

THE UNITED CHURCH
ARCHIVES

Church Miscellany.

MARCH, 1880.

First Congregational Church,

KINGSTON, ONT.

MEETINGS :

Sunday Public Services.....	11 A.M. AND 7 P.M.
Sunday School... ..	2:30 P.M.
Church Prayer Meeting, Wednesday.....	7:30 P.M.
Bible Class, Monday.....	7:30 P.M.
District Prayer Meeting, Fortnightly, as Announced.	
Young People's Association, Fortnightly, as Announced.	
Ladies' Aid Society, Monthly, as Announced.	

**The Church is the House of God and the services are free to all.
The entire revenue is derived from voluntary offerings.**

"One is your Master, even Christ; and all ye are brethren."

"Lo, I am with you always, even unto the end of the world. Amen."

Church Officers and Committee.

PASTOR :

DR. SAMUEL N. JACKSON.

DEACONS :

G. S. FENWICK,

GEORGE ROBERTSON.

J. F. McEWAN.

SECRETARY :

JOHN DRIVER.

TREASURER :

GEORGE S. FENWICK.

GENERAL COMMITTEE :

The Pastor and Deacons, together with—

J. H. McFARLANE,

HUGH JACK,

THOMAS HENDRY,

THOS. SAVAGE, Jr.

WILLIAM D. HENDRY,

JOHN DRIVER,

JOHN BOYD.

COLLECTORS :

J. H. McFARLANE *Weekly Offering.*

W. D. HENDRY *Open Collection.*

T. SAVAGE, Jr. *Open Collection.*

D. SPENCE *Sunday Collection.*

E. MORHAM *Sunday Collection.*

W. D. HENDRY *Sunday Collection.*

W. RICHARDSON *Sunday Collection.*

CHURCH STEWARD :

GEORGE ROBERTSON.

ORGANIST :

JAMES SMITH.

CHORISTER :

THOMAS HENDRY.

USHERS :

ROBERT HENDRY,

H. MILLER,

WILLIAM NEISH,

L. B. SPENCER.

AUDITORS :

ROBERT HENDRY,

DAVID DOWNS.

SEXTON :

E. SANFORD, No. 67 Sydenham Street.

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THE MISCELLANY.

The annual collection for the Canada Congregational Missionary Society is now in progress in our Church and Congregation. On the first Sunday in the month the Pastor preached a sermon in the morning from the words, "Worthy is the Lamb that was slain to receive riches;" and in the evening he gave an address on Congregational Missions which is printed below. Last year the amount raised by this Church for the same object was \$379,15, a decrease on the amount of the previous year of \$53,50. In our response to the claim this year let us bear in mind three thoughts. 1. How much each one of us owes our Lord. 2. That what we give for the propagation of the Gospel, we give directly to Christ. 3. Any sacrifices or self-denials we may make for this purpose, will be blessings to us as well as to others.—Mark x. 29.—30.

While religion dates back to man's origin, and Christianity to the manifestation of God in Christ; the great revival of religion occurred as late as the sixteenth century. The purity of Christ's teachings, and the simplicity of the Apostolic Church, had been lost in the heresies and hierarchy of Rome. But early in that century God, by the mighty sword of the Spirit, the divine word, shook the nations of Europe, and multitudes who were spiritually dead, heard his voice and lived. Turning from human tradition and a sensuous service to the word of God, men learned the spirituality of the Church and of worship; as well as the purity of doctrine and the elements of the Church's constitution. By such prayerful study of the New Testament, God fearing men who had been trained in other systems, became firm in the conviction that they found, not only that the churches

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planted by the apostles, had not a vestige of the hierarchial system about them; but that they manifested the mind of Christ that they should be simple, independent organizations, owing alligence only to him, accepting his word as the only law, rule of faith, and book of discipline, and be only bound to one another by the bonds of brotherhood. In the attestation to these truths, the mission of Congregationalism began in England in 1585, in the face of fierce persecutions and by sowing its seed in the martyrs blood. The correctness of these conclusions concerning the constitution of the early Christian Church, may be seen at once by the following statements of learned and impartial ecclesiastical historians, as follows :

In the first century, "Every church was *essentially independent of each other*. The churches, thus constituted and regulated, formed a sort of federative body of *independent religious communities*, dispersed through the greater part of the Roman Empire, in continual communication and in constant harmony with each other."—*Waddington*.

"All the Churches, in those primitive times, (the first century) were *independent bodies*, or none of them subject to the jurisdiction of any other. For though the churches founded by the apostles had frequently the honour showed them to be consulted in difficult cases, yet they had *no judicial authority, no control, no power of giving laws*. On the contrary, it is clear as the noonday, that all Christian churches had *equal rights* and were in all respects on a footing of equality." "During a great part of this (the second) century, the churches continued to be, as at the first, *independent of each other*, or were connected by no consociations or confederations. Each church was a kind of little *independent republic*, governed by its own laws, which were enacted, or at least sanctioned, by the people."—*Mosheim*.

"Each church, though connected with the rest by ties of faith, hope and charity, seems to have been perfectly *independent*, so far as regards any power or control. The plan of the apostles seems to have been to establish a great number of *distinct, independent communities*, each governed by its own bishop (or pastor,) conferring occasionally with the brethren of other churches, but owing no submission to the rulers of any other church, or to any central common authority, except the apostles."—*Archbishop Whately*.

The testimony of Neander, Giesler, Gibbon, and other historians, is coincident with that given above. Looking back from the present to the past, when these principles were enunciated, we see how greatly they have pre-

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ailed; not only through the influence of those holding them, but also by the progressive march of the world of mind. To-day, principals once peculiar to Congregationalists are adopted by the leading branches of the church of God, and not only is a converted membership claimed, but the voice of the churches *will be heard* in the management of their internal affairs.

It is, however, the fortune of some to live in advance of their, times and our spiritual ancestors found this to be their position. The wolf of persecution was let loose upon the fold, and such havoc did it make, that multitudes were driven from Fatherland to Holland, that they might worship God there, without let or hindrance. There they founded Churches of their faith and order, and thence, in 1620 some of them set sail in the *Mayflower* on the mission of erecting in the wilds of this continent a New England with a Free Church. The success of this enterprise has been made known to the whole world, and forms many an illumined page of past history. It was not until a Congregationalist in the person of Olliver Cromwell, became Dictator of England, that the exiles in Holland were suffered to return to their own land; when, not satisfied with simple toleration, they at once, with men like Milton as leaders, made Civil and Religious Liberty their mission. In England Sir Harry Vane, a Congregationalist, was the first to proclaim these principles on the floor of the British House of Commons; and their influence in this has been gracefully acknowledged by men like Brougham, Hume, Gibbon and Macaulay. Lord Brougham says of them:

“They are a body of men to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil liberty; for I freely confess it, they, with the zeal of martyrs; with the purity of early Christians, the skill and courage of renowned warriors, achieved for England the **FREE CONSTITUTION** she now enjoys.” Hume says: “Of all christian sects in Great Britain, this (the Independent) was the *first* which during its prosperity as well as adversity, always adopted the principles of toleration.”

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In Canada our organized mission work dates back but about forty years; but nearly forty years before that, was the leaven working in the land. For example, seventy years ago John Jackson, a graduate of Dartmouth, and a Congregational Minister in Massachusetts, came to the wilds of Canada as one of the pioneer preachers of the gospel. In the Eastern Townships of Lower Canada, he made his way through the forest, from township to township, preaching the gospel of the grace of God, in houses and in barns, in forests and in fields, much to the joy of those who had long been without these means of grace. Those were the days of a State Church in Canada; therefore he was legally debarred from baptizing, marrying, or burying the dead. As a consequence, though I was his grandchild, I must needs be taken to a priest of the Church of England, to receive the rite of baptism, which had this benefit, that in my own experience it disproved the doctrine of Baptismal Regeneration. Although our churches in Canada have never been numerous, our ministers and members have contributed no mean influence in abolishing from the land the last vestige of a Protestant state church.

The great scope of our mission has ever been to preach the gospel to the people, and to send the message of salvation throughout the world. Had we sought this less and preached our *ism* more, our numbers might be greater and our name better known; but whether results would have been more satisfactory, the future will unfold. It has been a principle among Congregationalists that in the Foreign Mission Field, denominations and divisions should not be encouraged; therefore, in the organization of their two great Foreign Societies, the London Mission and the American Board, these were made non-denominational. This principle still remains, although owing to the formation of missionary societies of their own, by the leading branches of the church, we are left alone to prosecute the work of these societies, which we are doing, as follows:

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During the past year the London Missionary Society employed 151 English Missionaries, and 4,330 native pastors and teachers, and expended over \$600,000 in the work. Of the great success already achieved in the chief centres of the heathen world, we have not time to speak further than to refer to Madagascar, the miracle of modern Missions. It has been stated that within the last thirty-five years the number of converts there, probably exceeds the number of converts in the Roman Empire for the first three centuries of the Christian Era. Congregational churches cover the land; and not only is the Queen a Congregationalist, but her prime minister is a deacon. The name of Elliot who was the apostle of this mission, as well as the names of Moffatt and Livingstone, in connection with their work in Africa have become household words. The two Congregational Missionary Societies in the United States, the American Board and the American Missionary Association, employed last year 1,829 Missionaries and native preachers, and expended nearly \$700,000 in different parts of the world. Thus together these societies, English and American, engaged 6,310 agents and expended more than *one and a quarter million dollars*, in helping to fulfill the command of Christ: "Go ye into all the world and preach the gospel to every creature."

In Home Mission Fields our Churches in England last year expended about \$150,000, and in the United States, about \$300,000 more. Like societies in Ireland, Scotland, Wales and the Colonies, have been doing the same work in their own lands. Of the eight thousand churches of our order, but one hundred and twenty-three are found in this Dominion; hence our work here seems small when compared with larger sister denominations in the land. Still we seek to do what our number and means will allow, in furthering the great work of missions in our midst. For twenty years we have had a mission among the Indians, on the shores of Lake Superior, and are also maintaining a missionary among the people living on the barren coasts of Labrador. Nearly all of our Churches here have been planted and fostered by this society, aided by the Colonial; and although some are weak, we would spare them, for there is a blessing in them still. Most of the ministers who have been trained in our College, have come from these weak, rural Churches;

while such Churches have, through the force of circumstances, given their best heart's blood to the stronger town and city congregations. From our Churches, too, have gone forth missionaries into the foreign field, and just now we remember that of the children of these Churches, two are at present missionaries in the falling Turkish Empire, and two in Papal Mexico. The income of the C. C. M. S. last year was but \$3,753, supplemented by only \$882 from the Colonial Society; and with this we aided thirty-five missions, and have planted our free standard in a new Province, as the church in Winnipeg testifies.

The principal that the Home Mission enterprise is the foundation of all other mission enterprises, was established by Christ when he commanded his disciples to *begin in Jerusalem*. Thence they were to go throughout Judea, thence to Samaria, and thence unto the uttermost parts of the earth. Thus it was with our puritan ancestors and to-day we see some of the results; and thus must it continue to be with like results. Let this part of the mission enterprise fail, and then all else must fall to the ground. On the other hand, if our Churches and Home Mission enterprises abound in the spirit of Christ, the Great Missionary, then influences, like His, shall be far-reaching and perpetual. Their *travail* shall bring *satisfaction*.

From this brief and necessarily imperfect review and summary of Congregational Missions; it will appear, that although we have a history in the old and new world, embracing some periods of civil history which are dark, still our history is one of which none need feel ashamed: and while we rejoice in our heritage of civil and ecclesiastical freedom, let us never forget that *with a great price* our fathers *purchased* this freedom. Moreover if the Congregational Churches, as founded by the Apostles, gradually drifted into the hierarchy of which we find no trace in the New Testament, is there not still cause that these principles should be upheld—and more, if in them we see the divine model of the visible church, are we not *bound* to maintain and multiply them by every energy we possess. Let us then as true descendants of the Puritan Independents, cultivate the noble faith and fortitude of our Fathers, ever waiting for “more light to break forth from God's Word.”



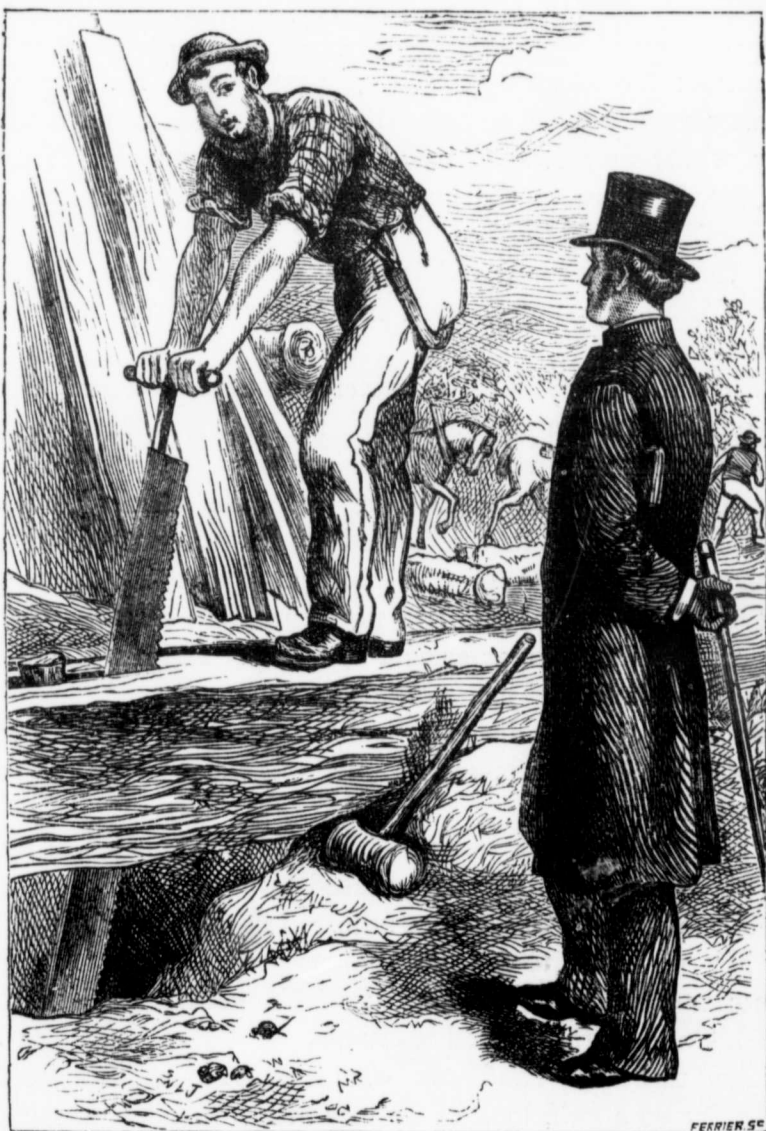
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Edgar Allen, the Top-Sawyer; or, "What are you doing to-day?"

THERE was no doubt about it; Edgar Allen was a splendid specimen of a true British workman; and as he stood at the pit's mouth "shooting" ¹ the saw, which was so soon to turn timber into planks, he rarely failed

¹ A technical trade term for the saw's descent.

to attract the admiring notice of passers-by. His strong, brawny arms seemed to treat the hard work as mere child's play, whilst they swayed backwards and forwards with his tall, manly figure to the grating, monotonous, yet soothing tune of the keen-toothed saw, as it gnawed its resistless way through the hundred feet of future flooring, which was Edgar's appointed work in the yard at the time of which I write.

Nor did Edgar Allen's characteristics as a workman belie his attractive outer appearance. He had not attained to "top-sawyership" without good reasons for promotion. *Steady, Reliable, and Intelligent*, were the names of the steps by which he had ascended to his present position in the saw-yard, and in his employer's esteem. Having said thus much, we can say no more, for, alas, betwixt Edgar's excellent character as a top-sawyer and his spiritual state as an immortal being, there was a great gulf fixed—a gulf of doubt and darkness which seemed all the deeper and darker by contrast with the sparkling levity of his natural temperament.

"Well, what is your work to-day, Allen?" I asked, when for a few minutes the saw ceased its querulous scrape, whilst the wedge was being re-adjusted in the timber.

"My work for to-day is neither yesterday's work nor to-morrow's, but just and only to-day's work," he replied, with his usual light-hearted readiness.

"And that is 'just and only' what it ought to be," I replied.

He darted a swift look of inquiry at me, and then said,

"I warn there's more in that speech of yours than comes out in words."

There was a sort of comical, half-afraid look on his face and in his tone of voice, that created a smile on my part; nevertheless, I inquired seriously enough, "What do you mean, my friend?"

"I mean what I said, that you mean more than you said. You preaching folks are always at some preachments or other, and (no offence, I hope) when you talk like that,

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"Quite a day's work that you have credit for."

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"Never I come to my I should like

I know there's double meaning in your words, and you are making an under-cover hit at my soul. Now am I not right in the present instance, sir?"

"Quite right, Allen. When you said you were doing to-day's work to-day, I felt I was not mistaken in my man, and that you had all the wisdom and good sense I gave you credit for."

Edgar Allen shook his head, and muttered something about not understanding what I was driving at.

"Why, simply this, Allen: yesterday's work is done, and cannot be undone; to-morrow's work you may not be alive to do; it is therefore clear that your only wise course is to set about to-day's in right good earnest."

"And ain't I doing that, master?" said Edgar, energetically moistening his hands preparatory to renewing his work. "I'll tell you what, sir; if Edgar Allen had not pretty well looked after his to-days, he never would have been top-sawyer in Squire Furlong's yard, as you find him to-day."

"And as I ought to find him, too, for he deserves the place," I replied, casting a look of admiration on the fine pliant figure standing above me; "but, my friend, are you sure you are looking after your to-days from the highest point? Remember, to-day, as you reckon it, is but a question of time, but when reckoned as God would have you reckon, it becomes a question for eternity. Your to-day's work as regards eternity (or, in plain words, as regards your soul) is to do that which admits of no to-morrow. Other hands may quickly fill up your post here, if the morrow should come and find you wanting, but not so with soul work; when once the awful to-morrow of death puts a stop to that, it must be, as the psalm says, 'for ever';¹ and yet there is so vastly important a work to be done, that to leave doing it seems almost an act of madness."

"Never fear; I'm as safe as most folks. To-morrows come to my neighbours all right, and why not to me, I should like to know?"

¹ Psa. xlix. 8.

“Oh, Edgar, that is the foolish old tale. If you are as safe as most people who stake their precious souls on to-morrow, why not be safer, by looking after yours to-day? Why need you run risks, because your neighbours do?”

Here Edgar, with a gesture of impatience, laid his hands on the saw, and I had only just time to say, “You are ‘a workman that needeth not to be ashamed’¹ in this world’s work, why not be the same towards the next?” when he and his fellow recommenced their labour, and I had to wait till breathing-time came round again to add a few words, beseeching him to attend to that momentous work which is as simple as it is saving, and summed up in these Bible words :

“‘This is the work of God, that ye believe on Him whom He hath sent.’ ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’”²

“Why, sir, excuse me, but how contradictory you preaching folk are; one time telling a poor fellow he has nothing to do with working for salvation, and another time telling him he must work like a top-sawyer!”

“Edgar, I can only repeat what God’s Word tells me; that is, ‘Work out your own salvation with fear and trembling;’ and I ask you, as a sensible man, can you possibly work out that which you have not begun?”

“Certainly not, sir; still, I can in no ways reconcile the working and not working.”

“Well, then, it is a comfort that you are not wanted to ‘reconcile’ them, for the plain reason, it needs no reconciliation. Because we make mistakes over God’s plan of salvation, placing difficulties where He does not, our folly does not mar the beauty of His work. If you read the text I have quoted, you will see it goes on to say, after telling you to ‘work out your own salvation,’ ‘for it is God which worketh in you both to will and to do of His good pleasure.’³ The work of salvation is, so to speak, two-fold. God’s work is to offer salvation for Jesus’s sake; man’s work is to take salvation for Jesus’s sake; but inasmuch as he has no power

¹ 2 Tim. ii. 15. ² John vi. 29; Acts xvi. 31. ³ Phil. ii. 12, 13.

of himself even to take what God offers, God sends the Holy Spirit into his soul to enable and help him to receive the gift of God, which is eternal life in His dear Son. The Holy Spirit must be the power within him to open his eyes to see the gift, to quicken his heart to long for it, and then to impart the strength of faith to grasp the gift, and make it his very own, for the Lord Jesus Christ's sake. Do you see, Edgar, that this is working from first to last? but it is work that takes nothing from the glory and honour of God, for it is He who works in us first to will, and then to do."

"I see!" cried Edgar Allen, with a shout of joy; "it is just like this: there's my saw working on day after day, but it is I myself that is shooting it. Ne'er a plank would it take off if left to itself. I see it! There's a moving power wanted; and what that lifeless saw wants to move it, I need to move me. And yet I talk of my saw doing a good day's work!"

And Edgar rubbed his eyes, as though he were removing some impediment to clear sight; then, turning towards me, he said with some emotion:

"Ah, it will be the best day's work that Edgar Allen ever did, when he yields himself to that blessed moving power that you speak of, that will lead him as a poor sinner to take the gift of God."

"But why delay, Edgar? Why should it not be this very day's work?"

"I don't know," said Allen, sheepishly.

"God will not be more willing to-morrow than He is to-day."

"I know that," he whispered.

"The Lord Jesus will not be more willing."

"I know that too, sir."

"The Holy Spirit will not be more willing to help you."

"I know that," for the third time he answered.

"And, oh, listen, my friend: to-morrow you will not be more willing; the fearful chances are, you may be less willing to be saved than you now are."

"Nay, sir, the Lord grant against that! The truth is, I

am a bit taken aback ; here I thought I was a top-sawyer ; and when I come to look into the question, I find I am of no account in the way of saving myself !”

“ But that is a blessed ‘ finding out,’ if it leads you to call on Him who is able to save you. It was ‘ when we were yet without strength’¹ that Christ died for us. You are, therefore, just in a fit state for the salvation He only waits to bestow. Salvation with which you have nothing to do but to take it, and then to prove, or show that you have it by your outer walk and conversation, which must bear the mark of change from death to life, and from darkness to light.”

The sawyers’ muster-bell here sounded, and in a moment the yard was cleared of the men, amongst whom Edgar Allen disappeared ; and we did not meet again, for I was that evening summoned to another part of the country ; but if this narrative should meet his eye, I trust it may remind him, as I pray it may remind you, my reader, that there is a work of thrilling importance to be attended to to-day—and that is, to place our eternal safety beyond a doubt. A work that can be only done in God’s own way, through God’s own means, and in God’s own time ; that way being the Saviour Jesus Christ, who is “ the Way, the Truth, and the Life ;”² the means being through the Holy Spirit, Who draws, or brings us to Jesus ; whilst the time is To-day, Now ! “ To-day, if ye will hear His voice ;”³ “ Now is the accepted time.”⁴

Gethsemane.

GOD in His deepest love doth hide
 The future from our gaze,
 And mercy will not draw aside
 The veil from mortals’ days.
 The awful gift which some desire
 To One alone was given ;
 His glance was as the lightning’s fire
 By which the cloud is riven.

¹ Rom. v. 6.

² John xiv. 6.

³ Heb. iv. 7.

⁴ 2 Cor. vi. 2.

GETHSEMANE.

He viewed the depths of sin unveiled
And woes to us unknown:
Oh, mightily His love prevailed
Which did for sin atone.
"The bitter cup Thou wilt not drink,"
The mocking tempter said;
"Ah, Holy One! Thy soul doth shrink
Amid these scenes of dread.

"Behold Thy loved ones led to death
Through every form of woe;
Their life-blood flows, they gasp for breath
Beneath the tyrant's blow.
Look on that wild and dismal sea;
'Tis Thine its depths to sound;
The ocean of iniquity
In which Thy world lies drowned.

"Thine earth, that once was brightly fair,
Made for the pure and true,
Now lies engulfed in dread despair
And guilt of blood-red hue.
And, lo, from yonder darkened sky
A gloomy shadow falls:
The cross of shame is lifted high
Without the city walls.

"Led forth, by traitor's kiss betrayed,
To die a death of shame,
Those Thou hast loved shall flee dismayed,
And fear to own Thy name.
The crown of thorns a ruthless hand
Shall place upon Thy brow;
And bitter foes shall round Thee stand—
Their wrath doth burn e'en now.

"With loud outcry shall these demand
The murderer's release;
He whose dread crimes defiled that land
Where sin doth never cease.
Wilt Thou endure the look of scorn
Of those who darkly wait
Till Thou art led on that dread morn
Beyond the city gate?

GETHSEMANE.

“ And dismal scenes do still unfold
Their darkness to our view ;
There sinful Annas grasps his gold—
It wears a blood-stained hue.
And when the light, with lurid glare,
Gleams o'er the shades of night,
A murd'rous band devise the snare
To hurl Thee from their sight.

“ Wilt Thou not summon to Thine aid
The countless hosts of heaven ?
Why should dread crimes Thy world degrade ?
To Thee all power is given.
I long to see Thine earth restored
To her bright first estate ;
Then Thou shalt be fore'er adored.
Arise, 'tis not too late.”

Quickly upon the tempter's form
Did rest the searching gaze,
Of Him who rules the raging storm :
Mysterious are His ways.
The prince of darkness, in his dread,
Turned from that gaze of light,
And from Christ's presence quickly fled
Into eternal night.

Beyond Gethsemane's deep shade
The Lord of life did gaze,
Upon the world which He had made
For His eternal praise.
Oh ! who shall tell what anguish deep
Then filled the sinless breast
Of Him who o'er the lost did weep,
In bitter grief opprest !

Blest, hallowed place where Jesus prayed
In His deep agony :
Ye broken hearts, with grief dismayed,
Think on Gethsemane.
There He whom angel-hosts adore
Was crushed by all earth's woe ;
For us sin's vast, dread weight He bore,
For us His tears did flow.

"WELL BEGUN, HALF DONE."

And they who heard the holy vow,
That blood would man redeem,
Beheld the Saviour's sacred brow,
As bathed in that red stream.
One awful deed He knew would stain
The world with guilt and shame:
And men, through years of care and pain,
Would hate God's holy name.

But that our earth might ne'er again
Be ruled by Satan's throne,
Through the dark depths of grief and pain
The Saviour passed alone;
And daily, on the accursed tree
Christ sadly fixed His gaze;
No veil hung o'er dread Calvary
Throughout His earthly days.

Christian, arise; take up thy cross,
And go where Christ doth guide;
Oh murmur not at worldly loss;
For thee in love He died;
And e'er the blood-bought crown of life
Stands forth in glorious view;
Onward, in faith; fear not the strife,
Grace shall your strength renew.

A. H. G.

"Well Begun, Half Done."

I NOTICED this motto on a lad's certificate, given him for proficiency in his studies. He had been regular in his attendance; his conduct had been good; he had passed a creditable examination in reading, writing, and arithmetic. So he received a card with this heading, that he might have it framed as a memorial of his success.

The motto seemed to me very suitable for the purpose. Those who begin life well—who study hard, and are diligent in making progress—have ground of hope for the future. They are laying the foundation of a useful life. They are

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forming good habits that will help them in whatever calling they may follow. They are sharpening the tools that they will need in the work that lies before them.

If they persevere in a course like this, they may expect to attain fair success, and they will prove valuable members of society.

"Well begun, half done." The motto may be applied in other ways. It has a great breadth of meaning about it. Whatever you undertake, be careful how you begin. Your success much depends upon it. Consider well what you do. "Raw haste is half sister to delay." Look at the difficulties that may arise, and prepare for them. "Prepare thy work in the field, and afterwards build thy house." Let there be wise forethought, earnestness and determination at the beginning, and you may hope to bring the matter to a successful termination.

"*Well begun, half done.*" Apply this to a Christian life. A man cannot begin too soon to live for God and to forsake evil; but if he would succeed, he must follow the course which God has pointed out in His Word. He must weigh well the obstacles he will meet with. He must expect opposition. He must be ready to withstand the world, the flesh and the devil.

We read of one who came to Christ with great promises of fidelity: "Lord, I will follow Thee whithersoever Thou goest." But Christ warned him of the trials he must look for. The Master was poor and homeless, and it might be his portion also. "Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head."¹

The remembrance of these difficulties need not deter you, if you wish to be a follower of Christ; only learn to begin aright, so that you may hope to persevere. Let there be real heart-work. Seek the power and grace of the Holy Spirit. Learn the fearful evil of sin, and your own weakness to overcome it. Be very humble. Desire to know your

¹ Luke ix. 57, 58.

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own failings and your most secret faults. Put yourself entirely into Christ's hands. Give yourself up to Him to cleanse you from the guilt and power of sin. Without Him you can do nothing, but He can perfect His strength in your weakness. He is able to keep you safe, in spite of all your spiritual enemies. Thus coming to Him, and relying upon Him, you need not fear. The battle is the Lord's, and by His almighty grace you shall be more than conqueror. You shall finish your course with joy, and receive the crown of life which the Lord hath promised to them that love Him.

"*Well begun, half done.*" Apply this to any work you undertake in Christ's name. Much work is now being carried on by various agencies in every branch of the Church of God, but it is to be feared that some considerable part of it is sadly defective. There is too little reality about it. It is not taken up in the right spirit. The right motive is often lacking. It is done for man rather than for God. The glory of Christ is not the prevailing aim; consequently, there is not the prayer, perseverance, and steadfastness that it demands. The Sunday-school class is left without a teacher, or the sick man without the timely visit, because sloth or self-indulgence have won the day. Money is not gathered in, and the cause of Christ suffers because the one whose duty it was to collect it has been negligent in the work.

I remember well the words of a dying Christian: "Had I to live my life over again, I would not try to do more work for Christ, but I would try to do it better."

Our motto may help us in this. Let all work in the Lord's vineyard be "well begun." Let us see it to be His work that He Himself has put into our hands. Let us set about it at His bidding, and never give it up till, in His providence, He clearly calls us to relinquish it. Let us look up to Him in believing prayer for the wisdom, the zeal, and the grace that it demands.

Taken up in this way, we shall neither let the work suffer

"WELL BEGUN, HALF DONE."

by our unfaithfulness and neglect, nor give it up without very weighty reasons. Neither shall we take up fresh work till we see whether the Lord is calling us to it, or whether it will hinder that we have in hand already. We shall remember that one work "begun, continued, and ended" in Christ's strength is far better than twenty hastily taken up, and as quickly laid aside when discouragements arise.

"Well begun, half done."

We may apply this to each day's appointed work. It is most important that each day's round of duties, however humble or common-place, should be carefully performed as beneath the eye of God. We must endeavour to keep a conscience void of offence towards man as well as towards God, in lesser things as in the greater. It is in this we prove best the reality of our faith. By this means we let our light shine before men, that they may see our good works and glorify our Father which is in heaven.

If we would do this, we must begin the day well. Let our first waking thoughts be given to God. Let us afresh yield ourselves to Him to do His will in whatever way He may direct. Let us take care to secure a quiet half-hour, if possible, for prayer and meditation upon His Word. Let us consider the duties that lie before us, the temptations that are likely to beset us, and the opportunities for usefulness that may probably occur. Then let us look up to Him who is the Giver of every good gift, that His grace may be sufficient for us, and that, girded in the armour of righteousness, we may be good soldiers of the cross, and faithfully fulfil the task He hath given us.

G. E.





Tale-Hearing.

“Whoso privily slandereth his neighbour, him will I cut off.—*Psa.* ci. 5.

“A froward man soweth strife: and a whisperer separateth chief friends.”—*Prov.* xvi. 28.

MANY other verses of Scripture beside these might be brought forward to show how hateful in the sight of God, and dangerous to those who indulge in it, is the habit of backbiting. And yet, alas, how common a habit it is, how many there are even among

professing Christians who give way to this sin ! It is a sin that is generally accompanied by pride, indeed, the more self-righteous a man or woman is, the more likely is he or she to fall into it. The truly humble follower of Christ can never be an habitual slanderer—sometimes he may be betrayed by his feelings into saying more than is judicious about another's failings ; but nothing can be more hateful to the true Christian than to be obliged to hear the whisperer's tale.

The slanderer is not at all particular whence he derives his information. No source is too mean, nor can he stoop too low to pick up some dirty bit of scandal with which he can bespatter his neighbour's character.

Look at our picture. Little Johnny is a juvenile tattler, and his schoolmistress is an adult scandal-monger. Johnny has heard of some trouble one of his little schoolfellows has been in at home, and is now relating it to his governess. See how eagerly he is telling his tale ; he cannot make his words emphatic enough to express his opinion of his companion's conduct, so he is obliged to bring his fingers into use to point out the enormity of the wrong-doing (a habit I have noticed in others besides juvenile backbiters, and an ugly habit, too).

Ah, Johnny, my boy, if I were your tutor your ears would tingle with something different from listening to a detracting tale.

But Johnny's schoolmistress is not of my way of thinking, and as there is nothing more important to be heard just now, she is glad enough to listen to his tale, as you may see by her looks. Well, perhaps, what the child has to say won't do much harm to any one ; it is not like the backbiting of older persons, who may do more harm in a half-hour's gossip than a lifetime of repentance can atone for.

All slanderers are not alike. Just as there are different sorts of poisons, some much less subtle and deadly than others, but poisonous still, and as such to be avoided, so there are classes of scandal-mongers.

Some of these are very bold, mentioning names as freely as though all men were their property, to be used or abused

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TALE-BEARING.

as they think fit; they are circumstantial in their reports, and, alas, perhaps only report what is true. This class I shall call "tale-bearers;" they are the least dishonest among what is altogether a dishonourable crew; their tales are more open to refutation than those of the second class, which may be termed "hinters;" these, when a person's name is mentioned, if they want to vent their spleen on him, immediately throw out hints that may be taken any way, but are meant to be derogatory to their victim's character. Their way of proceeding is (to quote Shakespeare), the pronouncing of some doubtful phrase,

"As, 'Well, we know;' or 'We could an if we would;'
Or, 'If we list to speak;' or, 'There be an if there might;'
Or some ambiguous giving out."

These are cunning slanderers; they give their spite an airing without committing themselves too deeply; they are cowards, and if called to task for speaking ill of their neighbour, they find refuge behind the ambiguity of their speeches; they will have such excuses as these, "We were quite misunderstood," or, "We really didn't mean anything by what we said." Or, if driven close, they will put on an air of candour, and ask you plainly, "What did I say against you?" These are always ready with an equivocation, which is the hardest kind of lie to deal with.

"These are the spiders of society.
They weave their petty webs of lies and snares,
And lie themselves in ambush for the spoil."

But the worst class of slanderers are the "text-quoters," because they carry on their wretched work under a pretence of sanctity.

They seem to be acquainted with all parts of Scripture except those that teach love and charity. Such verses as "Charity thinketh no evil," "Whatsoever ye would that men should do to you, do ye even so to them," or, "Love one another," are entirely ignored by them; perhaps they think that they apply to every one but themselves, for a

thorough slanderer is one of the most sensitive beings in existence ; and if he is rebuked in ever so friendly a manner for wrong-doing, he will solemnly tell you that he is above all you can say, for he has the promise that "No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn," quite forgetting that the verse was not written for him alone, but equally for those whom he has constantly slandered.

Persons of this class have a wonderful knack of misquoting Scripture and altering the meaning of verses to suit their own malignant ends. Let us listen to the conversation of two of these unhappy creatures.

"Have you seen poor So-and-so lately?" here follows a significant sigh.

"No ; have you?" another sigh.

"Indeed I have not ;" and then, after a pause, comes a solemn shake of the head and an upraising of the fore-finger and some such quotation as this blurted out, "How is the fine gold become dim !"

"Ah, indeed," is the sympathetic response.

"Not much in that," you may say. "I suppose they were talking of some backslider." It may be so, but if it is, let me ask how much either of these worthies have done to save the backslider? Has their conduct ever been so pure and holy that he might have profited by their example and been kept from sin? Have they ever warned or admonished him, or have they ever wrestled in prayer for him?

Judging from my own observation, I should say that they were more likely talking of some one who has met with reverses in temporal things. Some one who, when he was "fine gold," that is, when he was better off, had been flattered by them, and perhaps had helped them more than his pocket would allow, and now that he is unable to help them any more has "become dim."

Do not think me uncharitable ; a bad disease requires a strong remedy. I am writing on a serious subject, and wish to write plainly.

TALE-BEARING.

Just as your thorough-going backbiter is not particular where he picks up a bit of scandal, neither is he particular whom he slanders. It may be that the victim to his propensity is actually one for whom he has a friendly feeling, and doesn't really wish to harm, but some opportunity occurs too good to be let slip; some little mistake has been made, which from its character may be so easily magnified into a serious crime that really the chance must not be lost.

No one is safe from a slanderer's tongue; no, not even the dead; indeed, the characters of those who are no longer able to defend themselves seem to be considered the rightful prey of these persons.

It is said that there is "honour among thieves." It may be so; but there is none among backbiters, for they are not at all above speaking evil of each other when opportunity occurs. When once the love of gossip has taken possession of a man, he loses all respect for truth and honour.

The backbiter does not remember that, in order to be in a position to judge the faults of others, he should be faultless himself; it is no part of his creed to think that

"He who the sword of heaven will bear
Should be as holy as severe."

So long as he can find opportunity for speaking of the real or supposed failings of others, he is not particular as to his own.

The moral of all this may be simply put in these words: Have no dealings with evil-speakers—those that "speak peace to their neighbours, but mischief is in their hearts." If you know a man who is in the habit of backbiting others, if you cannot persuade him to give up doing so, give him up, drop his acquaintance, for you may depend upon it, although he proposes to be your best friend, as soon as your back is turned he will talk of you as he does of others.

You would blame the man who would leave his property exposed, if he knew he were in the company of sharpers and pickpockets; but be sure of this, the man who keeps company with evil-speakers and slanderers is still more foolish,

for he exposes his good name, which is rather to be chosen than great riches, to their cruel and malicious tongues.

I suppose almost all men have, at one time or other, been traduced in some way or another. Some one says, "To suffer scandal is the tax which every person of merit pays to society." If this be the case, let no one feel too keenly the evil speeches of others, for although a scandal-monger can never be a person of merit, the object of his scandal may be. It will be found, as a rule, that those who attack most virulently the character of their neighbour, are those who have no good character of their own to maintain.

In conclusion, let me beg of all my readers to think very seriously before saying of another anything that may injure his reputation. If you are sure that your brother has done wrong, you have a rule for action laid down in the Bible: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."¹ If this injunction were carried out among all who profess to be Christians, the name of "tale-bearer" would be a thing of the past, and "scandal-monger" would soon be an obsolete term.

Evil habits are easily contracted, and none more easily than this of evil speaking; but oh, as you love your peace of mind, as you love your reputation, as you love anything that is pure or holy, or of good report, let me beseech you to guard against it. It is gall and bitterness to those against whom it is used, and poison and death to those who practise it; for God's Word says that, "A false witness shall not be unpunished, and he that speaketh lies shall perish."

"The world with calunny abounds,
The whitest virtue slander wounds;
There are whose joy is night and day
To talk a character away;
Eager from rout to rout they haste,
To blast the generous and the chaste,
And hunting reputations down,
Proclaim their triumphs through the town."

¹ Gal. vi. 1.

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Lost, Six Cottages.

A FEW WORDS TO WORKING MEN.

RATHER unlikely things to be lost," says the reader ;
"I can understand a child, a ship, or an animal
being lost ; but that six cottages all in a row
should be lost is hardly credible."

So said the neighbours who lived near the cottages. So
said the tenants, when it was rumoured that they were not
to pay any more rent to their late landlord. "I tell yer
what," said one woman among a group who had assembled
in No. 1 garden to discuss the subject, "I don't believe
but what somebody has been and robbed him of them, if
they are lost ; and if he comes to my cottage for the rent,
I'll break his head with my frying-pan."

Loud laughter followed this threat, which ceased when
another woman, looking very grave, said, "Well, I don't
know exactly what my Jack meant ; but he said, 'I heard
that the landlord had swallowed his cottages.'"

"Don't know what he meant?" said a stout woman, with
her arms folded over her breast ; "don't you remember
that old Giles swallowed his windmill and five acres of
land, and don't our husbands swallow a lot of money that
would make us better homes, and help us to clothe the
children?"

"Ah ! you are right, Mrs. Crossley," exclaimed several
voices, "and well we know it."

"Well, we shall soon know," said another, as the women
separated ; "somebody is sure to come for the rent."

If the tenants could have looked into their late landlord's
house that morning, and have seen his broken-hearted wife
in a corner, and the men who were removing the furniture
to a van, they would not have doubted the statement that
had been made by several persons about the cottages.
There are but few men who do not know that every effect
has a cause. The loss of six cottages, with pretty gardens
in front, was an effect which few men would like to expe-

LOST, SIX COTTAGES.

rience, though thousands love that which caused them to be lost to the late owner.

John James was a master carpenter, and resided in a town in the county of Kent.

Through industry and sobriety he was able in ten years to purchase six cottages on the outskirts of the next town ten miles away. Soon after he had received his title-deeds, and a few weeks' rent, a new inn called the "Bells" was opened opposite his own house, and a supper was given by the landlord, to which John was invited, where it was announced that a jovial meeting for artisans would be held every night, and the carpenter promised to attend them. He not only kept his promise at night, but often visited the inn in the daytime when other men were at their work. His love for drink increased every week, and he soon obtained the name of "thirsty John." Each week he did less work, and treated with indifference and neglect those who would have employed him; but he soon found that there were more carpenters than one, and that the rent of the cottages, after the taxes were deducted, would not keep his home and pay his drink account, so, unknown to his wife and neighbours, he mortgaged his property, purchased a few things for his house, paid a few pounds to tradesmen, and then slowly squandered the remainder. He was now to experience what the old-fashioned Book declares, that "the way of transgressors is hard."

He became feeble and unable to work, even had he wished to do so. The fact, too, that he owed large sums to tradesmen, who had given him credit on account of his possession of the house property, made him drink more to drown his care, and proved the old adage to be true, "He that goes borrowing, goes sorrowing."

His ill-health and the drink caused him to use such foul language that one of the habitual loungers at the "Bells" told him to "wash his dirty mouth," which he did; but it was with strong drink. At last the crisis came. In a drunken fit he told some people he had mortgaged his property.

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LOST, SIX COTTAGES.

Very soon after the tradesmen's bills were sent in, and he could not meet them. It was soon proved that he was a bankrupt. His cottages were sold, so was his furniture, and even his bed was taken from under him. He was received, with his wife and one child, into the house of a relative, where he died.

When these facts became known to the tenants, the stout woman suggested that a board nailed to a post should be put in front of the cottages, with these words painted on it, "Lost, six cottages through drink." But is this all that John James lost? Alas, no. He lost peace of mind, which he had when he was in the path of duty, and attended a place of worship on the Sabbath. He lost his self-respect, his connection, his reputation, his home, his love for those things that belong to a man's peace; but worse than all, he lost heaven, for he died a drunkard, and God hath declared, "No drunkard shall inherit the kingdom of heaven." Well might the wise man write of strong drink, England's curse, "at last it biteth like a serpent, and stingeth like an adder."

Working men, you see the havoc strong drink is making in our country. So terrible are the results of drinking that the attention of judges and legislators have been called to it. A working man who drinks can save but little, if anything; but more often it causes men and women to contract debts which they can never pay. It is the boast of an Englishman, "I pay my way;" but no working man's family can keep "out of debt and out of danger," if there is a beer and spirit score to settle on Saturday night. It has often been proved that drink does not nourish. A working man must have solid food, not liquid, unless, like beef tea, barley water, or cocoa, it contains a solid.

A workman loses three ounces of flesh a day, and only good solid food can replace this loss. Strong drink is the cause of many men's profane language. Why should not a working man be a gentleman? And is it not ungentlemanly to swear? The swearer is a curse to society. We are commanded to "swear not at all."

Drink robs men of their Sabbaths. What man who has been drinking during the week feels inclined to go to the house of God on the Sunday?

It robs them of the inclination to read the Bible, to pray, or to study the evidences of the truth of the Christian religion. Be not deceived, working men, there are those abroad who would rob you of your rest and opportunity for public worship, and unfit you for the hard work in the week, by persuading you that the day is given for pleasure, and therefore you may travel on the Lord's Day for miles to see museums and other sights. But nothing is said about returning weary and tired, and unfitted for Monday's labour, with the Divine command ringing in the ears, "Thou shalt keep holy the Sabbath day."

But worse than all there are those who would make you believe that the world governs itself by its own laws; that it has no Lawgiver; that the blind forces of nature have produced the intelligence, the beauty, the design, and the adaptations with which the world abounds; that man is no better than a beast, and that death is an "eternal sleep." Oh, shun the atheist, the deist, the fools that say in their hearts "There is no God." Shun them as you would a serpent. Listen to what the great Founder of Christianity said, "If any man will do His will, he shall know of the doctrine, whether it be of God." Would you not wish your children to walk in the right path? Oh teach them the fear of the Lord.

Do not despise the sublime teachings of the Bible. "Say unto the righteous it shall be well with him." "The wages of sin is death." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."¹

¹ 1 Timothy i. 15.

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The Christian's Treasures.



THE Christian has in his possession treasures far surpassing all the wealth, riches and glory that earth can offer or set before him ; and not all the malice and wickedness of his enemies combined can rob him of them. Though he dwells in an enemy's country, his treasures are secure in a stronghold that is impregnable, so long as he holds no parley with the enemy, the lion of hell, the destroyer of souls, who goeth about seeking whom he may devour. Safe locked in the soul of the Christian are his treasures, and they are to him more than a kingdom ; for with them he holds "promise of the life that now is, and of that which is to come."

Among his treasures is the peace of God, that passeth all understanding, a peace which the world can neither give nor take away. A peace so sweet, so lasting, so divine, that he lives, though clouds sometimes darken his spiritual horizon, in an ever-brightening atmosphere of joy and love, and in an all-pervading constant light, which colours and illuminates all his daily life, shedding a lustre on the devious path which he treads in his journey towards the promised land.

Twin sister to this perfect peace is the treasure of purity, a purity which rejoices in all things lovely and of good report. The soul in which this holy purity dwells is purified of its grosser and viler passions and becomes a sanctuary, meet for the indwelling of the Holy Spirit. He rejoices not now in the things which he once loved ; but is a kindred spirit with those who have washed themselves and been made white in the fountain of living waters. He holds communion with the Father, and with His Son Jesus Christ ; and perfect is the oneness between his soul and God.

Hope is a valued treasure which the Christian holds dear ; not the delusive and ensnaring hope of the world ; but a purified hope, which looks for a rest and reward beyond the disappointments and sorrows which throng his earthly way ;

THE CHRISTIAN'S TREASURES.

a "hope which maketh not ashamed," as do many of the blasted and withered hopes of earth; but which rests securely on the Divine and inspiring words of holy writ; the "hope which is the anchor of the soul, both sure and steadfast, and which entereth into that within the veil;" and "rejoicing in hope of the glory of God," "and the glorious appearing of the great God and our Saviour Jesus Christ."

Another precious treasure which the Christian possesses, is faith. By faith he is enabled to believe in and grasp the precious promises of God to His followers; those sweet and gracious promises which cheer him under every difficulty, how great soever it may be. Sometimes the soul wandering for awhile, through mists of error and doubt, is led to question the veracity of things spiritual and unseen, and more especially when the daily life of some does not correspond with their Christian profession; but here faith, "precious faith," comes to aid the Christian soul, whispering words of surest comfort, such as "faith is the substance of things hoped for, the evidence of things not seen."

Faith is the unseen hand which he takes hold of to guide him past the snares and pitfalls which beset his path, the strait and narrow way in which he must walk. It is the eye with which he beholds the pleasant mountains of the land of promise, the heavenly Jerusalem, the celestial city, the glorious house of many mansions, which the Saviour, while He sojourned here, promised to His faithful followers. Faith leads the Christian to trust in God for all which is perplexing and difficult to understand in this mortal life, until at last faith shall be lost in sight, in the full fruition of all his longing desires to behold the things heavenly and spiritual which lie beyond the border-land of time.

Charity is another valued treasure in the Christian's possession; a charity heaven-born and blessed, a charity that suffereth long, and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth,

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THE CHRISTIAN'S TREASURES.

beareth all things, believeth all things, endureth all things ; and perfect is the character of that Christian who possesses and practises in his daily life this God-like charity.

Charity such as this will lift a fallen one from the dust, with encouraging words to lift the drooping head, dropping a sympathetic tear with the repentant ones, coursing like rain down the grief-stricken face, won to these softened feelings by the persuasive eloquence of this Christian charity. This Christian charity suffers the secret slander and openly expressed sneer that deeply wound the tortured spirit, yet is ready if its enemies hunger to feed them, if they thirst to give them drink, and to sympathise with them at all times. This charity never faileth, but is always ready, with its gentle excuses, its sweet patience, and its unobtrusive benevolence ; with its softening influence on the sin-hardened and grief-stricken heart, led on through its power to the great Healer of the broken-hearted, who was a perfect holy type of this Divine charity, and who said, "Neither do I condemn thee ; go, and sin no more."

There is another great treasure which the Christian holds as eminently dear and precious—the Bible. This is his compass, his chart, and his guide over the troubled waters of life's tempestuous sea. In this precious legacy of Christ to His faithful ones on earth he reads words of holy cheer, of counsel, and support ; meeting every circumstance of life, and every condition of age and station. In it he holds communion with holy and gifted spirits of old, who were divinely inspired, and whose wondrous and glowing words were spoken as the Spirit gave them utterance.

The Christian clasps reverently to his heart this Holy Bible, for in it he reads how he may keep and guard the treasures which Christ has committed to his care, most precious of all, "the pearl of great price." The indwelling witness of the Holy Spirit, by which he receives the adoption of a son, and becomes one of God's family travellers and pilgrims together to "Mount Zion, the city of the living God, and to an innumerable company of angels, the general

assembly and church of the first-born, whose names are written in heaven."

Having held fast his treasures all along life's rough way, the Christian shall bravely breast the cold waters of Jordan, and shall land safely on the eternal shore, to be made partaker, with myriads, of "an exceeding and eternal weight of glory," and to hear with rapture the "well done" of his Lord and Master, and to dwell for ever in the unclouded light of heaven, with the glorified of all ages, who like him have been faithful to their trust, and now reap an everlasting reward.

Departed Saints.



WE are accustomed to speak of our world as the land of the living; but it may be called the land of the dying. What countless multitudes have died; and what instances of mortality do we witness, what tolling bells we hear, what opening graves we see, what mourners do we behold going about our streets! Death is making his destructive ravages, and by his cold hand, and relentless power, what numbers are consigned to the gloomy mansion of the tomb! How many of the followers of Jesus have died!—but as it regards them, we sorrow not as those who have no hope, for we have the bright hope, and the scriptural assurance that they are with God. As the fleecy clouds of summer, reposing on the bosom of the sky, gently glide away dissolving into light, so their departing spirits, reposing on the bosom of a Saviour's love, calmly and serenely passed through the valley of the shadow of death, into the light of an effulgent immortality, and the sunshine of an everlasting day.

In heaven they have harps of gold, and crowns of glory; and there they wave victorious palms, and sing triumphant songs, and walk the golden streets, and traverse the heavenly fields. Affliction touches them not, and death does not come near them. There everlasting spring abides, and

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HOLY DAY.

never-withering flowers. The winds of temptation never blow there, and the storms of tribulation never rise. A sigh never escapes the heart, and a tear never falls from the eye. No Rachel shedding a mother's bitter tears, and no affectionate sisters weeping at a brother's tomb; not a funeral procession, and not a grave; night never spreads its gloom, but perpetual day sheds its light; health and youth, life and joy, entwined with unfading laurel and crowned with immortality; whilst before the throne departed saints stand enraptured with joys, encircled with glories, their crowns all radiant with splendour, and their robes washed to snowy whiteness in the blood of the Lamb.

They have perfection within them, heaven around them, eternity before them, and glory all over them. We have lost their society and their prayers; but we are not lost either to their remembrance or their affection. We still remember and love them, and they still remember and love us. They will be the first to welcome us; and we shall not enter as entire strangers into the glory-realms of that bright world.

Holy Day.

HAVE a special care to sanctify the Lord's day; for, as thou keepest it, so will it be with thee all the week long.

Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations: lay aside the affairs of the other part of the week; let thy sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt thou not afford Him one?

In the church, be careful to serve God; for thou art in His eyes, and not in man's.

Thou mayest hear sermons often, and do well in practising what thou hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures and reading good books.

"THEY FORGAT GOD THEIR SAVIOUR."

What thou hearest may be forgotten, but what thou readest may better be retained.

Forsake not the public worship of God, lest God forsake thee, not only in public, but in private.

In the week-days, when thou risest in the morning, consider—1. Thou must die. 2. Thou mayest die that minute. 3. What will become of thy soul. Pray often. At night consider—1. What sins thou hast committed. 2. How often thou hast prayed. 3. What hast thy mind been bent upon. 4. What hath been thy dealing? 5. What thy conversation? 6. If thou callest to mind the errors of the day, sleep not without a confession to God, and a hope of pardon. Thus, every morning and evening make up thy accounts with Almighty God, and thy reckoning will be less at last.—*Bunyan*.

"They forgat God their Saviour."

Psa. cvi. 21.

SHALL Christ, my Saviour, be forgot,
Or seldom brought to mind?
Shall all His love and mercy shown
To oblivion be consigned?

When for my sake He left His throne,
And laid His glory by,
Came down to earth in human form,
To suffer, bleed, and die;

When He, with His own precious blood,
Washed all my guilt away,
Shall I of Him unmindful be,
Ingratitude repay?

When He has suffered in my stead,
And cancelled all my debt,
Shall I for aught this world affords,
My Saviour e'er forget?

No; never shall He be forgot,
While life's prolonged to me;
Till I behold Him face to face
He shall remembered be.

Then when before His throne I stand,
Salvation's song I'll sing,
And evermore love and adore
My Saviour and my King.

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