength.

The true divine prescription for curing men of sinning is this:—"Reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." But that must not be a dead intellectual reckoning, but one that springs from a faith that works by love. The meaning is obviously this:—"By faith take hold of the once crucified but now living and reigning Redeemer, and habitually view yourselves as one with Him in His death, resurrection, and new life; view his death as your death, and His resurrection and life as your resurrection and life, and thus constantly maintain in your conscience a full sense of pardon, an assurance of your acceptance with God, and of your infallible title to all that happiness and glory which your legal representative, Jesus Christ, now possesses and enjoys in the presence of God." This is the true and only sure spring of victory over sin, and power of holy obedience.

Many strive against sin in their own strength, and yet they never make any progress in overcoming it. The only way to victory over ourselves is to have done with ourselves and look to Jesus. Look to the once crucified but now risen Jesus, and you will succeed; but beware of the bondage of false teaching, for I fear the theory of many professing Christians is that we are

to believe in Christ for justification and have our sins washed away, but after that we must expect to be thrown upon our own resources, and must make the best of it to get the victory over our corruption, and lead a holy life. To such we put the pointed question of the apostle—"Are ye so foolish? *having begun in the Spirit are ye now made perfect by the flesh?*" The more excellent way is to look for ALL in the risen Christ, and become sanctified, as well as justified, by "looking unto Jesus." He gives us the sweet experience of His love, and we are constrained by the mighty moral influence of that self-sacrificing love to forsake sin and devote ourselves to God. The dominion of sin is broken by the realisation of the dying love of Christ. "*The love of Christ constraineth us.*" When Captain Hedley Vicars was enabled to receive the passage as true to him that "the blood of Jesus Christ, His Son, cleanseth us from all sin," he immediately said, "The past is blotted out; what I have to do is to go forward. I cannot return to those sins from which my Saviour has cleansed me with His own blood." Now did he do it; the love of sin was broken in pieces by the love of Christ, and he lived for Christ, and for Christ alone.

And then, wherever Christ is believed in the Holy Spirit is given, that He may dwell in the soul, and such as believe in Jesus are strengthened with might by his Spirit in the inner man, and they are enabled through the Spirit to mortify the deeds of the body and live, and they are no longer in terror on account of their enemies, like Elisha's servant when he rose in the morning in Dothan, and saw a great host encompassing the city, and in consternation exclaimed, "*Alas! master, how shall we do?*" but, with the Lord on their side, they can like Elisha, rise superior to fear, and calmly say, "*They that be with us are more than they that be with them.*" If to you there is no condemnation, you will also be able with the apostle to say, "The law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death." The will is freed, and "*to will is present,*" the understanding is enlightened, and set free from "the power of darkness," and you say, "*I consent unto the law,*" the heart is changed and the affections are liberated, and you exclaim, "*I delight in the law of*

God." Thus it is, you perceive, that, in regard to the evil propensities of "the old man, which is corrupt," the Lord comes with the good news of deliverance, and says, "*Let my people go, that they may serve me;*" and by faith in the blood-shedding and resurrection of Jesus, by the introduction of His truth and Spirit, His love and life, they are delivered. "The lust of the flesh, the lust of the eye, and the pride of life," are subdued; the "affections are set on the things above, where Christ sitteth on the right hand of God. "*And now; being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*"

"Rock of Ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From Thy riven side that flow'd,  
Be of sin the double cure,  
Cleanse me from its guilt and power."

—Edinburgh Tracts, No. 9, "Deliverance by Jesus."

### "I WISH I WERE RICH."

"I wish I were rich, I would buy EVERYTHING," cried Charlie.

"The sun, moon, and stars?" inquired William.

"No; everything that can be had for money.

"THAT'S NOT HAPPINESS," said William.

"Get your hat, Charlie, and come with me to Mr. Morrison's," said his father.

"O! please not, papa, he is such a disagreeable, miserable old man, with his cross looks and gouty foot, hobbling about and groaning."

"I think you would like to live with him!" said his father.

"I, papa? I would rather lay down in a coal-pit!"

"With him you would have ALL THAT CAN BE BOUGHT WITH MONEY."

"I recant; I see it won't do," said Charlie, "Health cannot be bought with money."

"Nor good temper, nor friendship, nor life," said William.

"Above all," added their papa, "the favour of God cannot be bought with money. Be content with as much of it as God gives, and seek to use it aright."

The fear of God and sweet content  
Yield riches that will ne'er be spent."

## TALKING OF SELF.

As excessive talk of this kind is presumption, the habit is most odious in young people. Children in their natural state never talk of themselves. They show egotism by a peculiar appreciation of the pronouns "my," and "mine;" but they are not yet self-conscious. They could not, if they would, unveil themselves—their vanity takes another direction. All attempts unless very systematic and insidious, fail to arouse self into expression. Precocious children, now and then, talk of themselves, especially if forced and excited by a certain sort of religious teaching. Then they can be heard to enlarge with a horrible glibness on their fallings, their convictions of sin, their schemes for setting the world to rights; but this is mostly a sign of an overtaxed brain, accompanied sometimes by an exceptional grotesque form of naughtiness, and sure to pass off as the health improves, and the cleverness vanishes. When childhood, and even boyhood is fairly over, is the time for self to assert itself in talk. Then it awakes full armed in a sort of bloom and overflow of conceit, an invasion of arrogance never to be matched in after life. There are not many more unpleasant things in the social world than a pert, forward young man, whose theme is universally himself—who entertains every company with himself, and breaks up every conversation that does not concern himself. These insufferable youths are of all sorts, from the flip-pant and most bearable who clamour of his own exploits, boasts himself the envy of one sex and the idol of the other, to the deep, oracular, and enlightened youth who will not allow us to remain in the dark as to his views on any of the topics that occupy mankind. Or there is the sententious, didactic young man, more than endured probably by some small admiring circle—a teetotaler, perhaps, or a stringent Sabbatharian, or engaged in a course of lectures to "the lower orders," or in some way or other a conscious example, reprovcr, and guide to his fellow-men. Whatever their line, they are intrinsically the same—all alike patronising or indifferent to their betters—all blind to the impression they make—all lavishing the fulness of their admiration, reverence and talk on one central figure—all flaunting the same self in our

eyes—keeping up the one chorus, "I, I, I," "I know," "I do."

## A CHILD'S IDEA.

O FOR the warm and simple faith,  
An infant's breast pervading,  
When all that charms or pains it here,  
Is from its eyesight fading!

Familiar with the Saviour's name,  
And with His life's sad story,  
No doubts or fears it knows, to cloud  
Its hopes of future glory.

"My bonnet!" cried a little maid,  
Upon her death-bed lying:  
"Why ask for it?" her mother said,  
"My darling, you are dying."

"Do bring it me," the child replied,  
With look and accents steady:  
"Christ Jesus comes to take me home,  
And I shall not be ready!"

## THE POWER OF THE MINISTRY FROM GOD.

"Amidst all our studies and preparations," says John Newton, "we should never forget that *preaching is a gift*."—Isaiah was doubtless naturally endowed with great and splendid genius: all his writings show that he was profoundly acquainted with Hebrew history and law.—But he was not fit to bear God's message to Israel till *the coal from the altar had touched his lips* (Isa. vi.) And Paul said, it is God "who hath also made us able ministers of the new testament" (2 Cor. iii.)

The ministry, in all its forms and offices, is Christ's *gift* to his church (Eph. iv.)—Learning and skill in the application of truth may and ought to be sought by study, observation, and thought. But life and power must come from God, and can only be gained by prayer. Luther did not mean to undervalue learning—in which he was himself a great master—but to show the supreme importance of prayer, when he said, "He who has prayed well has studied well." All other ministerial preparation culminates in this. After the altar had been built and the offering arranged, it was at the prayer of Elijah (1 Kings xviii.) that "the fire of God fell and consumed the burnt sacrifice; and all the people fell on their faces and said, The Lord, he is the God."

## THE FIRST BIBLE SOCIETY.

It is now a little more than eighty years since a pious and philanthropic individual determined upon a course of action which took the form of a public advertisement, in which a detail of his plans was set forth, and a public meeting called in the largest assembly-room in London, giving place, date, and time. He was of a most sanguine temperament, and concluded that the place of meeting would not be able to contain half the people who would seek admittance. At the appointed time he was found wending his way to the place of meeting. He did not, however, as he expected, see a crowd outside the door, and he was not a little annoyed to find an empty place. He examined his watch, and found the hour correct, and, in a disappointed and down-cast state of mind, he approached the platform and sat down to ruminate. While thus engaged he heard the echo of a solitary footfall on the lonely staircase, which became gradually more distinct. Presently all doubt was removed upon the appearance at the door of a stately and intelligent individual, who, in a quiet manner, and with a clear voice, thus addressed the occupant of the platform:—"I came here, Sir, in answer to an advertisement, convening a meeting for the purpose of considering certain plans and proposals of which I highly approve, and am anxious to promote.—Will you kindly inform me if I have mistaken the hour or the day, as I presume such must be the case." The individual thus addressed aroused himself at once from his momentary stupor, and replied, "Sir, you are by no means mistaken.—This is the place, the day, and the hour, appointed for the meeting to which you allude; and I am the gentleman who arranged and published what I fear I must now confess, for want of public interest, will be a failure." "Not so fast, if you please, Sir," said the first speaker. "I cordially approve of your plan, and think it will certainly succeed, and have therefore come to give you my help." Being thus encouraged, he stood up and asked the stranger what was to be done. "Done! why, we will propose, second, and carry these resolutions of yours, and postpone the meeting for further deliberation." An excellent thought," replied the sanguine

but disappointed individual, who, having gone from one extreme to another, had seen nothing but failure; "but what can we say about the meeting?" "Say!" responded the stranger; "we can say that we proposed, seconded, and carried unanimously these resolutions, at a meeting publicly convened, of which due and proper notice was given in the public press. It is true, we cannot say it was *numerously*, but we can assert with truth that it was respectably attended, and that is more than the generality of public meetings can boast of; so come, Sir—your plan is a good one—you propose, and I will second the resolutions." This advice, doubtless given in a semi-humorous and serious manner, was duly carried out, and, strange to relate, the resolutions were proposed, seconded, and adopted by these gentlemen, whose names were respectively Mr. Black and Mr. White. The meeting was adjourned to a not far distant day, when a crowded assembly was convened, and the celebrated and well-known Christian philanthropist, Mr. Thornton, came forward and liberally assisted in forming the Naval and Military Bible Society. Thus, in the year 1780, this Society was regularly organized, assuming at first the designation of the Bible Society as at that time there existed no other institution for the express and sole purpose of distributing the Holy Scriptures.

## THE GOSPEL THE HEARING OF FAITH.

"Received ye the Spirit by the works of the law, or by the hearing of faith?"—GAL. iii. 2.

PAUL asks the Galatian converts, "Received ye the Spirit by the works of the law, or by the hearing of faith?" They had been made new creatures; they had received the new nature; they had been made partakers of the Holy Ghost. How did they reach this blessed attainment? Not by the merit of their works—not by their doing their best to keep the law—not by personal excellency—but by their being led to rest on the testimony of the Father to the beloved Son. They heard God's report of what he had provided for us in the Lord Jesus; they were enabled to welcome it and rest upon it; and onward from that hour their souls became temples of the Holy Ghost.

The Holy Spirit both opens the door of the heart at which Christ stands knocking, and

also, after having done this, abides in the heart into which He has brought Christ. What He shews the soul both at first and ever afterwards for its peace and its acceptance with God is not any work done by the sinner, but only and always the work done by the Saviour. He opens the heart when Jesus is knocking; He abides in the heart that has received and welcomed Jesus who knocked.

The "*hearing of faith*" means the things which faith hears, or, in other words, the "report" spoken of by Isaiah, chap. liii. 1. For the gospel is *good news brought to our ears about the doing and dying of our Saviour*. All Isaiah liii. is the report which faith delights to listen to. All the four Gospels bring it. All the testimony throughout the Epistles and the Book of Revelation to the blood of Jesus and His righteousness, is the report to which faith lends its ear. The believing soul trusts not to anything done by itself, but to what has been done by the Lord Jesus.

The Holy Spirit fixes our attention on this report, persuades us of its truth, enables us to embrace it, and so to welcome the Saviour and His finished work; and this done, He himself sits down (so to speak) in the chamber of the soul, which He has thus cleansed, by introducing Jesus, and there He dwells to carry on his work of sanctification.

*Awakened sinner*, to which trumpet art thou listening? To the Sinai trumpet, waxing louder and louder as it peals its terrible notes? or to the silver trumpet of Calvary, that sweetly summons thee to the feet of the law-fulfilling Saviour? Never forget that the Spirit introduces thee to both pardon and purity by introducing thee to the Saviour and shewing thee what He is. Never forget, too, but think that what Calvary tells is all that is really needed by thee, a sinner. Never forget, besides, that Satan has a great dread of thy discovering the glorious grace revealed on Calvary, and seeks to blind thy soul to it, (2 Cor. iv. 4.) Up, then, and be resolute, be decided; and lend thine ear to the "*hearing of faith*," that thy soul may live, (Isa. lv. 2, 3.) And you who, having believed, are *seeking holiness*, remember you shall succeed in the measure in which you listen to what is reported concerning Jesus. You shall partake of the Spirit's working, and find the Spirit sanctifying you, in proportion to your careful listening to the glorious report about Jesus—Jesus in His life of obedience, Jesus in His death and resurrection. It was from Jesus the sanctifying Spirit came on that memorable occasion (John xx. 22) when the disciples heard the authoritative words, "Receive ye the Holy Ghost." *Sinai* asks payment, but gives no gift; *Calvary* gives gifts from first to last, that the Lord God may dwell among us.

## CHRIST.

It is true that God out of Christ, is the everlasting infinite fullness of life and blessedness. Adam, in innocence, might draw supplies from thence without any intervention of a Mediator, but to us as fallen, guilty creatures, an absolute God—God, except as He is revealed in Christ, is a fountain sealed. Not one drop of blessing in time or eternity, can any child of man receive of God, but as he is brought under a dispensation of mercy, as this fountain flows for us again in Christ, you may see this set forth again and again by the Apostle. He evidently knew nothing of blessing, had not thought of it to sinful men but in Christ. 'Blessed,' said he (Ephesians i. 3.), be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; and when he proceeds to enumerate those blessings in detail, still his language after each is in Christ. 'He hath chosen us in Christ' (verse 4); 'hath predestinated us to the adoption of children by Jesus Christ to himself' (verse 5); 'hath accepted us in Christ' (verse 6); 'hath redeemed us in Christ' (verse 7); 'we have obtained an inheritance in Christ' (verse 11); and so on throughout the chapter. Now in all this you see what it is to be a Christian. It is to be coming as empty sinners to a full Saviour and receiving of Him. It is to have great thoughts of Christ and low thoughts of self, to be bringing Him nothing but a sense of need, and a desire for blessing, and to be taking it of Christ in the faith of His free offer of it. That which believers receive from Him let it be what it may, this is the name for it all—grace. We shall take up the expression presently; but we may so far notice it here as it teaches us, that their receiving, rests on nothing whatever in themselves, that can be a ground or title for obtaining it. All is of pure grace. In this the whole plan of salvation originated, the pure grace and favour of God, to creatures whose desert is wrath. Every step of His salvation all the way to glory is marked by the same character, and when the topstone of the spiritual building is laid, it is with shoutings, "Grace, grace unto it."—*Rev. S. Goods*

PRAYER STRENGTHENS.—"Prayer always strengthens me," replied Sir Isaac Newton, to one of the learned sceptics of his day, who had inquired of him what good he derived from prayer. "And it not only strengthens me in fulfilling my duties, but it calms all waves of passions, and produces a serenity of feeling that I never knew until I learned to pray to my God. Prayer makes me enjoy earth, and hope for heaven."

## JUGGERNAUT.

The Rev. Thomas Sampson, reminding the Christians of Britain that India is not yet evangelized, thus writes:—

The Snan Jatra, or bathing festival, was held on the 12th June. As Mr. Page and Mr. Martin had to wait for some days in Calcutta before the steamer sailed to Chittagong, they came up to join in the preaching. One of the native brethren is preaching. We listen to him for some time, and then, leaving Mr. Page behind, go on. The crowd is evidently thickening. Special trains have just arrived, bringing with them their living cargo to swell the multitude of the worshippers of Juggernaut. All ages, and apparently all classes join in the festival. The excitement is so great that the preaching must stop for a time. To our left is Juggernaut's car; all around are men, women, and children, packed as closely as men, women, and children can be. Look down the road, to the left and right. Every tree is filled with human beings, and every house-top is covered. Perched on the top of the cocoa-nut trees, whose branchless trunks out-top the trees around, you will see one or two venturesome beings. Right before you is the plain, heaving with sweating, steaming men and women. On the far-off side of the plain stands the temple. Look, they have brought out the god. How carefully he is wrapped up. He is hoisted on the top of the reservoir, so that he can be seen by all around. What an ugly monster he is! His goggle eyes stare fiercely. His grinning mouth stretches all across his face. His stunted arms are fixed close to his side, and he looks altogether a hideous, helpless, mishapen monster. See, they fasten on the stumps of his arms a pair of silver hands; and now, lest the sun should smite him, or the rain hurt him, they hold over him a large umbrella; and lest the heat should overcome him, one stands behind with a large fan, made from the palm leaf, and fans him gently. Flowers and fruit are thrown up as offerings to the god. Suddenly there is the stir amongst the multitude just around the reservoir; and now the officiating priest gets up by the side of the god, and pours over him water, milk, ghee, &c., and as the liquid runs down the face of the hideous grinning monster, the whole crowd bend with their hands to their face, and shout out, "Hurree Bol! Hurree Bol! Victory to Juggernaut! Victory to Juggernaut!" Do you ask when this was? In this present month and year, June, 1862. Do you ask where? Within 15 minutes' walk of the place where Carey, Marshman, and Ward laboured for years, of the place which was for so long a time the head quarters of the mission, on the very spot where the gospel has been preached week after week for many a year, within eye-sight

of the Christian village of Johnnugger where a congregation assembles every Sabbath, and where services are regularly conducted.

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**Gratuitous Circulation.**

We are anxious that our paper should circulate among the careless and the infidel, as well as among unreligious. Many of these we know, will not subscribe for, or support a paper such as ours, but we wish it to circulate amongst them, notwithstanding. And the way it can be done is this.

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

**The Gospel Message.**

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

It is well adapted for distribution on the railway

cars, steamers, at the dismissal of congregations, or household visitation, and wherever Gospel tracts can be circulated.

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

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

A Scheme of Sabbath School Lessons for every Sabbath in 1862, is supplied by post for ten cents per dozen.

For the gratuitous circulation of Evangelizer and Gospel Message,

**Donations**

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

**Colporteurs.**

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

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

**ROBERT KENNEDY,**  
 Prescott, C. W.

**NOTICE TO SUBSCRIBERS.**

Subscribers to the Evangelizer, in the following places, will receive their papers, free of postage from the following gentlemen, who will also gladly receive subscriptions for us:—

- BRANTFORD, - - E. C. PASSMORE.
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- PORT HOPE, - - - JAS. BAIRD, Bookseller.
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We will be glad to add to the number of our Agents.

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