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THE RESURRECTION OF THE BODY;

COMPILED FROM THE WRITINGS OF PAUL, DICK, HALL, AND OTHERS.

BY HON. JOHN FINE, OGDENSBURGH, N. Y.

Bishop Butler, in his *Analogy of Natural and Revealed Religion*, remarks—"The most important question which can be asked is, whether we shall live in a future state;" and a greater than Butler enquired, "If a man die, shall he live again?"—Shall the same body and the same soul which constitute our persons in the present world, be reunited, and be recognized and live forever in the next? An answer to this inquiry will form the subject of this lecture.

The being of a God is not the subject of a written revelation. The Bible assumes it to be true. In the first verse of the book of Genesis we read, "God created the heavens and the earth." The work of creation is thus ascribed to Him, which implies his pre-existence.

The existence and attributes of the Supreme Being are manifested in his works. The heavens declare his glory, and the firmament showeth his handiwork. Day unto day speaks of Him, and night unto night shows forth his knowledge. If the combination of letters which form the book called the *Principia* of Newton, cannot be ascribed to chance, the world which Newton describes is no less indicative of design and of a designer, than its mere description. Our own existence is also conclusive proof of the being of a God. We live; we are conscious we did not create ourselves. So far from having the requisite wisdom and skill to construct our own frame, we do not fully understand the mechanism of either mind or body. We must therefore be the production of another, and this other must be possessed of wisdom and power adequate to the creation of man.

"Tell, if ye know, how came I thus; how here.

Not of myself; by some great maker then,
In goodness and in power pre-eminent."

The goodness of God is seen in his giving us rain from heaven, and fruitful seasons and in filling our hearts with food and gladness. His attributes of justice and

truth are estamped on the human soul, which reflects his moral image. Thus the body of man with its various powers and faculties so admirably adapted to the purposes of life, proclaims the wisdom and power of God; and the soul of man with its instinctive approval of truth and justice proclaims his holiness.

The soul of man was not formed from any thing on earth or in heaven. It has no affinity with earth or with air. God formed the body of man of the dust of the ground. He made man of earth, from earth. It was a perfect bodily organization, but without life; and afterwards He breathed into him the breath of life, a vital Spirit, and thus man became a living soul—a soul of life—living in, and the cause of life to a living body.

The seat of life in a beast is his body; the life of man is his soul. The spirit or life of a man goeth upward; the spirit or life of a beast goeth downward to the earth.

When Elijah restored to life the dead body of the only son of the widow of Zarephath, it is said "The soul of the child came into him again, and he revived."—When Jesus took by the hand the daughter of Jairus, who was dead, and called to her "Maid, arise," it is said "Her spirit (or soul) came again, and she arose straightway."

The body of man is the production of God. The soul is His image. The body connects us with the external universe.—The soul connects us with God. The body separates us from God by a dissimilarity of nature. The soul unites us to Him by a nature identical with his own.

From the divine nature of the human soul, it being an afflatus or outbreathing of the Deity, it is not subject to the laws of decay and death which govern all things that partake of earth. The dust of the body at death shall return to the earth as it was, and the spirit shall return unto

God who gave it. It is an offspring of the eternal spirit, and of kin to the angels of light. Our earthly parent is the father of our flesh; God is the father of our spirit.

The immortality of the soul is recognized and illustrated and enforced in the scriptures; but the belief of this great truth is not confined to nations which have enjoyed the light of a written revelation. It has been accredited by all nations, ancient and modern, civilized and barbarous; by the Egyptians, Arabians, Greeks and Romans; by the Persians, Scythians, Celts and Druids; by the natives of Africa and of the islands of the Pacific; by the New Zealander, and by the Red Man of our own continent.

This belief, or expectation, or hope, or desire of immortality, varying with the degree of mental and moral cultivation, is the imprint of *divinity* on the soul of man; "the divinity which breathes within us," and is an ever present witness of our superiority to the brutes, and of our relationship to angels. Neither the false philosophy of unsanctified civilization, nor the stupid ignorance of barbarism, can wholly eradicate it. Plato taught that they who pass through life with peculiar sanctity of conduct, will be received on high into a pure region, where they will live without their bodies, through all eternity in a state of joy and delight which cannot be described. He believed the soul had a separate and individual existence after the death of the body, and had a complete consciousness of its own identity. Xenophon and Cicero entertained the same opinions. Socrates taught that as the soul is immortal, he knew no way in which it could avoid the evils of a future state but by becoming wise and virtuous. The doctrine of the immortality of the soul is interwoven in the poetry of Greece and Rome. It is found in the writings of Homer, and Ovid, and Virgil, who were mirrors of the age and reflected the popular opinion of the countries in which they lived. Homer spoke of "the renowned, the far-famed nations of the dead, of whom all have heard." They were the subjects of religious rites, and were addressed with sacrifices and supplications.

'Tis true, 'tis certain (said he), man tho' dead
retains

Part of himself; the immortal mind remains.

Park, the traveller, found the belief in this truth to be prevalent among the natives in the interior of Africa. Our missionaries meet with it in Burmah, in Persia, among the Brahmins of India, and throughout Asia. The Hindoo widow offers herself a sacrifice on the funeral pile of her husband, that she may enjoy with him the happiness of a future state. The American Indian believes the soul survives the body, and is taken by the Great Spirit into the spirit land. But a belief in the resurrection of the identical body, and its eternal existence in a purified state, is confined to those nations which have enjoyed the benefit of a written revelation.

When Paul preached at Athens the resurrection of the body, he was laughed to scorn, and called a babler by the Epicurean and Stoic philosophers. Pliny, in his natural history, (which Humboldt calls the greatest Roman memorial transmitted to the literature of the middle ages.) pronounces the resurrection of the body to be an impossibility. Celsus, who was called the Hippocrates of Rome, stigmatizes it as abominable, and ridicules the Christians as madmen for believing it.—Tertullian says every sect of the philosophers denied its truth, and Augustine says there was nothing in the Christian religion so vehemently opposed by the philosophers as the resurrection of the body; even at Jerusalem, where the writings of Moses had been publicly read from time immemorial, so great was the disbelief of this truth among the higher classes—the men in office and the men of learning—that when Peter and John preached there, the priests who officiated at the altar, and the captain of the temple, were grieved, and laid hands on them, and shut them in prison, because they preached the resurrection of the body. And the charge of heresy for preaching in the temple of Jerusalem, the resurrection of the body, was brought by certain Jews from Asia, against Paul, on which he was arraigned before Felix.

The Egyptians, and other ancient heathen nations, believed in the transmigration of the soul into the bodies of other men, and even into the bodies of beasts and reptiles. The learned Pythagoras taught that the same soul might pass through the bodies of many men in succession.

From the common opinion among the Greeks, that the soul of a man often passed into the body of a beast that resembled in character the person who died, Orpheus, the musician was believed to have become a swan.

The Jews alone of the ancient nations possessed the knowledge of the resurrection and immortality of the human body. Abraham believed in this truth, for it is said of him, when he stretched forth his hand and took the knife to slay his son, "he accounted that God was able to raise him up even from the dead." Job taught the resurrection of the body when he said "I know that my Redeemer liveth, and that he shall stand at the last day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another." Moses was taught the resurrection of the body when the bush burned with fire and was not consumed, and the Lord called himself "the God of Abraham, the God of Isaac, and the God of Jacob, for he is not the God of the dead, but of the living." David believed this truth, when he sung, "I shall behold Thy face in righteousness: when I awake [from the grave] I shall be satisfied with thy likeness." Isaiah believed this truth, when he wrote, "Thy dead men shall live again, and together with my dead body shall they arise. Awake and sing, ye that sleep in dust; for thy dew is as the dew of herbs, and the earth shall cast forth her dead."

Daniel taught the resurrection of the body, when he wrote, "They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Enoch, the great evangelist before the flood, who walked with God and overstepped the grave, and Elijah, who lived during the second dispensation of the world, were translated in their living bodies from earth to heaven. These translations attested and exemplified the truth that the same body and soul which make our identity here, will be united again in a future state. The body of Moses, after it died and was buried in a valley in the land of Moab, over against Bethpeor, was revived and translated to glory. He was seen and heard conversing with Jesus in company with Elias on the

mount of transfiguration, and was recognized by Peter and James and John. A naked spirit, divested of body, and without shape or figure, can not be seen by the natural eye. It is because God is a pure spirit that he is invisible. "whom no man has seen or can see." But so audible and visible were the persons of Moses and Elias, and Jesus, that Peter proposed to make three tabernacles for their dwellings.

The Jewish fathers, before the coming of Christ, were assured of the resurrection of the dead, both of the just and unjust.— This fact was asserted by Paul in his defence before Felix against the charge of heresy, for preaching the resurrection of the body.

When the Great Teacher came, he revealed with effulgent and divine light, the resurrection of the identical body to life and immortality.

"How beautiful on the mountains are thy feet!
Thy form how comely, and thy voice how sweet!
Son of the Highest! Who can tell Thy fame?
The deaf shall hear it, while the dumb proclaim,
Go bid the blind behold their Saviour's light;
The lame go forth rejoicing in thy might;
Cleanse with a touch that kneeling leper's skin;
Cheer this pale penitent, forgive her sin;
Oh! for that mother's faith her daughter spare;
Restore the maniac to his father's prayer;
Pity the tears those sorrowing sisters shed,
And be the resurrection of the dead."

"The hour is coming, said the Saviour, "when all that are in the grave shall hear the voice of the Son of God, and come forth." And to Martha's declaration, "I know that my brother Lazarus shall rise in the resurrection of the last day," he said, "I am the resurrection and the life." The work of raising the dead is to be performed by me. I, who shall hereafter raise all men, can raise Lazarus now." In Jesus, and through his mediation all the dead shall rise. He is the author of the resurrection of the body; the source, the substance the first fruits, and the efficient cause of it.

"Why should it be thought incredible said Paul, "that God should raise the dead. Can not the same power which created

at first from the dust of the ground, create anew from the dust of the body?

The resurrection of Christ, and his ascension to Heaven in the same body he occupied on earth, gave assurance that the bodies of all men shall in due time be raised to life and immortality. Because "I" shall rise from the grave and "live," said he, "ye shall live also." And as an earnest and in part performance of this gracious promise, the Saviour at his resurrection, opened the graves of many; and the bodies of the saints which slept arose and came forth, and went into the holy city, and appeared unto many who knew them. These probably formed a part of the Lord's train of attendants, as he ascended in the clouds as his chariot, and rode upon the wings of the wind. And as he entered the gates of the new Jerusalem, they shouted: "Lift up your heads, oh ye gates! and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

"He lives! ye bars of steel, and gates of brass,
Give way, and let the King of glory pass!
He lives! ye golden portals of the spheres
Open, the Sun of righteousness appears!

There will also be a recognition of the body in a future state. Moses and Elias knew each other on the mount of transfiguration, and were known and conversed with by the three apostles. We shall each of us know the Saviour, for it is said "we shall see him as he is," face to face. He will also know each of us. It follows almost as a necessary consequence, that we shall know one another. Our Saviour told the unbelieving Jews, that in addition to their final sentence, "Depart from me ye workers of iniquity," their misery would be enhanced by seeing and recognizing Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God.

Paul expressed entire confidence that he should recognize the Thessalonian Christians in a future state, and rejoice with them. "For what is our hope or joy, or crown of rejoicing," wrote he; "are not even ye in the presence of the Lord at his coming?" How can he rejoice over them as his converts, unless he knows them? But many of our earthly friendships will be dissolved. Some are formed by a community of sensual pleasures; others are formed with bad

men, because they can be useful to us and have agreeable qualities; and others are formed by mistake or deception: all these will be cut off.

Our personal identity will be preserved, but it is not probable there will be an identity of the particles of matter which composed the body at death. The scriptures nowhere assure us that the same numerical body is to be raised by a reunion of its scattered parts. In the present life the same particles of matter do not constitute our bodies from one day to another. It is thought by physiologists, that every particle of matter of which the body is composed, disappears, and is replaced by fresh accessions of matter in the course of about seven years.

The same constant and unceasing change takes place also in the mind. No one can be to-day what he was yesterday. Each act of the life changes the man. It takes something from his character, or gives something to it, and leaves him a different man from what he was. He may alter, but can not go back. What he was is a memory, but can never be a reality again. And yet, notwithstanding this entire though gradual change of both body and mind, we remain the same persons from infancy to old age.

The future life and immortality of the body are truths which are not only revealed with great clearness in the New Testament, but they are set forth and insisted on as the peculiar and characteristic doctrines of the gospel; and the Saviour's resurrection is declared to be the procuring cause of our resurrection, and the incontrovertible evidence of its fulfilment.

The resurrection of the body of Christ is no proof, nor was it designed to be a proof of the immortality of the soul. The soul of the Saviour did not die, neither was it buried; and no Jew nor Gentile was so simple as to imagine it.

"The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die.

Paul, in his letter to Timothy, remarks that the resurrection of Christ, and his public appearance, made it manifest that he had "abolished death and brought life and immortality to light." This passage is

commonly quoted; as having reference to the immortality of the soul; but it is plain that the public appearance of the body of Christ after his resurrection, is appealed to as evidence of the resurrection to life of our bodies, and not of our souls; for our souls will never die, and therefore it cannot be said the death of the soul is abolished.

Paul writes in another place, "This mortal body shall put on immortality, and death shall be swallowed up in victory."

The philosophers of Greece and Rome could prove the immortality of the soul, but they had not the faintest conception of the immortality of the body. The most ignorant Christian, in believing in the resurrection and immortality of the body, is not troubled with the slightest doubt of the soul. The resurrection and immortality of the body include and imply the immortality of the soul; for although the soul may live in a separate state from the body, the body cannot live when separated from the soul. The body has no life in itself.—It derives life from its union with the soul. The soul has inherent life, it being of the same nature with the Deity.

The Jews alone of the ancient nations, had the knowledge of the resurrection of the body, but their knowledge was faint. The Gospel brought the life and immortality of the body into full and radiant light. Human philosophy contains no truth to be compared with it.

The great fact on which the truth of the Christian religion rests, is the resurrection of the body of Christ. Our Saviour staked upon the truth of this fact his credibility, the truth of his doctrines, his Messiahship, and his power to save. When the Jews required of Jesus evidence that he was divine, he referred them to the future fact of the resurrection of his body from the grave, by his own power, as conclusive proof of his divinity. He said, destroy this body and in three days I will raise it up; and when he was risen from the dead his disciples remembered this saying, and they believed the scriptures and that Jesus was the Son of God. The appearing of Christ in a human body, proved him to be the Son of man, of the seed of David, according to the flesh. The resurrection of his body from the grave proved him to be the Son of God with power. If Christ be not

risen, said Paul, our preaching is in vain and your faith is also vain; and they who have died believing in Jesus, are perished. But Christ is risen from the grave, and become the first fruits of them who sleep. As the first fruits are part and pledge of the coming harvest, so the resurrection of the body of Christ is an earnest and pledge of our resurrection.

By Adam came death, and by Christ came the resurrection from the dead. As in Adam the bodies of all men die so in Christ the bodies of all men shall be made alive. The death of the body is the consequence resulting from the transgression of Adam. The redemption or resurrection of the body is the consequence resulting from the resurrection of Christ. We have no reason to believe that a single human body would ever be raised to life, from the silence of the grave, but for the resurrection of the body of Jesus Christ.

That the bodies of men, after fulfilling the original curse of "Dust thou art, and unto dust shalt thou return," will arise to life and immortality, while the bodies of brutes after they die, shall sleep for ever, is not owing to any difference in their physical nature, form, or structure. The essential properties of the flesh and blood and bone and muscle of both man and beast, are the same.

The cause of their different destiny is to be found, not in the science of physics, but in the philosophy of the Gospel.

For men Christ died, and not for brutes. He is called the Saviour of the body. He became partaker of flesh and blood, that by his own death and resurrection he might destroy him that hath the power of death; Satan is said to have the power of death; for by him came sin, which was followed by death. He was the conqueror of man, and it was appropriate he should be conquered by man; and thus by the death and resurrection of a man, Satan was destroyed by his own weapons.

Is it any wonder that the wisest among the Egyptians, and Greeks, and Romans, had no knowledge of the resurrection of the body?

What mind, human or angelic, can fully comprehend the blessings purchased for men by the death and resurrection of the man Christ Jesus.

The investigating mind instinctively in-

quires with what kind of bodies shall the dead be raised up? To which question the Scriptures alone furnish a reply. It is probable as much has been revealed to us of a future state, as can be comprehended by the mind with its present limited capacity; and if more were attempted, it could not be understood. What is revealed is in figurative language, comparing spiritual things with the objects of sense.

The burial and resurrection of the body are compared to the sowing and ripening of grain. In some respects they differ.—The seed, after it vegetates, requires time, the lapse of weeks and months to reach the maturity of harvest. The body shall be raised from the dust of the grave in a moment, in the twinkling of an eye.—Again, the seed ripens unobserved in obedience to the silent and unseen law of nature, an invisible God working through means. The body shall be raised in the presence and by the direct and miraculous power of the Saviour, descending from Heaven, with a shout of the archangel and with the trump of God. In other respects they agree. The seed must corrupt before it vegetates. It is not quickened unless it die. It is a law of vegetable life that the seed cannot pass into a new form, and grow into a plant, until its nature is changed, its original constitution broken up, and it dies. So the body must moulder into its original dust before it is raised. It also dies that it may live. Again, the seed which is sown, is not that which is afterwards reaped. It has not that body which shall be. So the gross and earthly parts of the body, its flesh and blood, will remain in the grave; for flesh and blood can not inherit the kingdom of God. The soul will receive with joy its own body returning from the grave; but it will be in a state of purity, leaving behind everything of a mere animal nature.

The body which is buried, wasted, corrupt, and putrid, shall be raised incorruptible; no more to be subject to disease and death, but immortal and eternal as its Creator. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the prophecy of Isaiah "He shall swallow up death in victory."

The body which is buried in dishonor, the loathsome object of disgust, shall be

raised in glory, and be resplendent with beauty, like to the body of the Son of man when his face did shine as the sun, and his raiment became white and glistening. "We look for the Saviour from heaven," said Paul, "who shall change these vile bodies, that they may be fashioned like to his own glorious body."

The body we bury in weakness, in the feebleness of infancy, or in the decrepitude of old age, shall be raised in power, and be endued with strength incapable of exhaustion. We shall neither sleep nor be weary.

"Thy youth, thy strength, thy beauty shall
never fade
To withered weak and grey."

The body we bury, a natural animal body, resembling the body of the beast in its wants and appetites and passions, shall be raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly. The first man was from the earth, earthly; the second man shall be from heaven, heavenly.—When this earthly house of our tabernacle is dissolved, we shall have a building of God, a house not made with hands, eternal in the heavens. When this present material body is dissolved, we shall have a spiritual and eternal body. We shall hunger no more, neither thirst any more. We shall neither marry, nor be given in marriage, but be as the angels which are in heaven.

The angels have spiritual bodies; for there is a natural or terrestrial body, and there is a spiritual or celestial body. To be entirely immaterial, is peculiar to the Father of Spirits.

Two important practical lessons of morals may be learned from the resurrection and immortality of the identical body, the benefit of preserving the body from the loathsomeness of intemperance and lust, and the duty of contemplating with calmness our own death and the death of our friends.

The bodies of men in a future state being identical with the bodies that died, will differ from each other in age, and form, and strength and beauty.

The minds of men in a future state will also differ in knowledge and in holiness for the scriptures assure us they will be as the stars of heaven, which differ from each other in glory.

The measure of that strength and holiness, both of body and mind, will be graduated by the attainments we make in the present life in physical, intellectual, and moral culture.

The mind of a Newton in heaven will excel in strength, and soar higher in contemplation, than the mind of the converted Hottentot. The apostle John will luxuriate in love, adoration, and praise, far beyond the miser converted on his death bed; and the spiritual body of a virgin will surpass in beauty that of a Magdalene.

Death separates us from each other; and in the loss of children, we feel as if we were burying part of our own persons. But this separation will be short. Even so them which sleep in Jesus will God bring with him. We shall soon meet again, though it will be in a distant country, and we shall recognize each other as fellow travellers returning from a journey.

Whether we shall arise with the dead in Christ in the first resurrection, to glory, or in the last resurrection to contempt, will depend not upon any arbitrary law of nature and of morals. Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting:

“So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall
take

His chamber in the silent halls of death,
Thou, go not like the quarry slave at night,
Scourged to his dungeon; but sustained and
soothed
By an unaltering trust, approach thy grave
Like one who draws the drapery of his couch
About him, and lies down to pleasant
dreams.”

And I saw the dead, said John, both small and great, the infant and the hoary sire, the idiot and the philosopher, stand before God; and the books were opened, the book of men's conscience, and the book of God's omniscience, which is greater than conscience, and knoweth all things. These books will give evidence of matter of fact.

And another book was opened, which is the book of life, the scriptures, the statute book of heaven, the rule of life by which the hearts and lives will be judged.

And the sea gave up its dead, and the graves delivered up the dead that were in them.

The rich and the poor will indeed strangely meet together, when all the inequalities of the present life shall disappear and the conqueror and his captive, the monarch and his subject, the lord and his vassal, the master and his slave, the statesman and the peasant, the philosopher and the unlettered hind, shall discover their distinctions to have been mere illusions.

“And then for all a judgment day,
A trumpet blast, when human clay
Shall be re-formed; then Christ shall say,
Night waits for those; for these shines day.”

How consoling to the believer in the pains of expiring nature is the truth that he shall soon be with his Lord and elder Brother, and be embraced with a cordial welcome! Here he followed him in his ordinances, but it was often at a distance. In heaven he shall be for ever with him.

On the mount of transfiguration, the subject of conversation was the decease which Jesus should accomplish at Jerusalem. In heaven the subject of never-tiresome conversation will be the decease he has accomplished, with its endless train of benefits and blessings.

The present mystery of providence in the afflictions of the righteous and in the prosperity of the wicked will then be explained. Few, very few in heaven will thank God for the wealth, or honours, or pleasures they may have enjoyed here. These prove for the most part clogs to the Christian, and impede him in the divine life. Many, very many in heaven will thank God for poverty, and affliction, and bereavements. These serve to wean the affections from earth and direct them heaven-ward.

Courage, then, Christian disciple! The warfare with spiritual foes will soon be ended. The race in the performance of duties will soon be run. The struggle with temptation will soon be over. You have the promise, through the apostles of him who cannot lie—for his nature as well as his name is truth—that there is laid up for you a crown of righteousness, of life and of glory, which the Lord, the righteous Judge, shall give to you at that day, and to all those who love and long for his appearing.

THE POETRY OF THE GRAVE.

(Concluded from page 465.)

The Churchyard of Amherstburg, C.W.

The situation of this churchyard is too low, in consequence of which the ground is wet, and often covered with water, and it is not tastefully kept otherwise. It would admit of considerable improvements in many respects, for it is, in its outward appearance, one of the most unpoetical graveyards we have visited. Yet for a place in its enclosure, many a bereaved one is forced to say with old Abraham, "I am a stranger and a sojourner with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight." Alas! alas! the epitaphs speak for themselves.

ANNE, wife of James Hamilton, died July 27, 1854, aged 38 years.

ISABELLA, daughter of James Hamilton, died July 2, 1853, aged 4 years.

Sacred to the memory of JANE WEST, daughter of Henry and Mary, Royal Canadian Rifle Regiment, who departed this life on the 1st June, 1846, aged 7 months.

"And am I born to die,
To lay this body down,
And must my trembling spirit fly,
Unto a world unknown;
A land of deepest shade,
Unperceived by human thought,
The dreary regions of the dead,
Where all things are forgot."

Sacred to the memory of MARY HORSEMAN, who departed this life Feb. 1, A.D. 1843, aged 29 years.

"Sleep on, thou thoughtless dove,
Thou knowest not who is nigh,
In thy own true love,
He'll follow by and by."

In memory of JAS. BEVERLY ROBINSON, son of the Hon. Jas. Gordon and Arabella Gordon, whose pure and spotless spirit was taken to his Heavenly Father on the 4th of October, 1838, aged 2 years and 1 month.

Of such is the kingdom of heaven.

To the memory of WILLIAM BROWN, son of Henry and E. Brown of the 43rd light infantry, who departed this life on the 19th Feb. 1841, aged 4 years.

"Farewell, sweet babe, so soon gone back
To your first mother earth,
Your second mother wept for you,
Because she gave you birth."

In memory of JOHN TAGUE, who died Feb. 1st 1849, aged 55 years. Erected by his affectionate wife.

"All you that pass along,
Pray think how soon my life is gone;
God does not always warning give,
Therefore be careful how you live."

Sacred to the memory of THOMAS GOBBLE, son of T. and Julia Gobble, who departed this life Feb. 1, 1841, aged 1 year and 6 months.

"Absent or dead, let a friend be dear,
A sigh the absent claims,
The dead a tear."

Erected by John Proctor, Gunner, Royal Artillery, and his wife Margaret Proctor, in memory of their beloved son JAMES, who departed this life at Amherstburg on the 23rd April, 1839, aged 7 years and 2 months.

"May his soul rest in peace."

"And thou art gone in hurried haste,
Thy brief career is run,
Thy little pilgrimage is past,
Farewell, farewell, my son.
Amidst thy pains I nearer drew,
And marked thy fleeting breath,
In every fearful grasp I knew,
It was the grasp of death.
I said my Maker's will be done,
Alas! I vainly strove,
My heart yet yearned toward my son,
And felt a parent's love.
But God in love denied the boon,
More merciful was he,
To set the suffering frame so soon,
From sin and sorrow free."

Sacred to the memory of JOHN MCGILL, corporal of the Royal Canadian Rifle Regiment, aged 37, who was killed on the 25th July, 1846, by the accidental discharge of a fowling-piece in a comrade's hand.

To the memory of ANN THOMPSON, daughter of Lee Thompson, who departed this life 11th Aug., 1846, aged 1 year and 9 months.

Also JEMIMA THOMPSON, who died 29th June, 1846, aged 2 months.

"Sleep on, sweet innocents,
For when a soul is found sincerely so,
A thousand livery angels lackey it,
Driving far off all thoughts of harm or woe."

JOHN, son of Col. Miller of the 54th regiment, who died 4th Oct., 1838, aged 10 years.

"Weep not for me, my parents dear,
I am not dead but sleeping here;
My debt is paid, my grave you see,
Prepare in time to follow me;—
To reign with God in heaven above,
That blissful home of peace and love."

Sacred to the memory of THEODORE ADOLPHUS SHEPPARD, who departed this life 4th Sept., 1839, aged 1 month and 22 days.

"The cup of life unto his lips he press'd,
Found the taste bitter, and declined the rest;
Then softly turning from the face of day,
He gently breathed his little life away."

St. James's Churchyard, Toronto.

It is chiefly in large cities where we see extravagance and folly build for the eye, and advertise the respectability of the living, with the homage paid to the dead. There we have evidence that fancy has been taxed and ingenuity strained to rear costly memorials, and to overlay with the devices of man the quiet acre of God. And the churchyard we are now in has many monuments of this sort, formed to catch the popular eye, and to minister to that love of show which ever clings to our frail nature. And who can blame any one for it? The memory of the dead is a sentiment that ought not merely to be cherished, but expressed by appropriate sepulture, and the only regret is, that each tombstone should only speak with its full pathos to so few. Let us not look upon them as "costly errors," as some would have them, but as beautiful and befitting monitors, telling us to be also ready, for in such an hour as we think not the Son of man cometh. Read—

Sacred to the memory of JOHN SPROULE, late of Athlone, Ireland, who died 1849, aged 50 years.

"We cannot tell who next may fall,
Beneath the chastening rod,
One must be first, but let us all
Prepare to meet our God."

Sacred to the memory of two infant sons

Cubitt and Eliza Sparkhall:—

OLIVER, died Feb. 26, 1851, aged 6 months and 4 days. Also, JOHN JAMES, aged 10 months and 1 day.

"Ere sin could blight, or sorrow fade,
Death came with friendly care,
The opening buds to heaven conveyed,
And bade them blossom there."

MARGARET MCGINE, aged 36 years, died March 22, 1857.

"A faithful friend and mother dear,
A tender parent lieth here;
Great is the loss that we sustain,
But hope in heaven to meet again."

In memory of GORRY GOULSON, who died 1848, aged 66.

"He that believeth in me, though he were dead, yet shall he live."—John xi. 25.

EBENEZER, son of John and Mary Ann Thomas, died July 28, 1847, aged 7 years, 5 months, and 5 days.

"Brother, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number,
Thou no more our songs shalt know."

"Dearest brother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

"Snatched in the morning of his life,
By death's restless hand,
He soared above this scene of strife,
And gained a happier land.
There holier deeds engage the soul,
There holier beings dwell,
And there, while endless ages roll,
Their songs of triumph swell."

"I am not here."

Sacred to the memory of JOHN GREEN, late of Devonshire, England, who died March 29, 1848, aged 64 years.

"The dead in Christ shall rise first."

JOHN AUSTIN, from Armagh, aged 39, died Sacred to the three children of Robert and Mary Williamson, who repose within this enclosure in the joyous hope of a glorious resurrection.

In memory of JOHN HARLS, who died Dec. 15, 1846, aged 49 years; also JANE, his wife, who died Feb. 12, 1844, aged 41.

"The grave is but the Christian's bed,
On which his weary body's laid,
While to his ransomed soul is given,
To see his Saviour's face in heaven."

MARY JANE, died 1860, aged 16.

"She sleeps in Jesus and is blessed,
How sweet her slumbers are,
From sickness and from sin released,
And freed from every care."

REBECCA ARMSTRONG, wife of James Smith, died 1855, aged 22.

"She's gone from all she loved on earth,
To Him who died to save,
The dear one whom we loved so well,
Lies mouldering in the grave."

MARGARET HENRY, wife of W. Smith, died 1859, aged 38.

"She shone to our sight like a ray of light,
That awhile to us was given,
To lighten earth till it passed away,
Undimmed to its source in heaven."

RICHARD HOLMES, Esq., of the glen of Aherlow, Ireland, died 1853, aged 74 years.

He was a loving husband, a kind, indulgent parent, and a sincere friend. He was indeed beloved, and he died intensely regretted.

"Though here no lofty monumental column swells,
It's proud possessor's titles to unfold,
Beneath this grassy mound in silence dwells
The warmest heart that ever yet grew cold.
Farewell! tho' long on earth thou didst sojourn,
And hardly earned the mead thou now hast gained,
Forgive the selfishness that bids us mourn,
And prompts the wish that thou hadst still remained.
But what we here call life is such,
Scarce ought to be admired and thou so much,
That I would ill requite thee to constrain
That unbound spirit into bonds again."

Beloved Farewell.

Sacred to the memory of HARRIET, wife of Weymouth G. Schriver, who died 1861, aged 26.

"A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father."

"Here side by side our infants lie,
Nor sickness frets nor fear alarms,
The loved ones of the shepherd's eye,
The lambs he carries in his arms;
We weep, yet angels seem to say—
Who would see heaven must be as they."

ANN GRAHAM. Erected by her husband. Also, six of her children—JAMES, JOHN, WILLIAM, CHRISTINA, FANNY, and SARAH.

"Why shou'd we mourn departed friends,
Or shake at death's alarms?
Death's but the servant Jesus sends,
To call them to his arms."

"Afflictions sore long time I bore,
Physicians were in vain,
Till God at length did think it fit,
To ease me of my pain."

"The less of this cold life the more of heaven,
The brighter life the earli' r immortality."

"Go home, dear friends, and cease from tears,
I must sleep here till Christ appears,
Prepare for death while life you have,
There's no repentance in the grave."

"What says the happy dead?
She bids me bear my load,
With silent steps proceed,
And follow her to God."

"All flesh is grass and turns to dust,
Mortals are born to die,
Live well and put in Christ your trust,
And hope for endless joy."

"Rest in peace, thou gentle spirit,
Throned above;
Souls like thine shall God inherit,
Life and love."

Sacred to the memory of two children, who died at the age of three.

"Happy children, early blest,
Rest, in peaceful slumbers rest,
Early rescued from the cares,
That increase in growing years."

"Farewell, dear friends, a long farewell,
For we shall meet no more,
Till we are raised with Christ to dwell,
On Zion's happy shore.
Farewell, dear friends, again farewell,
He soon shall rise to thee,
And when we meet no tongue can tell,
How great our joy shall be."

"Angels beckoned them away,
And Jesus bade them come."

"She lived as lives the peaceful dove,
She died as blossoms die,
And now her spirit floats above,
A seraph in the sky."

"Her languishing head is at rest,
It's thinking and aching are o'er,
Her quiet, immovable breast,
Is heaved by affliction no more;
Of trouble and torturing pain,
It ceases to flutter and beat,
It never shall flutter again."

They shall be mine, saith the Lord of Hosts,
in that day when I make up my jewels."

Westminster Abbey, London.

"Lives of great men all remind us,
We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time."

Having wandered with us through several churchyards, and read the short records of many whose tombstones give all the history that remains of them, let us, before leaving the tombs, pass through the long aisles of Westminster Abbey, where the venerable dead are reposing in this temple of fame. Here we find that the grave has not only poetry, but that it has also the poets themselves in its embrace. Here also

"The knights are dust,
And their good swords are rust,
Their souls are with the saints we trust."

Most of Britain's great men, who have their names recorded on the muster roll of fame, are either reposing here or have cenotaphs erected in their honour. In magnificent array, behind two rows of massive columns, stand the statues of England's greatest writers, like an army of white-robed angels. Ben Johnson, Samuel Butler, Spencer, Milton, Shadwell, Mason, Abraham Cowley, and Chaucer, the poet of spring, who has a wreath of vines and flowers around his head, with the inscription—

Honos erit huic quique homo.

Beneath Gray's statue are the words—

"No more the Grecian muse unrivalled reigns,
To Britain let the nations homage pay,
She felt a Homer's fire in Milton's strains,
A Pindar's rapture in the lyre of Gray."

"Life is a jest, and all things show it,
I thought so once, but now I know it."

Campbell stands on a round pedestal, with a pencil in one hand and a book in another with a lyre at his feet and the following stanza inscribed:—

"The spirit shall return to him
Who gave its heavenly spark,
Yet think not, sun, it shall be dim,
When thou thyself art dark.
No, it shall live again and shine,
In bliss unknown to beams of thine;
By him recalled to breathe,
Who captive led captivity,
Who robb'd the grave of victory,
And took the sting from death."

Beside him stands Robert Southey;

"Her comely vein had every charm to please,
'Twas Nature's dictates breathed with nature's ease,
Even when her powers sustained the tragic load,
Full, clear, and just the harmonious accents flowed;
And the big passions of the fleeting heart,
Burst freely forth and shamed the mimic art,
Oft on the scene with colours not her own,
She painted vice and taught us what to shun;
One virtuous track her virtuous life pursued,
That nobler part was uniformly good,
Each duty there to such perfection wrought,
That if the precepts failed, the example taught."

Shakspeare, in full size, has one arm resting on a pile of books, and from a roll before him we read his own burning words—

"The cloud-capt towers,
The gorgeous palaces,
The solemn temples,
The great globe itself,—
Yea, all which it inherits,
Shall dissolve;
And like the baseless fabric of a vision,
Leave not a wreck behind."

Close by is Thompson, author of "*The Seasons*:"—

"Tutor'd by thee, sweet poetry exalts
Her voice to ages, and informs the page
With music, image, sentiment, and thought never to die."

We next read concerning Rowe:—

"Thy relics, Rowe, to this sad shrine we trust,
And near thy Shakspeare place thy honoured dust;
O, next him skilled to draw the tender tear,
For never heart felt passion more sincere;
To nobler sentiments to fire the brave,
For never Briton more disdain'd a slave;
Peace to thy gentle shade and endless rest,
Blest in thy genius, in thy love, too, blest;
And blest that timely from our scene removed,
Thy soul enjoys that liberty it loved."

Here are Dr. Isaac Watts, Canning, and Peel:—

"Farewell; but not for ever, hope replies,
Trace out their steps and meet them in the skies;
There nothing shall renew our parting pain,
They shall not wither, nor we weep again.

Beyond expression's power or pencil's spell,
Let this plain record eloquently tell,
That deepest grief with which we have to strive,
When those we love are dead and we survive."

In case we should tire our reader's patience, we will now leave the haunts of the dead, but before doing so, we ask him to read that significant inscription on Joseph Hume's tombstone in Kensal Green Cemetery, the only one that has come under our observation unexpressive of hope:—

“But the transgressor shall be destroyed together; the end of the wicked shall be cut off—Psalm xxxvii. 38.

Though laid beside a queen-dowager, who is there that would covet such a grave as his? The mind recoils from the contemplation of it, and in connection with the grave delights rather to dwell upon the idea of “The reaper and the flowers;”—

“There is a reaper whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves,
It was for the Lord of paradise
He bound them in his sheaves.”

X. Y. Z.

THE SCRIPTURES.

The Rev. W. Jay says:—“Love and study the Scriptures. He that avoids reading a portion of them daily, forsakes his own mercies and is so far regardless of his own safety, welfare, and comfort; therefore, bind them continually on thy heart, and tie them about thy neck. Precious Bible! like thy blessed Author, our sun and shield; thou giver of grace and glory, thou guide through all this gloomy vale to our everlasting home, how many advantages have we derived from thee! Thou hast been better to us in our distresses than thousands of gold and silver. Unless thou hadst been our delight, we should have perished in our afflictions. No wonder Job esteemed thee more than his necessary food; no wonder David chose thee as a heritage for ever, and found thee to be the rejoicing of his heart; no wonder the noble army of martyrs parted with their estates, and with their blood, rather than with thee.”

A DEVOTIONAL SPIRIT.

A devotional spirit is a thing susceptible of an intelligent explanation. The accuracy of the understanding of the explanation will always depend far more upon the justness of the heart's temper, than upon any mere clearness of intellectual ideas.

The exercises of a devotional spirit are infinitely various. It has its peculiarities in all the means of religion, in all its ideas, and in all its affections.

Such a spirit finds at once, delight and improvement especially in such things as prayer, meditation, contemplations of God and heaven, remembrance of God's dealings with the soul, thankfulness and praise, and with recollections of the past and anticipations of the future. It does not take so much to the study of truth as the use of it—the taste and enjoyment of it.

A devotional spirit draws near to God as its aim and delight. His character, his law, his love, his dispensations, and his presence, are not mere matters of a speculative understanding to a devotional soul, but they are matters of taste and experience, of delight and strength. God is sought.

With a devotional spirit the *religious affections* are particularly exercised. Heart takes the lead in a devotional spirit, hence a devotional spirit is ordinarily a more happy spirit.

The devotional spirit in a very especial manner, tends to improve a believer in the most important parts of his duty. There are sentiments as well as principle in religion. In some respects, the piety of sentiment wherein the ardour and strength of the affections are brought into exercise, is superior to the piety of mere principle wherein reason and conscience take the whole control. If the affections were right, the conscience would seldom be wrong; and reason would seldom be jostled from her throne by the deceptions of sin. Sin itself, in the deep home of its existence, is to be found rather among the divers lusts that take up their abode in the heart, than among imperfections of knowledge, or primary pollution of the moral principle.

Devotion is not study, it is not labour it is not mind grappling with the severities of knowledge; it is just heart-breathing its wants into the ear of God in prayer; medi-

tating in delightful complacency upon his character and love, or singing its joyful songs of delight. It is *heart* entering into the great doctrines, feeding on the bread of life. It is therefore, just an indulgence of the heart's affections, satisfied with God, and hoping in his loving-kindness.

A devotional spirit will wear away that sternness and severity of character, and all that coldness of a calculating spirit which sometimes distinguish a man of principle without love.

A devotional spirit is of no small moment even in reference to a just apprehension of Divine truth. Though the truth is the instrument of sanctification, it does not follow therefore, that mind alone has business with it, or alone can understand it rightly. The heart has much to do with it. The frame of devotion is the fit frame of study. You will not be likely to misunderstand God on your knees.

A devotional spirit greatly contributes to the promotion of holiness in the soul; because it employs the influences of beneficial and powerful habitudes of mind.—Devotion is not like study. There is a wide difference betwixt them. You cannot take it up when you will. You need something more than an act of volition to enter upon it really and profitably. It belongs to the *heart*, its frames, temper, and hopes, its delights, tenderness, and faith, more than the *mind*. And the heart will not yield its frames and its impressions to your command, in the same manner as you can command your thoughts to what subject you will. A devotional spirit is a habitude of the soul. To cultivate a devotional spirit therefore, has the advantage of arraying the full influence of habit on the side of sanctification.

A devotional man has his spirit arrayed in the panoply of God. He brings all things to the examination of a mind tempered with piety. He receives more profit from devotional privileges, because he goes into his closet, or place of social prayer, or to the house of God with a soul ready for their duties; and he departs carrying with him a help, a habit, and a delight. The devotional habit lends its influence amid the thousand thoughts and emotions of life, to promote the feelings of his soul. It spreads over all of

them. It tempers every emotion, touches every thought, tunes every passion; because it lives and bears the sway of habit in the life-spring of them all.

The devotional spirit is one of the strongest safeguards, therefore, against the subtlety of temptation. Not the most instructed, the most enlightened believers are the most secure, but the most habitually devotional.

A devotional spirit cultivates all the Christian graces. If truth and instruction lay the foundation of them, it is devotion that adorns them with their loveliness.

The man of devotional spirit will have an independence, a manliness of religion, which mere principle, mere knowledge and moral obligation can never attain. His piety is woven round his affections. His heart will be firm. Love has taught him. Prayer has taught him. Praise, meditation, contemplation of heaven, and walking with God, heaven taught him. He judges of all things for himself, for he judges these by the book of God, and the great doctrines which feed the powers within him, a life which breathes in prayer and lives in God.

The spirit of devotion will make increase of holiness from means which without it would be barren of benefit. A devotional spirit is its own instructor. It does much of its own preaching. It is self-tuition, self-rebuke, self-monition.

The spirit of devotion is familiar with Christ, and familiar with him, not as a mere King, but as a friend. His love prevails in its songs. A man of this sort of piety is familiar with sin, he knows who has lifted off from his soul the burden of guilt, and he often has occasion to mourn its power as it clips the wings of an affection which would soar to God. He is familiar with God. He is familiar with His promises. He is familiar with that iron fortitude and tender love which took Jesus through all the scenes of an earthly humiliation and death. He is familiar with heaven. He is familiar with his home. His hope is there. His heart is there. Sweetly he hopes, while tossed around the storms of sin and the world here, and sometimes driven to despair by the bafflings of Satan, that he shall yet be at rest where sin and Satan cannot reach him.—*Extracts from Spencer's Sermons.*

THE GOOD NEWS.

NOVEMBER 15th, 1862.

**"MY SPIRIT SHALL NOT
ALWAYS STRIVE WITH MAN."**

GEN. VI. 3.

Many of us, in traversing the remote settlements of this new country, have been occasionally struck with the sudden change in the character of the landscape. We have travelled, it may be for days, through scenes of beauty, where the eye has been refreshed with the massive verdure and bloom of the living forest, and cheered by the wayside flower or the clearance and home of the hardy pioneer. But all at once we step from this region of life and light, to that of the shadow of death—a burnt and blasted wilderness, where the giant sons of the forest, still stretching their bald, and blackened, and leafless heads towards heaven, give but too sure evidence that the raging and restless fire has done its deadly work. These trees, or remains of trees, form striking objects in such a landscape. They remain still firmly rooted in the soil from which they sprung; the rains and the dews fall around, but there is no response in flower or leaf; the early and the latter rain falls in vain to them; summer passes without its leaves, and autumn departs without its fruit. And when at last a fiercer than ordinary blast sweeps them from their place, we feel no regrets that these lumberers have fallen to the ground, no longer to lift their bleached and defiant arms to the sky; and the sentiments of our hearts fully accord with the final event which lays the sapless and lifeless forms in the dust, even though that event should be one of turbulence, and tempest, and storm.

Such, we conceive, is a striking emblem of the solemn and portentous truth, neither obscurely hinted at in the text, nor obscurely shadowed forth in other portions of the word of God. "My spirit shall not always strive with man—Ephraim is joined to his idols; let him alone—There is a sin unto death: I do not say that he shall pray for it—the blasphemy against the Holy Ghost shall not be forgiven unto men—Quench

not the Spirit—Grieve not the Holy Spirit of God."—All tend to confirm our belief in the truth that as sure as men are born into the world and at last pass away from it, so sure is there a point in their earthly pilgrimage, beyond which the Spirit of God will cease to strive with them,—beyond which their God-forsaken souls shall be for ever left to fill up their cup of wickedness and wrath,—beyond which their remaining earthly career shall be one unbroken course of hardening in guilt, and one unbroken scene of preparation for a coming woe. Point out to me, if you can, in any one of the innumerable scenes of this world's wretchedness, one so melancholy, so profoundly melancholy as this—a soul for ever forsaken of God's good Spirit, and for ever hopelessly given up to its own lusts, and yet living amongst us, moving amongst us, meeting with us daily in the haunts of busy life and merchandise, proffering to us the hand of friendship, passing to us the kindly greeting, joining with us at the festive board, or, it may be, even receiving from our hands the sacred symbol of a Saviour's dying love. Where, in all the range of human circumstances and existence, will you find a case to quadrate with such a condition as this? Recount all earth's battle-fields with their scenes of blood and suffering, and pain, all the sorrows of the captive, all the tears of the slave, all the mental agony of the widow and the fatherless, all the repinings of disappointed hopes, yea, congregate into one great, and lamentable, and bitter cry, all of sorrow and of suffering which the world has ever witnessed, and you fail to convey anything like the appalling condition of the man who has crossed, though but for a moment, that mysterious and fatal line in the path of his mortal existence, when God's Spirit shall no longer strive, and when a sentence as sure and irrevocable as that of the judgment day shall forever seal his unhappy destiny, and forever fix his unchanging fate. It matters not that this sentence—a judicial sentence as righteous as ever proceeded from the mouth of a righteous God—breaks not forth upon the unconscious and deluded sinner in accents of thunder and alarm. If it be true, as we have reason to believe, that every sinner without exception is tending towards this fatal line laid somewhere across his path,

then there is every reason that the church should, with trumpet tongue, proclaim the startling truth in every ear, if peradventure repentance may be found for us, and we may be awakened from our lethargy and drowse to a sense of the imminency of our danger, and aroused to a full conception of the perilous position in which we at this moment stand, if still found up in arms against all this striving and urgency on the part of that gracious Being who thus, it appears, manifests for us all the concern, and all the tenderness, and all the importunate solicitude of a good and a merciful parent. Oh! that every pulpit throughout our land may faithfully echo the alarming truth, that over the head of every sinner, of every rank, and age, and degree, there ever hangs a sentence, the record of which may at any moment for ever cause him to be abandoned, to pursue the fatal path of his own deliberate choice—a path which leads straight down to the worm that dieth not, and to the fire which is not quenched.

As our space is limited, we will urge but one practical remark, the most important, however, which can be drawn from the subject.

“My Spirit shall not always strive with man.” It strikes us that the very words in which these texts are couched, and their solemn warnings conveyed to us, forbid the impertinent enquiry,—at what date in our past history have we committed the grand sin which has prompted God to withdraw his Spirit? We know that many are prone to wander back into the past in search of a record which never can be found. The task will ever be fruitless and vain. We know not the particular moment when the Spirit, silent and viewless in his mighty operations, may cease the strife. Here, as in his grand prerogative of mercy, and in the decree which flows from his electing love, God acts the part of a Sovereign. He may, at any moment, visit the sinner with the first desert of sin, and if, in the words of the Catechism, “every sin deserveth God’s wrath and curse, both in this life and in that which is to come,” then we would say to the youngest sinner with whom the Spirit of God has first begun to strive, what we would say to the hoary-headed rebel of three-score years and ten, who has thwarted and opposed himself to the will

of God until he has grown grey in his experience of crime and wickedness,—flee for your life—you have no warrant for believing that God will strive with you another moment—your most venial sin is objectively infinite and worthy of an infinite punishment—close this moment with the offer of mercy and salvation held out to every sinner without exception—and then, thus united to the Saviour, you will show that the impressive warning of the text has not been heard by you in vain, and that you have exhibited the soundest theology, and the soundest philosophy in ceasing at once and forever from the dangerous and unequal strife. We take it that the sin against the Holy Ghost is a commoner one than generally imagined; confined to no particular age of the world, and to no particular or flagrant act of profligacy or blasphemy. Take the case of the heartless debauchee, of whom there are thousands around us, and say that it would not be a most righteous thing were that God, whose pure and holy law he has so long contemned and despised, even now to deliver him up to the judgment of his own lustful appetites. Take the case of the worldly-minded man—a multitude whose name is legion—who spends every waking hour in the eager and endless pursuit of unsatisfying wealth; whose increasing years add but increasing weight and intensity to his sordid desires after accumulating heaps of treasure which he knows not either how to use or enjoy; whose mind, as it narrows up to all that is generous, and manly, and virtuous, widens out into a sea of boundless selfishness and unsated desire; a man who has all through life consistently and deliberately extinguished every emotion which would have crossed his one great purpose of amassing wealth, and say if it would not be a most righteous thing if God were even now to deliver him up to the judgment of his riches all cankered and corrupted, and leave him to heap up with a miser’s care, and with an appetency which never can be sated, that treasure whose consuming rust will at last witness against him, and eat his flesh as it were fire. Multitudes there are around us who have thus sinned away their day of grace, and are surely and irretrievably posting their way to their final destruction, and multitudes more are standing in jeopardy every hour of their existence

just as seemingly unconscious of their impending fate. O then, let the wide and the resounding call be echoed wherever there is a human ear to hear, that God desires not the death of the wicked—that he views your position to be one of danger so great and so very near that it constrains him to lay hold of you, and to strive with all the might, and energy, and earnestness of the friend who would cast his whole strength and soul into the determination of saving you from casting yourself headlong from a high and fatal precipice, and who struggles with increasing might, and pleads with increasing and piteous tenderness, as, bent on your own destruction, you draw nearer and nearer the dizzy edge of the frightful gulf. There is no preacher of righteousness like Noah before the flood, commissioned to tell you of years and days of grace. The present call to repentance if unheeded, may for ever seal up your dull, cold ears. Be warned in time. Rouse thee from thy lethargy, and set about the business of salvation and sanctification with all the solicitude of one conscious of his danger, and with all the alacrity of one conscious that there is not a moment to be lost if he would escape from the perils with which he is surrounded. The solemn warning which pealed so fruitlessly upon the ears of the generation before the flood still peals on ours. I beseech thee to beware of further provocation by indulging in vain and speculative thoughts as to God's secret purposes and plans. Bring to bear upon the consideration of the question the decision of a plain and a practical mind determined to act up to the light already given.

Recollect that you are responsible, not for the plans and the doings of Jehovah, but for your own acts. God might justly have left us in ignorance of all this strife, but he has, in great mercy, upon the back of the solemn warning that every sin deserves his wrath and curse added the equally solemn warning that his Spirit shall not always strive with man. In the mysterious providence of God, the day on which your eye scans this page may be the very day fixed to decide at last and forever your eternal and unchanging fate. Beware then lest the setting of yonder sun should witness the setting of all your hopes in darkness and despair, and lest the gathering of this

evening's twilight should be but an impressive emblem of that gathering darkness which may ere long shroud your soul in impenetrable gloom, an event in its deep mystery and silence more terrible to you than the dissolution of the earth on which you tread or the passing away of these heavens as a scroll, an event which will leave you no place of repentance though you should seek it carefully with tears.— And we write in strong and urgent terms to you just because we know that throughout the churches there exists, with regard to the sin against the Holy Ghost, an unsatisfactory sort of feeling which, in its very character, blunts the edge of this solemn warning as to the striving of God's Spirit, and leads the mind into a region of mist and unprofitable speculation, and which, in its very tendency to convert what is near into what is remote, takes from the warning itself all its meaning and all its urgency, and thus flatters the soul into a condition the very opposite of prompt and immediate action. O sinner, let me warn you that it is a dangerous thing thus to trifle with your Maker, and I would importune you with the urgency of one who knows that now is the accepted time and that now is the day of salvation, and who dreads another act of resistance on your part as the very act upon which your immortal destiny turns, and who would fain awaken you into a sense of the awful condition of the soul which has thus become the hold of every foul and unclean and hateful spirit, and of the utter hopelessness of the man who has thus committed the great sin from which the blood of Christ will never cleanse just because it will never be applied, and who has thus at last grieved away the good Spirit of God and deliberately chosen as his loathsome and everlasting portion the companionship of devils and a place in that sea of living agony, the smoke of whose devouring flame ascendeth up for ever and ever. Let this day then I beseech you witness, on your part, the high and the holy resolve to cease from all your idols and to turn unto the living God with your whole heart and mind, a determination which never once missed the object of its solicitude and its care, since the day when men first began to call upon the name of the Lord and a determination, moreover, which will give to your future course all its

heavenward movement, which will impart to your conduct and manners the lustre of true dignity, and which will confer upon your future life all that is attractive, and all that is lovely and of good report.

Cotes des Neiges.

W. B.

TRUTHFULNESS IN WORK.

In the article upon Mothers' Meetings, in our number for May, was the following remark:—"Perhaps our teaching would be more effective if we never went beyond what we ourselves have learned in our own experience; but how hard it is to be so true!"

A correspondent writes to us, "Will you let me earnestly call the attention of your Christian readers to the great importance of this hint to workers? It struck a chord in my own heart as I read it; only I would have the 'perhaps' left out.

"Are we not bound by our allegiance to and union with Him who is the Truth, never in words, or look, or tone to express one particle of feeling that is not really ours? We must keep far from the condemnation of those who 'do the Lord's work deceitfully.'

"The downward path is easy,—just a word or two uttered that the speaker does not feel, then a few unfeeling expressions in prayer by a bedside, or at a mother's or teacher's till the guileful habit is contracted of speaking what never came from the heart, and will never go to the heart.

"Ever and anon, lookers-on are amazed, and Christians are wounded by the open inconsistencies of one who was thought so good and holy, 'She talked so much of the love of Christ, she prayed so beautifully;' they knew not that all the while there was a worm at the root; truth had been tampered with, and the end was grief.

"Dear Christian sisters, I especially speak to young beginners, who often painfully feel how little they have to say, beware of the slightest deviation from perfect truth. If we are but Christians we have enough to tell to those who know not our Lord, and we may speak of what is beyond us as being described in God's Word, experienced by more advanced Christians, and to be obtained by patient seeking.

"I know that God's blessing rests upon this truthful course, for I have proved it.

I well remember the firm determination I made at the outset of my own Christian life, that I would express nothing that I did not feel, but make use of what God had given, and wait for more till He added it.

"One instance of usefulness especially comes before my mind." Whilst I was still seeking after God without any consciousness of having found Him, I met a weeping mourner coming home from the new-made grave of her darling child, and earnestly I tried to comfort her, and to win her soul. I would go no further than such words as these:—"I am only a seeker myself, but I know I shall find because of the promise, and so will you if you try and give up all. I wish I could tell you more about *Jesus*, but I don't feel it myself yet," and I repeated some texts of Scripture that supplied the lack.

"Before long, her wounded heart was cheered by her Saviour's presence. She sought and knew that she had found Him, before I knew that for myself, and in writing to me a few years after a letter full of the heart-breathings of a devoted Christian, she looks gratefully back to that conversation, saying, 'You pointed me to *Jesus*.' So I did, though at the time He was to me as a stranger, but I honestly and prayerfully sought to save her soul, and the effort was blessed.

"Perhaps in the later stages of Christian experience the trial of truthfulness is still greater. Let us be honest still, at any risk of being humbled before our fellow-creatures, let us be truthful with our God; go to Him with the earnest entreaty that He would revive our souls, and wait for renewed words to use in His service, until He graciously gives us renewed blessings."—*The Book and its Missions.*

REV. J. NEWTON AND THE BIBLE.

'I have many books,' says Mr. Newton, 'that I cannot sit down to read; they are indeed good and sound, but, like halfpence, there goes a great quantity to a little amount. There are silver books, and a very few golden books; but I have one book worth more than all the rest. It is called the Bible, and that is a book of bank-notes.'

DEATH OF A NOBLEMAN'S SON.

Coming from a meeting of the Irish Church Missions, one of our nobility stepped into a private circle of friends, one of whom said to him—

“Your Lordship promised you would tell us about your son who died in Africa.”

His Lordship narrated the following incident. He said:—

Our boy was the darling of his mother, and his father's favourite child. We could not but love him. But he left us, and went to South Africa. When he left, he was unconverted, and this was our chief sorrow. He had not been long in Africa when we received a letter to the following effect—

“My dear Father,—You will be sorry to hear I have met with an accident. I am unable to write much. The doctor hopes that in a day or two I shall be better. I will let you know in a day or two, if I am able.”

The father read it with a heavy heart, and scarcely dared to hand it to the mother.—“O!” said he, “if there had only been in it one such expression as ‘by God's providence,’ or ‘if the Lord will.’ But there was no recognition of God, and the father grieved lest his son should die in the unconverted state in which he left home. Time rolled on, and another letter came. The post-mark was the same, but the handwriting was different. It turned out to be written by the physician.—The substance of the letter was as follows:—

“Your Lordship will be grieved to hear that your son died by the accident to which he referred in his last. He lingered but a few days. He suffered greatly.” The physician added a word or two to the effect, that everything that could be done was done, and that respect was paid at the funeral suited to the rank of the deceased. Said the nobleman—“When I read that letter, I took it away with me, and laid it down before the Lord, and said, ‘O Absalom, my son, my son!’—Would God that I had died for thee, my son, my son.” He said, “I dared not hand the letter to his mother. Broken-hearted, I took it to God, and afterwards told it to his mother. But there was not a word of God, or providence, in the letter, and it was bringing my gray hairs with sorrow to the grave. I felt as if I should never lift up my head again.”

A few weeks again elapsed, when a third letter was brought, and the nobleman knew the handwriting. It so happened that there had gone from this country a gentleman whom I understand his lordship had assisted—in fact, this gentleman was indebted to him for

the position which he now occupies in Southern Africa. The nobleman opened this letter with trembling; glanced over it; saw its character; read on. It was substantially this—

“Your Lordship will grieve to learn of the death of your son. The moment I heard of his illness, I resorted to his bedside, where I found him in the deepest anxiety about his soul. He was labouring under a sense of guilt—a deep load of sin. I pointed him to the dying Lamb; told him of the one Sacrifice—the one Saviour; and your Lordship will be delighted to know, that on the day before his departure, light broke in upon his mind, and he died rejoicing in sin forgiven.—His last words were these—‘Tell my father that I die in Jesus, and that I shall meet him in heaven,’ or words to that effect.”

Oh, fathers and mothers are you asleep *over your children?* It may be some of you have a son, or a daughter, at the antipodes, or in some distant country. Oh! pray, *pray* without ceasing, that God may touch their hearts, that God may save them, lest they die in that far-off land, without God and without Christ.

His Lordship, after telling this affecting story, wiped the tears from his aged and noble face, and, turning round to his auditory in that private circle, said—

“Can I ever doubt my God again? Can I doubt His promises? I have always believed the Saviour's promise—‘If ye shall ask anything in my name, I will do it,’ and ‘Train up a child in the way he should go, and when he is old he will not depart from it.’”

O mothers, fathers, friends, say we not truly, it is time to awake out of sleep, both regarding the solemnities of Divine truth, and the condition of those who are around? Oh, awake. Awake.

May God grant that you may become awakened concerning *your own condition.*—There are many of you who do not know that you are saved—whether, if you were to die to-night, you would have a happy entrance into the presence of Jesus, or whether you would be lost. It is a dreadful thing to be living, alternating between heaven and hell, not knowing whether you are Christ's or not. Oh, awake, awake! awake!—*Rev. J. Denham Smith.*

Love, in this world, is like a seed taken from the tropics, and planted where the winter comes too soon; and it cannot spread itself in flower-clusters and wide-twining vines, so that the whole air is filled with the perfume thereof. But there is to be another summer for it yet. Care for the root now, and God will care for the top by and by.—*Beecher.*

PAUL BROWN'S DIFFICULTY.

"Good morning, Deacon Curtis," said his invalid pastor, as the kind visitor entered his chamber. "I am very glad to see you; I was particularly wishing that you would come in to-day."

"Good morning, sir," was the ready response; "what can I do for you?"

"I want to ask you, Deacon, about our young friend, Paul Brown. Since I have had the trial of being laid upon my back in the midst of this precious revival, and have been obliged to commit the pastoral care of my people to a stranger, I have feared that some timid souls might be overlooked. I have thought particularly of Paul Brown, whom I have understood to be in earnest concern for his salvation during many days; and yet I cannot learn that he is making any progress. He is shy and reserved; I fear that some difficulty is keeping him away from Christ.

"I do not know of any especial hindrance sir, he doesn't speak of any. He comes to all our meetings, and I am told that he is very diligent in reading the Bible at his boarding-place. I suppose he will come out bright by-and-by. We can not force the matter, you know, pastor."

"You mean, I suppose, that we cannot dictate to God in the exercise of his sovereignty. That is true, 'He hath mercy on whom he will have mercy.' But he has declared it his purpose to show mercy to those who penitently seek it; and if we can help our fellow sinners thus to seek salvation, it is surely both our privilege and duty. In the matter of earnest endeavour 'the kingdom of heaven suffereth violence, and the violent take it by force.' Deacon, I must see Paul Brown at once. Will you ask him to come in?"

"If you think it will not hurt you to talk with him I will. But I fear you are not well enough for the exertion."

"It will hurt me less to see him than to bear him on my mind so painfully as I have done this morning. I must know what his trouble is, if possible."

The faithful messenger soon delivered his errand. But Paul Brown was not easily persuaded to an interview with his pastor. "He is sick and ought not to be troubled," he said. "Besides, Deacon, it's of no use to try any more; I am about discourag-

ed. It isn't likely the minister can tell me anything better than the Bible does; and I've read that pretty constantly for a fortnight now."

"He may make the meaning a little plainer though, neighbour Brown; and he seemed so troubled about you, perhaps you had better see him. He will be worried, I am sure, if you refuse to go."

At that idea Paul's reluctance vanished, and he was soon beside the sick bed of the waiting pastor. The inquiries of the latter were most direct and simple. "What is keeping you away from Christ, my friend? Do you not know that he is able and willing to save you?"

"Not more willing than I am to be saved, I am sure of that, sir," was the answer.

"Well Jesus says, 'Come unto me and be ye saved—why do you stay away?'"

"Ah, sir, that 'coming' is just the thing that troubles me; I don't know how to do it."

"Have you asked the Saviour to show you how?"

"If you mean praying, sir, I have not done that."

"Do you tell me that you have not prayed for your own salvation?"

"Surely I dared not pray; for the Bible itself declares that 'the sacrifice of the wicked is an abomination to the Lord.'"

"You greatly mistake the intent of that Scripture, if you suppose it means to forbid prayer to an anxious sinner. God does not so mock our necessities. His ear is open to the faintest cry of those who would seek his face. In all the guilt of our impotence, Jesus so loved us as to die for us. Think you that when he sees us turning towards him he would frown us away? No, my friend; He is waiting to be gracious.—come to him and live."

"How shall I come?"

"Ask Jesus to show you how. If you have never prayed, this is the time and place. Get on your knees before God, and tell him your trouble. In the name of his dear Son ask his help."

Paul Brown followed his pastor's counsel. He felt himself a sinner—he wanted to find pardon and peace—he believed Jesus was able and willing to bless him; and like a trusting child he laid the case before him. God was not slack concerning his promises.

He showed to the needy suppliant his warm and yearning love—his complete atonement—and made him feel a sweet and tender welcome to the arms of redeeming love. Paul Brown's difficulty was over.

“ONLY FOR FUN.”

“What is my little Harry doing?” said Mrs. Milton to her little boy, who was standing by the window, and whose unusual quietness attracted her attention.

Harry made no reply, so his mother laid aside her work, and came to his side, when she was distressed to find that the little fellow was amusing himself by pulling off the legs and wings of a poor harmless fly.

“Oh, Harry, how grieved I am to find out I have such a cruel little boy; how can you have the heart to torture a poor fly in that manner?”

He hung his head, and said in a low voice, “I only did it for fun; I did not think I hurt it much.”

Mrs. Milton sat down by the window, and as she drew Harry to her side, she pondered how she could best impress his mind with a feeling of the cruelty he had committed; and after a moment's thought, she rose and sharply pulled some hairs out of his curly head, causing him to start, and cry—

“Oh! mamma! mamma! you hurt me!”

“Yes, Harry. I wished you to have some little idea of the pain you have inflicted on the poor fly. I think you will not be so cruel again.”

“But, mamma, I did not hurt the fly so much as you hurt me. It is such a little thing, it could not feel as I did.”

“Indeed, my dear, you gave the fly far more pain than I gave you—think for a minute what you would feel if some great monster were to pull your legs and arms off ‘only for fun.’ I only pulled some little hairs out of your curly locks, while you tore off the poor fly's legs and wings, which can never grow again as your hair will.” The tears stood in Harry's bright eyes, as he thought how cruelly he had taken that life away, which he could never give back; and he remained thoughtfully by his mamma's side long after the pain of her gentle punishment had gone off, and he resolved that

he never again would be so cruel to any of God's creatures. May He give the little boy strength to keep such a good resolution.

TYPE OF THE DEAD AND LIVING BIRD.

LEVITICUS xiv. 1-7.

Two birds were to be brought for the cleansing of the leper. The one was to be killed in an earthen vessel over running water; the other was to be dipped along with cedar-wood, and scarlet, and hyssop, in the blood of its slain fellow, was to be used along with these for the sprinkling of the leper, and was then to be let loose into the open field. All this accomplished, the leper was pronounced clean.

This is one of the most beautiful of all the Old Testament types. It resembles that of the scape (escape) goat, so called because while its fellow was slain, it was allowed to escape. The bird of the text may, in like manner, be called *the escape-bird*.

There can be no doubt that both types set forth the Saviour—dying and living again. One goat and bird did not escape, but died. So Christ did not escape, He died. The other goat and bird went forth unharmed—the goat into the wilderness, the bird into the open field. In like manner Christ escaped. His people shall sing in the glorious resurrection morning, “Our soul is escaped as a bird out of the snare of the fowler, the snare is broken, and we are escaped.” It was his own song on that morning of joy and blessedness when He “was brought again from the dead by the glory of the Father.” Had we seen the glad bird skimming the air, we should have seen the most expressive of types—the glad Saviour leaving death, and the devil, and an evil world behind Him, and ascending to His Father's Presence.

From this we see the necessity of *two* goats and *two* birds—the one *to die*, the other *to live*. Death and life meet in Christ; one type could not have represented both. If we had asked the cleansed leper, “Where is your leprosy?” he would have answered, “The bird now dead has been killed for it, and the living bird *has flown away with it*; see him as he rises, the blood of his fellow on his wing!” If we had asked Israel on

the day of atonement, "Where are your sins?" they would have answered, "The goat of sacrifice has died for them, and the live goat has carried them off; they are not here." Let us pass to the antitype, let us ask the believer, "Where are your sins?" "He that was dead," will be his answer, "shed His blood for them, and alive now, He has carried them away, entering with that blood into the holy place, my Mediator, High Priest, and Advocate. *They are not here, they trouble my conscience no more.*"

The greatest crime ever committed on earth was the murder of the Son of God. And yet those who on Pentecost were solemnly charged with that crime, were found immediately after, in perfect peace, eating their meat "with gladness and singleness of heart, praising God." They had received His testimony of a slain and living Saviour, and their consciences were at rest.

This peace of conscience through the sprinkling of Christ's blood is the cleansing of the leper. Leprosy, the most loathsome and defiling of bodily diseases, is the type of sin, "that abominable thing which I hate." It prevented a man from approaching God's tabernacle, it shut him out from acceptable worship. And sin on the conscience, in like manner, will not allow us to draw near to God as a Father, and is an effectual hindrance to all acceptable worship and service. But when we know that the Son of God has died for our sins, when we know also that He has carried them away with Him, and that we shall hear of them no more, the conscience is relieved of its load. We rise up into liberty, "the glorious liberty of the children of God," and call on His name as a Father with true and thankful hearts. Lord, evermore grant us such cleansing!—*By the Rev. William Tait, Rugby.*

UNLEAVENED BREAD.

Who wrote the Word of God? God the Holy Ghost. Who explains the Work to us? The Holy Ghost. Does the Holy Ghost actually explain it to us? Yes if we actually lean upon His testimony, if we come as empty pitchers to be filled.

How often do we come so? Alas! very, very seldom, if ever: our fashion is to come half filled with our own thought, or the thoughts of others, or with our pre-

judices and wilful ignorances, refusing to be emptied. It is impossible, therefore, we can be "filled with the Holy Ghost," our loaves are loaves of alum; no baker adulterates his bread so much as we Christians adulterate the Word, and we are so ignorant that we approve of adulteration, and so degenerate in our tastes that it tastes better than pure bread to our injured and diseased palates. Men, long accustomed to dissipation, have this infirmity.

We study the Word of God as Roman Catholic Protestants. We carefully file off the edge of the sword of the Spirit; when we feel it sharp, we explain it away until it suits us, forgetting in our ignorance that we are to be filed away to suit it. We mix plenty of our leaven with God's unleavened bread. We sit down to criticise it, instead of sitting down to eat it, and we rise up from reading it prouder than when we sat down. We cut off all the crusts, and we pick out the most tasty morsel, and wonder that we have learned so little from the Word. Alas! we have been *carefully rejecting it.*

Why should we wonder? We are so full of man's husks that we have no appetite. We have been roaming in Christian dissipation over the mountains of Vanity, and partaken so largely of man's manufacture that we have no appetite; the finest of the wheat tempts not the sick child.

Why are the Lord's people so lean! why do we look like mere spiritual shadows! why are we only the Ghosts of the apostles? because we are Roman-Catholic-Protestant-Christians. The apostles measured themselves with Christ, and they were always dissatisfied with their own "stature." They tried to grow as tall and strong as the elder Brother—this was their ambition. (Read Ephesians iv. 13, 14; 1 John ii. 6.)

The sling and the stone make Satan tremble; he trembles as he sees a ruddy-faced boy gathering a smooth stone out of the Spirit's brook. Paul, when laying siege to Corinth—wise Corinth—put off Saul's armour; (1. Cor. ii. 4. 5.) He gathered the pebbles in 1 Cor. ii. 13, and slew both lion, bear, and Philistine.

The casting down of our spirits in true humility, is but like throwing a ball on the ground, which makes it rebound the higher towards heaven.

LOST OPPORTUNITIES.

Suppose, during the last twenty years only, we, with our connections, had put forth, by increased unity, love, and self-denial, twice the measure of energy which we have employed; are we not authorised to assume that, at the lowest, twice the quantity of good would have been accomplished? Most of that good, however, cannot now be done. Multitudes of those who should have been the objects of our attention, have passed away from the sphere of exertion and of prayer. They lived, but are dead. They died in ignorance—we might have instructed them; without hope—we might have unfolded the heavenly state to them; without Christ—we might have pointed them to "the Lamb of God, which taketh away the sins of the world." And others also are dying! Now, while I speak—while you listen—they are dying! See! how they pass along, melancholy, sad, and speechless, sinking down into endless night! Oh, if they would only stay till we could yet make one attempt for their salvation! No; they would, but cannot, stay. They are gone—they are gone! We shall meet them next in judgment!

Thou Judge of all! how shall we meet them?—how shall we meet thee, then? We are verily guilty concerning our brother! If thou shouldst be strict to mark iniquity, O Lord, who could stand?

Brethren, the crisis of the world is come! Are we prepared for it? Can we resign all the interests of an earthly life, and identify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look calmly on heaven, when God looks forth in indignation on a guilty world? Are we prepared for the scenes of that direful day, for the events of that dread hour when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy? Are we prepared to sympathise with man, and are we ready to resign our leisure and our self-indulgence, in order that we may promote his eternal welfare, and thus for the future guard against "lost opportunities?" This is to act the Christian's part.

GOING ON IN SIN.

A man going on in sin is like a man going down a hill, every step he takes makes his ascent more difficult, and his return less likely. Sin is like a fire. If you allow a fire to burn for a day, do you think it will be as likely to be quenched *then* as it is *now*?—Sin is like a river, the farther from the fountainhead, the mightier becomes its power, and the more resistless its career. It is like a tree, the longer it grows, it strikes its

roots the deeper, and lifts its head the higher till the sapling that might be bent by an infant's arm, laughs at the hurricane, and defies the storm.

You cannot continue in sin without the heart growing harder, and the conscience becoming more seared, and the distance between God and you daily growing greater. And the sinner goes down into hell as a rock loosened from its summit goes down a hill,—the longer it rolls, it bounds and dashes and whirls along with more rapid and resistless force.

How tender is conscience in childhood, for instance, compared with that of the grey-headed sinner! We have seen a child with few sins on its head, and few spots on its heart, tremble at the thought of eternity; and we have stood by the deathbed of the grey-haired man, and we have thundered in his ears the terrors of the law, and held before his eye the light of Calvary; and never a tear ran down his furrowed cheeks, nor muttered prayer moved the lips whose curses were recorded in the book of judgment.

I know there is no heart so hard but God can break it, and there is no man so far gone in sin but God can bring him back. But, as was once said to a man who asked, when speaking of the perseverance of the saints, "how long may I sin, and yet be saved?"—"Don't try the experiment." It is a dangerous experiment. We know God's patience to be *lasting*, but it is not *everlasting*. O! be prevailed on to "seek the Lord while he may be found, to call upon him while he is nigh."—*Dr. Guthrie.*

SINGING IN CHURCH.—At a soiree in Cupar Angus, Dr. Guthrie, in denouncing those who sit mute in church during singing, said—"People seem to forget that of all parts of this earthly worship the singing is the only part we shall take with us to heaven. There will be no preaching there; there will be no praying there; but there the sound of God's praise is never to cease. For myself, I know nothing more revolting than to see a fine lady sit down at a piano on a fine evening, and warble out the finest music, who, when she comes to the house of God, sits mute there, as if God's praises were not worthy of being sung!"—[*Gospel Messenger.*]

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.*

Sabbath School Lessons.

November 23rd, 1862.

WATER FROM THE ROCK.—

EXOD. XVII. 1-16.

Connection.—Israel was now about sixty miles south of the place where they received the manna. The Arabs reverence a large isolated piece of granite as the rock from whence the water flowed.

I. THE PEOPLE MURMUR. VER. 1-4.

Raphidim, where there was no water. It must be remembered it was God, perhaps in the cloudy pillar, not Moses, that led Israel there. Well might Moses say, "*Wherefore do ye tempt God?*"

God had just stilled the murmurs of the people by giving them manna, and He now led them into a new trial to prove if they would trust him; Psal. lxxxi. 7. They did not. In the bitterness of their sufferings they turned fiercely against Moses. Moses knew to whom to go. He cries to the God to whom Israel should have gone. *Stone me.* So David at izklag.

II. WATER FROM THE ROCK, VER. 5-7.

God at once answers. *The rock in Horeb.* Probably the rock was pointed out by the Shechinah resting on it. Twice water seems to have been brought from the rock—here and at Kadesh; Numb. xx. 10. It was at the latter occasion Moses sinned, losing both his faith and his temper. Israel's actions said, "Is the Lord among us or not?"

Imagine the scene.—The worn, fevered eager crowd, rushing to the clear, sparkling water, as it poured through the camp. The mother dipping her empty pitcher, or laving the face of her feeble infant, ere she wet her own parched lips.—the strong rudely thrusting aside the weak to reach the water,—the very cattle at the scent of water breaking from their halters and furiously making for the stream.

III. ISRAEL FIGHTS WITH AMALEK, VER. 8-16.

Amalek was a nation dwelling to the south of Palestine. They were not permitted to attack Israel while suffering from thirst.—*Choose us out men.* The Hebrews were no warriors; slaves never are. This is the first time *Joshua* is mentioned. Moses was much too old to be a soldier. On the top of the hill, where he could see the battle, Moses stood with the *rod of God*—so called because God had used it as the instrument of many wonders, though, perhaps, it was originally only a shepherd's crook. It is not said Moses prayed:

doubtless he did so; but it was the outstretched hand that secured success. The position was one maintained with great bodily exertion.

This is the first time "*writing*" is mentioned; it is interesting that this should be on an occasion where man's efforts and God's blessing were both shown to be so necessary to success. *Jehovah Nissi*—a banner, concentrates the strength and feelings of an army.—Amalek's doom was fearful. See 1 Sam. xv. 2-8.

APPLICATION.

1. *Never distrust God.* Whatever your state, however many your sins, trust Him.—He pities, loves, and is most willing to save you. All sin begins with doubting God—all good by trusting Him. Eve doubted God—Judah perished because he despaired.

2. *To be discontented is to blame God.*—Those that are discontented never blame themselves; and in blaming their fellow-men they really blame God, forgetting that He chooses their lot for them. Not so Job, David or Joseph.

3. *When in the greatest difficulty go to God.* He will welcome and help you. Moses did so, ver. 4. David—Jonah—Hezekiah.

4. *That rock was Christ.* The Hebrews needed water much, but deserved it not; yet God brought it out of the rock. So with us, we required a Saviour much, but deserved none, yet out of Christ's smitten side flowed "blood and water" for us. Have you drunk of that "living water?" 1 Cor. x. 4. The woman of Samaria, John iv. 10; Rev. xxii. 17. How awful eternal thirst, Luke xxi. 24.

5. *Pilgrims to Canaan must fight their way.* There are many enemies, "Apollyon," Eph. vi. 10-18. Temptations without and sin within must be overcome. Christ from heaven watches the boy or girl who tries to be good and will help them. "To him that overcometh," Rev. ii. 7, 11, 17, 26, &c.

6. *Work and pray.* Both were necessary here; Joshua must fight and Moses must stretch his hand to heaven for help, or Israel is beaten! So let us do all we can, every duty with all our might, and pray earnestly for God's help, and we will succeed. So the soldiers of Bruce knelt before they fought at Bannockburn. So David. Mordecai. Paul. The Jews; Neh. iv. 17, 18.

7. *Beware how you hinder any in the road to heaven.* By tempting them to sin; 1 Kings xiii. 21. How fearfully Amalek was cursed for hindering Israel's march! Boys and girls often tempt each other to do wrong.—*Edin, S.S. Lessons.*

November 30th.

SECRET PRAYER.—Matt. vi 5-15.

In this lesson we are taught not only the place but the form of personal prayer. We are not to imitate the prayers of the heathen, who love to pray in prominent places that they may be seen of men. (See "Good News" for 1862, page 322, for illustration of the conduct of the heathen.)

In contradistinction to this, we are to retire to a secret place, where no human eye can see us, and there "alone with God" spread out our case before Him. Observe our Lord assumes that his disciples pray. It is natural to pray. The general practice of the heathen proves it. But man requires to be taught by the Spirit of God to pray to Christ. Observe further, our Lord assumes that we have a place to pray. It is sometimes difficult to find a place where we can be sufficiently retired for worshiping God, yet where there is a will there is a way. A sailor engaged in whale fishing spoke to his mother on his return from the voyage, of the enjoyment he experienced in communing with God away far upon the deep. She exclaimed, "and where could you, John, amidst the bustle of ship-board find a place to pray?"

"I used to retire to the *must-head*. There I had communion with my God."

We are not to use vain repetitions. Repetitions are not forbidden. Our Lord prayed thrice; Matt. xxvi. Paul sought the Lord thrice; 2 Cor. xii. 8. Eminent saints have been so full of desire for one thing that they could not but ask the same thing; but the repetitions of the heathens are vain, inasmuch as they expect to be heard by their much speaking.

The form of prayer is well known. Almost every one, young and old in lands where the Bible is circulated, can repeat it.

We cannot better illustrate this part of the lesson than by publishing the following, which we found in the form of a tract.

OUR FATHER. Isa. 63: 16.

1. By right of creation. Mal. 2. 10.
2. By bountiful provision. Psa. 145: 16.
3. By gracious adoption. Eph. 1: 5.

WHO ART IN HEAVEN. 1 Kings, 8: 43.

1. The throne of thy glory. Isa. 66: 1.
2. The portion of thy children. 1 Pet. 1. 4.
3. The temple of thy angels. Isa. 6: 1.

HALLOWED BE THY NAME. Psa. 115: 1.

1. By the thoughts of our hearts. Psa. 86: 11
2. By the words of our lips. Psa. 51. 15.
3. By the work of our hands. 1 Cor. 10: 31

THY KINGDOM COME. Psa. 110: 2.

1. Of providence to defend us. Psa. 17: 8.
2. Of grace to refine us. 1 Thess. 5: 23.
3. Of glory to crown us. Col. 3: 4.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. Acts 21: 14.

1. Toward us, without resistance. 1 Sam. 3: 18.
2. By us, without compulsion. Psa. 119: 36.
3. Universally, without exception. Luke 1: 6.
4. Eternally, without declension. Psa. 119: 93.

GIVE US THIS DAY OUR DAILY BREAD.

1. Of necessity for our bodies. Prov. 20: 17.
2. Of eternal life for our souls. John 6: 34.

AND FORGIVE US OUR TRESPASSES. Psa. 35: 11.

1. Against the command of thy law. 1 John 3: 4.
2. Against the grace of the gospel. 1 Tim. 1: 6.

AS WE FORGIVE THEM THAT TRESPASS AGAINST US. Matt. 6: 15.

1. By defaming our characters. Matt. 5: 11
2. By embezzling our property. Philemon 18.
3. By abusing our persons. Acts 7: 60.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. Matt. 26: 41.

1. Of overwhelming afflictions. Psa. 130: 1.
2. Of worldly enticements. 1 John, 2: 15.
3. Of Satan's devices. 1 Tim. 3: 7.
4. Of error's seduction. 1 Tim. 6: 10.
6. Of sinful affections. Rom. 1: 26.

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER. Jude 25.

1. Thy kingdom governs all. Psa. 103: 19.
2. Thy power subdues all. Phil. 3: 20: 21
3. Thy glory is above all. Psa. 148: 13.

AMEN. Eph. 1: 11.

1. As it is in thy purposes. Isa. 14: 27.
2. So it is in thy promises. 2 Cor. I: 20.
3. So be it in our prayers. Rev. 22: 20.
4. So it shall be to thy praise. Rev. 19: 4.

AN ARAB HEARING THE LORD'S PRAYER

I remember, on one occasion, travelling in this country with a companion who had possessed some knowledge of medicine; we had arrived at a door, near which we were about to pitch our tent, when a crowd of Arabs surrounded us, cursing and swearing at the "rebellers against God."—My friend, who spoke a little Arabic, turned round to an elderly person, whose garb bespoke him a priest, and said, "who taught you that we were disbelievers? Hear my daily prayer

and judge for yourselves:" he then repeated, the Lord's Prayer. All stood amazed and silent until the priest exclaimed, "May God curse me if ever I again curse those who hold such a belief! nay, more; that prayer shall be made till my hour be come. I pray thee, O Nazarene, repeat that prayer, that it may be remembered and written among us in letters of gold."—*Hay's Western Barbary.*

December 7th.

JETHRO VISITS MOSES.—

EXOD. XVIII. 1—27.

1. JETHRO VISITS MOSES.

Jethro was evidently a worshipper of the true God. He was both king and priest of Midian, a district which lay round the eastern branch of the Red Sea. Though at a distance from the Israelites, and not personally interested in the wonders which the Lord had wrought on their behalf, the fame of their deliverance had reached him, by which his faith was increased and his spirit strengthened. It would appear that shortly after the circumcision of his son, Moses sent both him and his mother back to his father-in-law. It manifested no small faith on the part of Jethro to commit them to Moses in the wilderness. He must have felt confident that the Lord would watch over his people in the wilderness, and would ultimately bring them to the land of promise. Mark the names of Moses' sons, Gershom means a stranger there; and Eliezer, my God is my help. Moses carried his religion into the bosom of his family. Ver. 6 was probably a message sent by Jethro to announce his approach, in conformity with the custom of Eastern potentates.

2. MOSES' RECEPTION OF JETHRO.

Although Moses had been highly honoured of God, he was endued with the grace of humility. The manner in which he received his father-in-law, showed the love and respect of an affectionate son. On hearing from Moses all that the Lord had done for his people, Jethro rejoiced. It is remarkable that he rejoiced at the goodness of the Lord while the Israelites themselves murmured. *I know that the Lord is greater than all Gods.*—Jethro knew this before, but now he knows it more surely, and makes this public profession of the confirmation of his faith. *Than all Gods*—than all idols, and all potentates, who are sometimes called gods. Verse 12th affords a beautiful picture of primitive piety. They ate bread before God

in testimony of their mutual friendship and common faith.

3. JETHRO'S PRUDENT COUNSEL.

Moses' zeal made him forgetful of the care which was necessary for the preservation of his body. His mode of administering justice was fatiguing to himself, and tiresome to the people. Jethro's own experience as a judge would, doubtless, have qualified him to give advice in the matter. By the system which he proposed, justice would be more expeditiously done, and Moses would be relieved of an immense burden. *If God command thee so.*—Excellent though the advice of Jethro evidently was, he refers Moses to God for guidance, who is infinitely wiser than the wisest of men. His counsel was adopted, and must therefore have received the Divine sanction.

Learn—1st. *Let your religion be seen and felt at home—in private as well as in public.* True piety thus distinguishes itself from false profession; Matt. xxiii. 14.

2. *Be courteous to all.* Though Moses was greater than his father-in-law, he did obedience to him; Rom. x. 11; 1 Pet. ii 17.

3. *We should seek to strengthen each other by the relation of the great things which the Lord has done for us.* This the Psalmist did, Ps. lxxvi. 16, and this our Saviour commanded the man to do, whom he had miraculously healed; Luke viii. 39.

4. *Rejoice in the works of God.* The Christian may say 'My father does them all.' Akin to the joy of Jethro, ver. 9, will be that of the Church triumphant; Rev. 18, 20.

5. *We should rejoice in the prosperity of others;* Rom. xii. 15. We shall thus resemble the angels in heaven; Luke xv. 7.

6. *Be ready to take good advice.* How promptly Moses followed the good counsel of Jethro.

If we with earnest effort could succeed

To make our life one long connected prayer,
As lives of some perhaps have been and are,
If never leaving Thee, we had no need
Our wandering spirits back again to lead
Into thy presence, but continued there,
Like Angels standing on the highest stair
Of the sapphire throne, this were to pray
indeed.

But if distractions manifold prevail,
And if in this we must confess we fail,
Grant us to keep at least a prompt desire,
Continual readiness for prayer and praise,
An altar heaped and waiting to take fire
With the least spark, and leap into a blaze,

TRENCH.

Religious Intelligence.

THE NESTORIANS.

By the sixth century the Nestorians had formed very numerous and influential Christian churches "in all parts of Persia, in India, in Armenia, in Arabia, in Syria, and in other countries;" they had traversed the wild Steppes of Tartary, and had planted the standard of the cross among their fierce tribes; they had penetrated to the very east of Asia, by their God leaping over China's great wall, and winning great mandarins to the faith. In glad remembrance of the ancient splendour of this noble church, may Christians now help together by their prayers that such days may again dawn upon Nestoria!

It may be interesting to know that the lips of the God-man uttered many words of their tongue, the Syriac. Thus, when he named Simon *Bar-jona*, son of a pigeon (timorous creature), *Cephas*, a stone, immovable when built on the rock, he used their word; again, when he spoke to the deaf, "*Ephphatha*," be opened; and when he cried in awful agony on the bloody tree, "*Lama sabachthani!*" *Raca* and *Corban* are Syriac words. The Spirit, too, teaches the new-born soul to cry, "*Abba*," Father. Paul concludes a tremendous curse with one of their words: "If any man love not the Lord Jesus Christ, let him be anathema *maranatha*." And one last instance let us note, when the Lord took the dead maiden by the hand and said, "*Talitha cumi*." O that he may now take this sleeping church by the hand and again repeat the words, "Maiden, I say unto thee, *arise!*" And may she again stand forth in heavenly beauty, and testify for Christ in the midst of the darkness of the East!

Already we fancy we discover the streaks of a brightening morn. Lately one of their pastors addressed a church from the words, "It is more blessed to give than to receive," and appealed to them for help in prosecuting a mission among the mountains. Some one arose in the meeting, and at once offered an amount small to us but large to them. Others followed the example, and a strange scene ensued. The preacher begged them to be silent that the services might be continued in the usual way, but was answered, "You stir us up,

and then tell us to be still." "I will wear only a cotton dress this year," says one.—I will spare so much, and so much, and so much, others cry. "I will do without my earrings;" and fair hands remove the ornaments which we do not think Paul has recommended amongst the adornments for holy women. Butter, rice, and other things were promised, and as much as 147 dollars, equal to £30 of our money, was subscribed out of the depths of their poverty. Oh that an earnest, passionate, absorbing zeal for Christ's cause may fill the hearts and ennoble the acts of all the churches of God through all the earth!—Baptist Magazine.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—LONDON—ENGLAND. NORTH-WEST BRANCH.

The following are the objects which this Association ever keeps before its members, as seen from an extract of a letter sent to a late number of the *Revival*. An Association with such devout aims, steadily pursued, and blessed by God's good Spirit, cannot but result in untold blessings. During the past eight years they have been largely honoured in seeing the fruit of their labours in the conversion of many souls.

1st. As an Association, we confine ourselves exclusively to spiritual work. We have no Reading-rooms with newspapers; no classes for discussions or for literary purposes; in fact, no appliances of an ostensibly educational character whatever. All our meetings are thoroughly of a religious nature. Observation and experience deepen our gratitude to God for leading us to take this decided line of operation.

2nd. Individual effort. An extensive distribution of tracts by the members, thus cultivating in them boldness for Christ, and making them useful in bringing hundreds to the Bible-class, whom we should never otherwise meet there. Personal conversation with the unconverted, and with anxious persons, thus giving the members experience in directly dealing with individuals, which makes them useful everywhere.

3rd. Having for our motto, "Every man a missionary," and "watch for souls as they that must give account." Seeking grace, that like our living Head (though failing therein grievously) we may live for the one object of winning souls for God, that anxiety to win these may be our ruling passion.

4th. Setting forth Christ and salvation through faith in Him alone. Never wearying of the old story of the Cross. Prayerfully depending upon the Holy Ghost to reveal the attractions of that Cross to the hearts of men. Preaching a free, a full, and a very present salvation to the most lost, in Jesus Christ.

5th. Expecting immediate results, believing that God will answer prayer. Going out not to sow seed so much as to reap the harvest. For 300 years at least seed has been scattered abroad—cast over our beloved land, and yet dear brethren and sisters go to their teaching in various spheres with no higher object than to sow seed still. Will the husbandman be ever sowing and never gathering in the harvest? and shall workers, together with the omnipotent God, be content with giving "line upon line precept upon precept, here a little and there a little," without witnessing actual results from their loving efforts? Surely the Lord's spirit is not straitened, but we are straitened by our unbelief and fears and carnality. "Ye have asked nothing! Ask and ye shall receive. With God all things are possible; all things are possible to him that believeth." May many hearts be made to pray for the Lord's work here, and for the work amongst young women in the Association in Crawford Street, where we are grateful to know the Lord is again working in the salvation of precious, priceless souls.

REVIVAL MEETINGS IN HAMILTON.

On Saturday at 3 p.m., there was a general gathering of children at Knox's Church. After addresses had been delivered by several clergymen, the assembly was dismissed, when a few girls gathered around Dr. Irvine, the pastor of the Church, and requested liberty to hold a prayer meeting in his Vestry, which being granted, in a few minutes about one hundred girls met. The boys made a similar request, and about half the number of boys met in another room. The two prayer meetings

were then going on at the same time. In these meetings ministers and sabbath school teachers were present, and some of them bathed in tears while they heard the children sob and pray for the pardon of their sins. It is objected by some that Mr. Hammond speaks on topics and in a manner which is calculated to alarm and terrify his audience. This is not so, and the best proof of it is that crowds of children are attracted by his simple, plain and affectionate dealing, and are drawn not driven to seek for pardon. Hence it is that numbers of children are around him at the Gore each evening singing hymns, and gathering crowds of passers-by to the church. An audience convened yesterday at 3 p. m., in Mr. Burnett's church to hear Mr. Hammond, the evangelist. Ministers of various denominations were present. Every corner of the large church was filled. The interest was unflaggingly kept up for two full hours.

At the meeting, Mr. Hammond introduced a man who had for many years been praying to the Virgin Mary. Many were in tears while he told the striking story of his having come to a meeting a careless man, and of his being led to attend to the things of eternity. He declared his happiness was unspeakable since he had found peace. He seemed to be thoroughly in earnest. His statement was very simple and pointed, but most telling; though it was evidently that of a man who had never addressed a public audience before. Mr. Hammond had the entire sympathy of his audience during the service and spoke with more freedom and effect than he did since he came among us. The audience seemed to hang upon him, and at times many of them were deeply affected, whilst tears freely flowed from their eyes. At the close of this service it was announced that if any parties wished the prayers of the congregation, they might signify the same by rising up, as there was not time to hold an inquiry meeting when over two hundred persons rose to their feet, and for them the solemn prayers of the congregation were offered.—*Hamilton Times*.

"Prayer is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end. The knowledge is small which we have on earth concerning things which are done in heaven. Notwithstanding, thus much we know even of saints in heaven, that they pray. And therefore prayer being a work common to the Church, as well triumphant as militant, a work common unto men with angels, what should we think but that so much of our lives is celestial and divine as we spend in the exercise of prayer? For which cause we see that the most comfortable visitations which God hath sent men from above have taken especially the times of prayer as their most natural opportunities."—*Hooker*.

▲ WEEK OF SPECIAL PRAYER NEXT YEAR.

The following *Invitation* to observe a Week of special prayer at the commencement of the ensuing year has been issued by the Committee of Council of the Evangelical Alliance.

Former invitations to observe a week of special and united prayer at the beginning of the year have met with a very extensive and hearty response. From almost every country in every quarter of the globe did much prayer ascend to heaven during that hallowed week, on behalf both of the church and of the world.

The manifest blessings by which these seasons have been marked render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, Jan. 4—11 (inclusive) of the ensuing year, for simultaneous and earnest supplication with thanksgiving to him who has commanded—"Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

The following topics are suggested as suitable for a prominent place in our exhortations and intercessions on the successive days, the general adoption of which would give a character of agreement to our services highly acceptable to the Lord (for so He has taught us), and animating in the consciousness of it to our own hearts.

SUNDAY, JAN. 4.—Sermons on the dispensation of the spirit.

MONDAY, JAN. 5.—Humble confession of our manifold sins, as individuals, families, churches, and nations. Prayer for the Lord's blessing on the services of the week.

TUESDAY, JAN. 6. The conversion of the ungodly; especially those of our own families and congregations; larger success to all the means employed for the evangelization of different classes of the population, and for checking every form of vice and immorality.

WEDNESDAY, JAN. 7.—Increased spirituality and holiness in the children of God, leading to their closer union and sympathy with each other, and their more marked separation from the world—a richer baptism of the Holy Spirit on all ministers and their fellow-labourers in Christian lands, to quicken their love and zeal, and make them "wise to win souls"—a blessing upon all seminaries of sound learning and religious education—a large increase of devotedness, self-denial, and liberality on the part of the people at large.

THURSDAY, JAN. 8.—The conversion of the Jews; the more extensive and successful preaching of the gospel among the heathen; the revival of pure Christianity among the ancient churches of the East; the overthrow of every anti-Christian error; the comforting and liberation of them who are in bonds for the gospel's sake; the prevalence of peace among all nations; a blessing upon the souls of all brethren and sisters engaged in missionary labour among heathen and unevangelized populations.

FRIDAY, JAN. 9.—The Word of God: The universal recognition of its Divine inspiration and

authority; the power of the Holy Spirit to accompany its circulation and perusal. The Lord's Day: The acknowledgement of His sanctity and obligation; a blessing upon all efforts for promoting its better observance at home and on the Continent.

SATURDAY, JAN. 10.—Thanksgiving for our numerous temporal blessings and spiritual privileges; prayer for kings and all in authority; for all who are suffering from war, or scarcity, or any other affliction; for all sorts and conditions of men.

SUNDAY, JAN. 11.—Sermons; The Church: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

May the Spirit of grace and of supplication be abundantly poured out upon all who respond to this invitation! May their prayers come up with acceptance before God the Father Almighty, through the priesthood of his blessed Son! The Lord "will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee."

Worship in Spirit and in Truth.

It is impossible to separate true spiritual worship and communion from the perfect offering of Christ to God. The moment our worship separates itself from this,—its efficacy, and the consciousness of that infinite acceptance of Jesus before the Father,—it becomes carnal, and either formal, or the delight of the flesh. When the Holy Spirit leads us into real spiritual worship, it leads us into communion with God, into the presence of God, and then, necessarily, all the infinite acceptability to Him of the offering of Christ is present to our Spirit; the acceptance of that sweet savor is that in which we go to Him. We are associated with it, it forms an integral and necessary part of our communion and worship. We cannot be in the presence of God in communion, without finding there the perfect favour of God in which an offered Jesus is. It is, indeed, the ground of our acceptance, as well as of our communion. Apart from this, then, our worship falls back into the flesh; our prayers form what is sometimes called a gift of prayer, than which nothing often is more unprofitable; a fluent rehearsal of known truths and principles, instead of communion, and the expression of our wants in the unction of the Spirit; our singing, pleasure of the ear, the taste in music and expression, in which we sympathize, all a form in the flesh, and not communion in the Spirit. All this is evil; the Spirit of God owns it not; it is not in Spirit and in truth.