

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

116

THE TRUTH AS IT IS IN CHRIST JESUS.

"As the truth is in Jesus."—Eph. iv. 21.

BY REV. PATRICK GRAY, KINGSTON, CANADA WEST.

In order that we may understand the full import and bearing of the text, it will be necessary to consider its connection with the preceding and following context.

With this chapter the apostle commences the practical part of his epistle, with which he proceeds to the conclusion. It consists of various exhortations, applying and enforcing the doctrines stated in the earlier portion of the epistle, and earnestly urging the Ephesian Christians to a constant, consistent, and cordial fulfilment of the whole range of Christian duty.

In a general *resumé* of these practical exhortations, we may notice the following particularly:—

1. A very affectionate call to Christian love and unity. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation," &c.; chap. iv. 1-6.

2. He affirms that God had made ample provision for His people, that they might be instructed in the faith,—guided, and edified in truth and love,—and preserved from the danger arising from conflicting and erring statements of doctrine; chap. iv. 7-18.

3. After having shown them their advantages, he warns them solemnly in the name of the Lord against a worldly, vain, and godless life—such as prevailed among the heathen around them—from which they had been themselves delivered by the grace of God. They had learned what was the guilt, and what the consequences of such a life, by being taught "as the truth is in Jesus;" chap. iv. 17-21.

4. Then he goes on to the end of the chapter—to the end of the epistle indeed—enumerating and enjoining the various

requirements of the law of Christ;—such as honesty, truthfulness, meekness, industry, purity of life, tenderness of conscience, spirituality of mind, mercifulness, and brotherly-kindness for the Lord's sake. To sum up—an adorning of the gospel of God their Saviour in all circumstances, and in every relation of life.

Such were the lessons they were taught when they heard Christ and learned of Him, as the truth is in Jesus.

The truth—as it is in Jesus—is,

1. Humbling truth—abasing our self-esteem—hiding pride from man. For it tells of the universal darkness, guilt, and death of the human family; chap. ii. 1-5; v. 8.

2. Gracious truth to every penitent, every contrite one. For it tells of Christ coming to seek and save the lost,—of His suffering for us to redeem us to God;—of His victory over sin and death;—of His ascension to be a Prince and a Saviour;—of gifts of grace which He bestows—adapted to all, sufficient for all, and offered to all; chap. iv. 7-10; v. 14.

3. Purifying, sanctifying truth. For it calls us to holiness,—from malevolence and wicked doing, from ungodliness and aversion to the holy,—to glory, and honour, and virtue—to whatever is lovely, true, and of good report—and to Christ-likeness; supplying also the means and agencies for the attainment; chap. ii. 10, &c.

4. Useful truth:—with a substantial everyday worth in it. For it constrains its recipients to live and act as Christ did, makes them followers of God as dear children, and causes them to be upright, faithful, kind, and brotherly to their fellow-men.

5. Glorious truth. For it exhibits the riches of God's grace, the exceeding greatness of His love towards us in Christ Jesus; and casts a halo of glory around His character which shall never be dimmed; while it exalts forlorn, debased, accursed creatures to the dignity of sons of God, and to endless life with God in the world to come.

Such being the nature of the truth as in Jesus, and such the benevolent intentions of God in revealing it, we might naturally suppose that wherever, or by whomsoever opposed, it would not be on earth, nor by man. To this world it comes as the Day-spring from on high, as the Harbinger of peace, to tell of God and sinners reconciled, to publish peace on earth, and goodwill to men. And yet it is here—and by men poor, wretched, miserable, blind, and naked," before whose wondering gaze it has opened the portals of heaven, that Christ's truth has been slighted, marred, reviled, and spurned.

The truth as in Jesus is opposed by men, by reason of the insidious infidelity of the heart. This infidelity—quite compatible with an abhorrence of avowed speculative unbelief—which is as common and prevalent as sin, evincing itself in every impenitent sinner by indifference to the revealed will of God, and to everything real in religion, makes the truth of none effect, so far as their welfare is concerned, who thus treat it.

But besides the opposition it encounters from those who make no pretension to religion, and from the openly ungodly classes, the truth as in Jesus is repelled and vitiated by people professing to be Christians and followers of Jesus and champions of the truth, by mixing with it or substituting for it the commandments and traditions of men. To a certain extent this is done at times, and frequently, by those who are truly Christ's. Yet by whomsoever done, no plan that has been devised, no course

that has been pursued, by weak men, or designing men, has had a more disastrous effect in obscuring, or excluding altogether, Christ's truth from the eyes of perishing sinners.

In adopting a system of religious belief, all men to some extent, most men entirely, permit themselves to be controlled by circumstances. The child born into a Turkish family grows up a Mussulman, and cries, "Allah is God, the one God, and Mohammed is his prophet." The child coming into the world in Austria, Italy, or Connaught, imbibes Romanism as a matter of course, calls the Virgin the mother of God, has legions of angels and saints to befriend him, and submits his intellect and reason, in matters of faith, to the church, i. e. to the priestly class. In like manner the child beginning life in a Protestant land is a Protestant, and very generally just such a Protestant as his trainers happen to be. And it is natural, however sad in its consequences sometimes. Man is imitative and plastic. The child thinks his teachers for the time the wisest of men, and their teaching, whatever it may be, becomes part as it were of the mental and moral nature of the future man.

Thus an accident, so far as we are concerned, a happening, entirely away from our control, makes the difference between one and another in these matters. And human opinion has made the salvation or damnation of an immortal dependent on that accident! And worse still, the mere expression of faith and hope, in the language of a creed, in certain circumstances, is made the ground of belief in the safety or ruin of an individual, irrespective of the life and character of the man,—as witness the recent priestly struggle by the death-bed of Sir Allan Macnab, where both the Protestant clergyman and the Romish bishop seemed to think that the utterance by a half-unconscious, dying man, of one confession rather than another, was to make

or mar his destiny for ever,—was to determine the judgment of the great and holy God!

In the matter of religious belief men are also unwilling to be disturbed; and if taught erroneously, the teaching being that of the like-minded, and accordant with general views and likings, the error is so far congenial to depraved nature, that there is an indisposition to closer enquiry, and an aversion to the doubts which assail cherished opinions, whether false or true.

Further, until the religious belief of every man becomes, by the grace of God, *a belief of the truth as in Jesus, and a MATTER OF PERSONAL CONVICTION*, it is nothing more than the opinion of others engrafted on his mind,—an accretion drawn from abroad and attached to his spirit, like a fungus on a decaying tree. Such a belief, even if the truth be its object, does never healthily and savingly affect the soul; it does not become a personal possession; it does not penetrate and mould the spirit and the life of the man.

Is not this true, and really startling? How much of our belief has been acquired in no other way? Hence it is so spiritless, so impotent—a “faith without works,” which is dead; properly speaking, no faith at all! We believe in God! Do we fear and love Him? We believe in sin being man’s misery and ruin! Do we hate, and shun it? We believe in heaven and hell! Are we aspiring to the holy life, and fleeing from the wrath to come? We believe in Jesus! Are we following Him,—hearing and obeying Him,—bearing about and manifesting the life of the Lord in our lives?

Tradition, by which is meant the doctrines and commandments of men who lived in former ages, is also injurious to us, and detrimental to the truth as in Jesus.

The same causes which dispose men to receive their faith at second-hand from

present teachers, lead them to accept the traditions of the elders, with this super-added,—that something in a shadowy, hoary antiquity, which extorts regard and reverence, and induces a resting upon the long-established and enduring.

Man is naturally religious; that is, religious sentiment is common to, is a property of the human creature; but man being sinful, depraved, alienated from the life of God by the ignorance that is in him, his natural religion has become superstition, leading him from the true God; or mere sentiment, leading no whither,—simply a habit of his spirit, in the same sense as a coat or other garment is a habit of the body—a sentiment held for the sake of quiet and decency,—putting God out of the way, and preventing us from missing Him, and knowing what we have done.

This natural sentiment meets with congenial elements in the traditions which have come down from ancient times, all coloured, modified, improved by the tastes of the various glossarists of the ages through which they have been transmitted. And we have only to reflect upon the disastrous effects of tradition on the ancient and modern Jews, on the Church of Rome, and, if we are candid and endowed with ordinary intelligence and common sense, on Protestant churches too,—on all societies of men; we have only to think and compare creed-embalmed religious beliefs, and opinions received as heir-looms from the past, with the simplicity of Scripture, and the realness of Scripture, and the good-for-somethingness of the religion which Christ prescribed for man, to understand how deadly a foe tradition has been and is to the truth as in Jesus.

God hath sent forth His light and truth; the revelation of His will to man, and made that the only rule of faith and practice, and the supreme arbiter in controversy; but men have sought other guides, have given heed to commands and traditions, to

babblings and fables, which only lead astray, and subvert, and befool them.

Yet do not understand me as saying that there is nothing but injury to be derived from human teaching, that nothing good and true has come from the ancients.

The disposition to submit to authority, and to the teaching of the better informed is good, though it may be carried too far, and sadly misplaced; God makes use of it to raise up a godly seed, and designed it for this end. And much the larger portion of the knowledge which men of this day possess has been derived from the fathers, growing from age to age, each succeeding generation adding its quota of information and experience to the common stock.

To obtain the good and escape the evil, let doctrines, commandments, and traditions of elders be kept in their proper place, and regarded as human opinion, worth just as much as the amount of truth contained in it, minus the deterioration which the truth itself undergoes from its juxtaposition with error. Make the truth, from whatever source derived, your own, and act upon it; and judge of all things in faith, character, and conduct, by the application of the Bible test.

It is the truth as it is in Jesus—set forth in the glorious gospel of the blessed God, and made to shine in light and love upon the soul—which guides to the Refuge for the endangered and guilty sinner. That truth, as distinguished from the creed of any man or church, is the truth whereby we are to be saved.

That truth proclaims, before it utters another statement, that man is fallen by iniquity, that he is "dead in trespasses and sins," that he is opposed to God, an enemy in his mind and by wicked works, and that he lies in ignorance and sin under condemnation. It then proceeds to declare the loving-kindness of our God, and His great mercy. It tells of His pity, His long-suf-

fering, and His promises—a ceaseless stream of goodness flowing from His grace towards mankind—till all goodness and promise culminate in Christ, His great, best Gift,—a Saviour, a Restorer, redeeming souls from death by the sacrifice of Himself. And then it emphatically asserts that Christ Jesus "saves His people from their sins," redeems them "from all iniquity," removes the curse and its cause, and so reconciles the sinner to God, making
AT-ONE-MENT.

Accompanying its instructions, it gives the promise of the Holy Spirit to lead us into all truth, to sanctify us by the truth, and be the Comforter. It bids us believe in Jesus, in His grace, in His promise, and encourages us to ask for all, trusting in His faithfulness. It enjoins us to cease from sin, and rise to newness of life, to take the Saviour's example as our model, to invite the Spirit's presence, to cherish the true and holy in thought and feeling, and to try, and strive, and pray that we may be "blameless and harmless, the children of God without rebuke,"—"followers of that which is good,"—followers of holiness, without which none shall see the Lord; and so adorn the doctrine of God our Saviour with a life and conversation becoming the gospel.

And lastly, this truth as in Jesus assures us that we must undergo the gracious change *here*—that we must live a right, useful, God-fearing, loving life *here*—with Christ for us! and Christ in us! That makes our religion a thing of worth. That, and not the prayers of a priest, prepares for dying. That, and not the confession or supplication extorted on a death-bed, prepares for heaven.

That is the truth as it is in Jesus. That is the true religion. And nothing else is.

Merchants who play at snatch and grab, or at pinch and squeeze games, have need to be taught the first principles of the gospel.—*Becher.*

SAVING SOULS.

BY THE REV. JAMES SMITH, CHELTENHAM.

It is the bounden duty of every believer to seek to save souls from death. For this we should live. At this we should habitually aim. Our hearts should be set upon it, and all our talents should be employed with a view to it. But, alas! we are cold and careless, selfish and indifferent, and sinners all around us perish without any regard to it. It is not enough that we subscribe to societies, that we help to support ministers, we should labour ourselves. We pay to support the fire-brigade in the town, but whenever there is a fire, we run to render all the assistance we can personally. It is not enough that the engine, the fire-escape, and the firemen are present, we help, and in every way endeavour to save property and life. Just so, though we have our societies, our ministers, and other agencies, as sinners are perishing all around us, every Christian should lend his help. May the Lord help me to pen a few lines on this subject, which may stir up some to engage in this important work. Consider then—

1. *What sinners are.* They are immortal beings, and must live for ever. They are capable of enjoying the highest happiness, or of suffering the deepest misery. They are unfit for heaven, and are travelling the road to hell. If saved at all, they must be saved *now*. It will soon be too late. They must glorify God's mercy in the highest heavens, or endure His wrath in the lowest hell.

2. *Who sinners are.* They are our people, our kindred, our family. Every sinner around me is my brother or sister, for we are all one man's sons. God made, of one blood, all nations to dwell upon the face of the earth. If, therefore, I am accessory to the ruin of a soul, I am accessory to the ruin of the soul of a brother or a sister; and, if I can do this, where is my humanity, let alone my Christianity?

3. *The danger sinners are in.* And this danger cannot be exaggerated, it is so dreadful, so fearful, so imminent. They are in danger of falling into hell, into that lake of fire, that place of wrath, where the worm dieth not, and the fire is not quenched. They are in danger of this every moment

of their lives, and may plunge into it suddenly, without any help being at hand.— Yes, the sinner you have just spoken to may be in hell in two minutes; and if he should, and you never warned him of his danger, never tried to lead him to Jesus, how will you feel?

4. *The means by which sinners are saved.* God works by means, and most generally by the living voice. Souls are saved by a word spoken in love, it may be a warning word, or a word of invitation, or a word about Jesus, or about heaven, or about hell. Souls are saved by prayer.— Oh, how many have been led to seek salvation, through hearing others pray for them! Souls are saved by a simple address, delivered in dependence on the Lord, with a view to do them good. Souls are saved by reading tracts, periodicals, good books, or God's Word, presented to them. Let us therefore speak to sinners, to every sinner we can. Let us pray, and pray much for sinners. Let us give tracts, periodicals, and good books to sinners, and urge them to read God's Holy Word.

5. *The honour of saving sinners.* To save a fellow-creature from the flames of a burning house, or to rescue a fellow-creature from drowning, is considered an honour; and it is an honour. But to save a soul from hell, what an honour is this! Jesus considers it His highest honour to save souls, and what, then, should we consider it?— To save souls on earth, with whom we shall dwell eternally in heaven, and who will for ever look upon us, and feel towards us, as the instruments of their salvation, what can compare with this? Even to be in heaven and not see one, and never to meet with one that we have been the means of bringing there, would seem to leave a blank in a loving heart. But to be in heaven, and to be constantly seeing souls there whom we have been the means of saving, oh, what thrilling pleasure, what ecstatic joy it must impart! Besides which, it is testified in God's Word that such shall be distinguished, and "shall shine as the stars for ever and ever."

6. *The way to save sinners.* Not by suffering for them, as Jesus did; nor by working in them, as the Holy Spirit does; they save meritoriously and efficiently, we only instrumentally. If we would save souls, we must set the heart upon it, and keep the heart set upon it. We must plead

With God for it, that He would give us wisdom to win them, power that will impress them, and love that will conquer them.

We must beseech Him to put this honour upon us, and teach us to glorify Him by doing it. We must look out for opportunities, and embrace them whenever they offer.—

We must speak to all we can about their souls, about Jesus, about sin, about salvation, about heaven, and about hell. And we must speak to them with a view to impress them, and, if possible, save them.—

We must expect results, as the husbandman when he sows his seed expects it will spring up, and looks forward to an harvest; just so should we expect that, under God's blessing, glorious results will follow.

7. *Objections will be raised to your saving souls.* Your carnal heart will object. Even some believers may discourage you. Satan will endeavour to his utmost to divert your attention from the work. Some of the doctrines of the gospel may be perverted; or some passages of Scripture may be misapplied, to dishearten you. For a time you may meet with no success to stimulate you. But it is for you to persevere, looking to the Lord for strength and wisdom, and courage. Say not, "I am not the person,"—you are. Say not, "I have not the power,"—God can give it you. Say not, "I cannot succeed, for I am not qualified."—you can succeed, and God can give you all the needful qualifications. There is no lion in the way, unless you place one there. There is no reason why you may not save some—yea, save many, if your heart is right with God, and your eye single to His glory. Excuses you may make, and plenty of them; but scriptural reasons to exempt you from this work, or to justify you in the neglect of it, you can find none.

How shall it be then? Will you make it the grand business of your life to save souls from death? Will you, with Paul, become all things to all men, if by any means you may save some? Will you adapt yourself to persons and circumstances, that you may save the more? Nothing is of so much importance, after your own salvation, as seeking to save others. Nothing is so noble, so honourable, so Christ-like, as saving souls. Oh, that we had always and everywhere kept this in view! But if we have not, let us repent and be

sorry for this our sin, and now let us remember that we are surrounded with perishing sinners; that those sinners are our brothers and sisters, that they are in danger of hell fire, that the means by which they may be saved are in our hands, that to save souls is to win the highest honours, and that we *shall* save souls if our hearts are set upon it; if we plead with God for it, if we speak with all we can with a view to it, and if in faith we expect results. O Lord fill us with the Spirit of love, power, and sympathy for souls, and let us live, labour, plead, and pray to save souls from death!

THE POOR INDIAN RESCUED FROM THE MIRE CLAY.

A poor Indian, relates the late Dr. Spenser, of Brooklyn, of whom I once had some knowledge, who had been a very wicked man, but who had become pious, was desired to give some account of his conversion—to tell how it was that he had been led to his hope in Christ. He described it in this way, taking his figures from his way of life, as he had been accustomed to chase the deer and the bear, over mountains and through morasses:—"I was in the mud," said he: "I tried to get out; and I could not. I tried the harder; and the harder I tried, the faster I sunk. I found that I must put forth all my strength; but I went down deeper, and deeper, and deeper. I found I was going *all over* in the mire;—I gave the *death-cry*, and found myself in the arms of Jesus Christ."

Admirable picture of the fruitlessness of all our efforts to save ourselves! How slow are we in learning that all personal and human expedients to extricate ourselves are utterly vain! but no sooner is this discovery made, than the arms of Jesus are open to receive us.

There is but one step out of self into Christ. As soon as, "O wretched man that I am! who shall deliver me?" bursts from the convicted and anguished soul, and the eye of faith is fixed upon Christ, the cry of deepest distress is immediately changed into, "Thanks be unto God through Jesus Christ our Lord." (Rom. vii.)

—*Family Paper.*

EXTRACTS FROM MEMOIR OF DR. PAYSON.

All who are acquainted with the power andunction that characterized Dr. Payson's public prayers, will read with interest the following thoughts, penned by him, on this important subject:—

The excellence of any performance consists in its being adapted to answer the end for which it is designed. So far as it is not adapted to answer that end, it must be considered defective. The design of public prayer, considered as a part of ministerial duty, is to honour the Being to whom it is addressed, and to excite and direct the devotional feelings of his worshippers. These two objects, though distinct, are inseparably connected, and are to be attained by the same means; for it will ever be found, that that mode of performing the duty of public prayer which is best adapted to promote the honour of God, is best calculated to excite and direct the devotional feelings of the hearers. That our devotional performances may secure the attainment of these united objects, they must be the echo of a fervently pious heart guided by a judicious and enlightened mind, to the voice of God, as uttered in his works and his Word. An expression of the Psalmist will illustrate my meaning: "When thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek." In a similar manner should our public addresses be the echo of his language to us. Our adorations and ascriptions of praise should thus respond to what he has revealed of his natural and moral perfections; our confessions to the charges which he has preferred against us, and to the punishments with which he threatens us; our petitions and intercessions, to his commands, his promises, and the description he has given of our own wants and those of our fellow-creatures; and our thanksgivings to the favours which he has bestowed upon ourselves, our countrymen and our race. When our devotional performances thus echo back the voice of God, we cannot fail to promote both his glory and the edification of our people. We then follow a guide which cannot mislead us; we express the very feelings which his language to us is designed and calculated to excite; we set our seal to the truth of his declarations, say Amen to all that he has seen fit to reveal to us, and teach our hearers to do the same. Thus, while we avoid the too common fault of *preaching* in prayer, our prayers will preach, and prove no less instructive than our sermons. We shall at the same time excite them to pray, and teach them how to pray. While we speak as the mouth of our people to God, we shall, in

an indirect but most impressive manner, be the mouth of God to our people, and set before them their duty, as respects both faith and practice, in a way least calculated to offend, and in those so *emn* moments when the exhibition of truth is most likely to affect them.

If the preceding remarks be just, it will be easy to infer from them what are the principal faults which should be avoided by us in leading the devotions of our hearers.

In the first place, I conceive that our devotional performances are too often the language of the understanding rather than the heart. It has been observed that they should be the echo of a fervently-pious heart, guided by an enlightened understanding, to the voice of God. They too often consist almost entirely of passages of Scripture—not always judiciously chosen or well arranged—and commonplace phrases, which have been transmitted down for ages, from one generation of ministers to another, selected and put together just as we would compose a sermon or essay, while the heart is allowed no share in the performance; so that we may more properly be said to *make a prayer* than to *pray*. The consequence is, that our devotional performances are too often cold and spiritless; as the heart did not assist in composing, it disdains to aid in uttering them. They have almost as much of a form as if we made use of a liturgy; while the peculiar excellences of a liturgy are wanting. Our hearers soon become familiarized to our expressions, and not unfrequently learn to anticipate them; and, though they may possibly be instructed, their devotional feelings are not excited.

That public prayer may produce its proper and designed effects upon their hearts, it should be, if I may so express it, a kind of devout poetry. As in poetry, so in prayer, the whole subject matter should be furnished by the heart, and the understanding should be allowed only to shape and arrange the effusions of the heart in the manner best adapted to answer the end designed. From the fulness of a heart overflowing with holy affections, as from a copious fountain, we should pour forth a torrent of pious, humble, and ardently-affectionate feelings; while our understandings only shape the channel, and teach the gushing streams of devotion where to flow and when to stop. In such a prayer every pious heart among our hearers will join. They will hear a voice and utterance given to their own feelings. They will hear their own desires and emotions expressed more fully and perspicuously than they could express them themselves. Their hearts will spring forward to meet and unite with the heart of the speaker. The well of water which our Saviour assures us is in all who drink of his Spirit, will rise and burst its way through the rubbish of worldly cares

and affections which too often choke it; and the stream of devotion from many hearts will unite, and flow on in one broad tide to the throne of Jehovah, while, with one mind and one mouth, minister and people glorify God. Such was the prayer of Ezra and such its effects: "And Ezra blessed the Lord, the great God; and all the people answered Amen, amen, with lifting up of their hands, and they bowed their heads, and worshipped the Lord with their faces toward the ground."

Leading the devotion of our people in this manner will preserve us from another fault, less important indeed, but not less common than that which has just been mentioned, and which, in part, is occasioned by it. It consists in uttering the different parts of prayer in the same tone. When our prayers are the language of the understanding only, this will always be done, but not so when they flow from the heart. No person need be informed, that in our intercourse with each other a different modification of voice is employed to express very different emotions of the heart. No one would expect to hear a condemned malefactor plead for his life and return thanks for a pardon in the same tone. And why is it not equally unnatural for sinful beings, condemned to eternal death, to plead for pardon and return thanks for its bestowal in the same tone? Yet how often is this done! How often do we hear prayers flow on, from the commencement to the close, in the same uniform tone, with scarcely a perceptible inflection of the voice. Yet no two things can differ more widely than the feelings which are expressed in the different parts of the same prayer. Surely, then, a corresponding difference ought to be perceived in the modifications of the voice. In every other public expression of our feelings, such a difference is expected and required. The effect of the most eloquent composition would be greatly impaired, not to say wholly destroyed, by a delivery perfectly monotonous. The effects of the same cause upon devotional performances will be similar. Where no fervency of feeling is indicated, it will usually be found that none is excited; and, since one principal design of public prayer is to excite devotional feelings in the hearers, it is evident that a fault which so powerfully tends to defeat this design cannot be a fault of trifling consequence. I am, however, aware that in attempting to avoid this fault, the exercise of great care and much judgment and good taste is requisite to preserve us from an affected or theatrical manner, which is a fault much more to be deprecated. Still, I conceive that when we feel as we ought, we shall find no difficulty or danger in this respect. Our hearts will then, without any effort on our part, insensibly teach us to express its emotions in corresponding tones, and

in a manner best adapted to excite similar feelings in the breasts of our hearers. But if our devotional feelings are habitually languid, if our hearts do not teach our lips, it is perhaps advisable to aim at nothing beyond a monotonous solemnity, rather than, by affecting what we do not feel, to incur the certain displeasure of our Master, and the probable contempt of our most judicious hearers. If we have no thoughts or feelings that glow, it is worse than useless to affect words that burn.

Another fault, which is not unfrequently found in our devotional performances, I know not how to describe better than by saying that it consists in praying more like an awakened but still impenitent sinner, or more as such a character might be supposed to pray, than like a real Christian. Different causes probably tend to the adoption of this method. Some are apparently led to it by doubts respecting their own character. They often suspect that they are not truly pious, and they therefore fear to utter the language of a pious heart. Others seem to adopt it in consequence of false humility. They fear it would be thought indicative of pride, should they use expressions which intimate that they think themselves to be the real disciples of Christ. A third class probably adopt this method with a view to offer prayers in which awakened, but still impenitent sinners may join. But whatever may be the motives which lead to the adoption of such a method, it is, I conceive, a fault which ought to be avoided. It is, indeed, a common, and, with some limitation a just remark, that a minister is the mouth of his people to God. It is, however, of the pious part of his congregation only that he is the mouth. His prayer then should be the echo, not of an impenitent, but of a pious heart to the voice of God. He should pray *with* those who are pious, and *for* those who are not so. Instead of praying that himself and those who unite with him may exercise the feelings of a Christian, he should explicitly express those feelings. This is necessary for his own sake, if he is truly pious, for, if he be so, he cannot sincerely utter the language of an impenitent heart. It is necessary for the sake of his pious hearers, for while he is attempting to form a prayer in which all may join, he will utter many expressions in which they cannot unite. It is also necessary for the sake even of his impenitent hearers, for it is highly important for them to be convinced that they do not, and, with their present feelings, cannot pray. And nothing will tend more effectually to convince them of this important truth, than listening to prayers in which truly pious feelings and holy exercises are distinctly expressed.

For similar reasons, it is desirable that we should not always pray in a manner suited

only to inexperienced, weak, or declining Christians. Instead of descending to their standard, we must endeavour to raise them to ours. If we wish our people to feel dissatisfied with their present attainments, and to become eminent Christians, we must accustom them to hear the devotional language of eminent Christians, by uttering such language in our prayers, if, indeed, we can do it without uttering what we do not feel. As an eagle tempts her young to soar higher than they would dare to do were they not encouraged by her example, so the minister of Christ should, occasionally at least, allure his people to the higher region of devotion, by taking a bolder flight than usual, and uttering the language of strong faith, ardent love, unshaken confidence, assured hope, and rapturous gratitude, admiration, and joy. Some of his hearers can, probably at all times, follow him, and many others who at first tremble and hesitate—many who would scarcely dare adopt the same language in their closets, will gradually catch the sacred flame—their hearts will burn within them. While their pastor leads the way, they will mount up as on eagle's wings towards heaven, and return from the house of prayer, not cold and languid as they entered, but glowing with the fires of devotion. In this, as well as in other respects, it will in some measure be "like people, like priest." If we thus strike the golden harp of devotion, we shall soon find our pious hearers able to accompany us through its whole compass of sound, from the low notes of humble, penitential sorrow, up to the high, heart-thrilling tone of rapturous joy, admiration, love, and praise, which are in union with the harps of the redeemed before the throne.

Another fault, sometimes found in devotional performances which are otherwise unexceptionable, is the want of sufficient particularity. Indeed, most of our public prayers are too general. They bring so much into view, that nothing is seen distinctly. It is well known, that, if we except sublime and terrible objects, nothing affects the mind unless it be clearly and distinctly perceived. If the most admired descriptive poems, and those which produce the greatest effect upon our feelings, be carefully examined, it will be found that they derive their power to affect us almost entirely from a minute and striking description of a few judiciously chosen particulars. It is the same with our devotional performances. We may praise God or confess sin, or pray for mercy, or return thanks for divine favour, in a general way, without being ourselves affected, and without exciting the affections of our hearers. But when we descend to particulars, the effect is different. The mind receives, drop after drop, till it is full. We should, therefore, aim at as great a degree of particularity as the time allotted us,

and the variety of topics on which we must touch; will allow. Especially is it important that we enter deeply and particularly into every part of Christian experience, and lay open all the minute ramifications and almost imperceptible workings of the pious heart in its various situations, and thus show our hearers to themselves in every point of view. In a word, our public prayers should resemble, as nearly as propriety will allow, the breathings of an humble, judicious, and fervently pious Christian in his private devotions. The prayer of the pulpit differs too much—it should differ as little as possible—from the prayer of the closet. A neglect of this particular often renders our performances uninteresting and unacceptable to those whom we should most desire to gratify.

Such, I conceive, are the principal defects which are most frequently found in our devotional performances. It is obvious that they are all occasioned by a languid state of devotional feeling; and that the only effectual remedy is to be sought in the diligent cultivation of a frame of temper habitually devout. That a minister may lead the devotions of his people in the most suitable and edifying manner, it seems indispensable that he should possess a mind deeply imbued with divine truth; a mind, into the very frame and texture of which the doctrines of revelation are wrought; and a heart thoroughly broken and humbled for sin, and tremblingly alive to the voice of God, and ever glowing with celestial fire. He, who, with such a mind and such a heart, lives much in his closet, praying, as the apostle expresses it, in the Holy Ghost, and habitually imploring his assistance to help his infirmities, will always lead the devotions of his people in a judicious, edifying, and acceptable manner; nor will need the aid of a pre-composed form. In his prayers as well as in his sermons, he will constantly bring out of his treasury things new and old. But if our hearts will not pray, or teach us in what manner to cry to our heavenly Father and Redeemer, our understandings must; and we must either compose or borrow forms for that purpose. How far, in this case, we may be considered as called to the work of the ministry or fitted for it, is not for me to say; but surely he who can contemplate the wonders of creation, and yet find nothing to say to his Maker—still more he who can meditate on the mysteries of redeeming love, and behold the glory of God in the face of Jesus Christ, without feeling praises ready to burst spontaneously from his lips, has some reason to fear that he possesses little of the spirit of heaven, and that he has never learned that new song, which none can learn but those who are redeemed from the earth; for, with reference to this subject it may be emphatically said, in

the words of inspiration, "the heart of the wise teacheth his mouth and addeth learning to his lips."

FAITHFUL TEACHING.

The following is a striking example of the blessing attendant on the faithful teaching of God's word, even under the most discouraging circumstances.

The eldest daughter of a gentleman's family, in Ireland, was converted to God when about eighteen years of age, and the constraining love of Christ, which filled her heart, urged her to active exertions for the souls of others. She was particularly interested in a Scriptural school in her neighbourhood, in connection with the "Ladies' Hibernian Female School Society;" and amongst her pupils one, in particular, was the object of more special effort, because she was the most unpromising.

She was the daughter of a man in the employment of the family, and repaid all the watchful endeavours of her teacher with stubbornness and indocility. But the young Christian was not discouraged; she even walked two miles every day to take this girl to the school, as she would not go alone. In this way she persevered, year after year; till, at last the father's conduct led to the removal of the indocile pupil and her parents to Liverpool. There they were lost sight of, and the Christian teacher never saw any fruit, in this instance, of her labours.

Years passed. The faithful young disciple had married and gone to another home; and, in course of time, had been called to her everlasting rest.

One day, a lady engaged in district visiting in Liverpool, was entreated by an old woman to go and see a sick girl lodging in the same house. This girl had been very abandoned in her past life, was now slowly dying of decline, and had obstinately refused to allow any one to speak to her of religion; but the old woman was very anxious the lady should try; perhaps the girl would listen to her.

She went, approached the bedside, and tried to win the sufferer's attention, but in vain. She came again and again, read and talked, and endeavoured, in every way, to reach the heart; but all her efforts were met by sullen silence. She was ready to

give up the attempt in despair, when the pious fellow lodger persuaded her to try again. She went once more; and this time, instead of taking out her Bible or hymn-book, she sat down by the bed, and, in a clear, distinct voice, began to repeat some verses from the tenth chapter of St. John's Gospel: "I am the good Shepherd: the good Shepherd giveth his life for the sheep." The girl started, turned round, looked in the face of her visitor, and exclaimed: "The lady taught me that at the school."

It was as if the dormant feelings were suddenly awakened: she sat up in her bed, and repeated nearly the whole chapter through. Then, in answer to her friend's questions, she told of the good lady who had taught her in her youth; how the things she had told her remained, in spite of herself, in her mind. She had tried to forget them when at Liverpool—had plunged into bad company to shake off recollections which troubled her: but she could never entirely banish them. In all her wild and wretched life, she had never been able to resolve to part with her Bible (her teacher's gift), which she made her mother bring out of her box. The lady, on further questioning, found that the seeds of gospel truth were indeed in her mind; and now the time was come when they began to soften her heart. The result was that, in the course of subsequent visits, the dying girl gave full and satisfactory evidence of being truly converted; and her death was to give her Christian friends good hope.—*Tract Magazine.*

THE FUTURE.

Waste not your time in idle fears and thoughts of the future in this world. To you the future may be very short. The things you most fear will probably never disturb you. If evils come, they will probably be such as no foresight of men can anticipate. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself in the Lord, and he shall give thee thy desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord, and wait patiently for him."

THE RATTLE SNAKE AND THE SQUIRREL.

A planter living near the Mississippi, sat one evening with his child on the top of a high rock, watching the beauties of the setting sun. Under their feet lay a wide plain, with forest and thicket, through which the axe of man had never cut, and which was the abode of wild animals and reptiles.

They had not long been seated, when they heard immediately beneath them a loud rustling, and then the rattling which the rattle-snake makes with its tail when excited or going in search of prey; soon they saw the creature, which was in the grass at the foot of the rock on which they were seated: its bright eyes were fixed on a tree near it. "See, father," cried the little boy, "that squirrel on the tree, it seems enchanted by the eye of the serpent, it comes nearer and nearer, and looks as if it were going to throw itself willingly into the throat of the horrid creature." "So, my dear boy, has it happened. The silly creature, instead of fleeing at the first approach of the snake, allowed itself, by the pretty colours of the skin, and rattling of the clappers, to be enticed on until it came too near to escape from the fangs of its enemy. From what you have just seen, learn a lesson: thus, my dear boy, will it happen to you, if you do not flee at the first appearance of vice. The longer you trifle with sin, the greater will be your difficulty of escaping, and the nearer your approach to ruin."

THE SENTINEL AND THE SPY.

A sentinel having been placed one day to guard a fort, was accosted by a spy, sent by the enemy to find out, if possible, where the fort might be entered with success; and as he appeared like a simple countryman, the sentinel had no suspicion of the cheat. He however was determined to be very cautious, and say nothing that could endanger the fort.

"You have a very important place to take care of here," said the spy.

"Very," replied the sentinel.

"And you have a very brave and watchful set of comrades."

"Very," replied the sentinel again.

"And I think you must be very thirsty this hot weather," continued the spy.

"Very," answered the sentinel once more.

"Poor man," said the spy, "I feel for you very much; I have got some drink in a bottle here, to which you are very welcome, and which I am sure will very much refresh you."

The sentinel answered not a word, but as he thought that a draught of liquor to a thirsty man could not possibly endanger the safety of the fort, he accepted the offer, and put the bottle to his mouth. Upon tasting it, he found it to be very pleasant, and so drank off the whole.

The spy departed, and the sentinel, shouldering his musket, marched backwards and forwards before the gate of the fortress, as usual. But after a little time, he began to feel giddy and drowsy, until at last he fell fast asleep.

The liquor was intoxicating, and the poor sentinel could not resist its effects. The spy, knowing very well what would happen, called together his comrades, and marched hastily towards the fortress; the sleeping sentinel was stabbed to the heart, and as the garrison had no notice of the enemy's approach, they were all slain or taken prisoners.

We cannot be too vigilant in guarding against the first approaches of the tempter; for a single word may expose our weak point, and show the enemy where he may be able to subdue us; and a single action, that seems very harmless, may lead to our ruin. Many a young man has begun life with the determination of being very discreet and watchful in his conduct, but has been thrown off his guard by some wily companion, and then betrayed into sin.

LUTHER AND ERASMUS.

Luther was bold, energetic, warm-hearted, and outspoken—determined to carry forward the work of reformation at all hazards. Erasmus was cool, calculating, intellectual, and cautious—desirous to have reform, if it could be effected in a quiet, decent, genteel manner, but determined to do nothing that would involve him in trouble or bring down persecution on his head.

When Luther wrote to Ocolampadius, to put him on his guard against embrac-

ing the half reforms of Erasmus, it was in this language:—"I much fear that Erasmus, like Moses, will die in the country of Moab, and never lead us into the land of promise." To Erasmus himself Luther wrote, when disgusted at his half measures, in these characteristic terms;—"You desire to walk upon eggs without crushing them, and among glasses without breaking them!" And the coldly-intellectual Erasmus, like too many in our day, of whom he is the type, replied—"I will not be unfaithful to the cause of Christ, *at least so far as the age will permit me.*"

How very poor! "So far as the age will permit me!" If we could serve Christ on these terms, how delightful it would be to thousands! We should scarcely have a single servant of Satan in our land! But, oh, how great the difference between this sentiment and that of Luther when before the Diet of Worms, in the midst of an assembly of this world's princes, he stood in the calm majesty of a champion of the truth, and said, "*Here I stand; I cannot do otherwise; so help me God.*" He was *for the truth*, not so far as the age would permit him, but *against the age*. And now we style him hero of the Reformation, and regard Erasmus as a talented coward.

Young man, be a Luther! Stand with your back against the wall of truth, and face and fight the world. Be a thorough Christian, and a bold reformer. Luther or Erasmus! *Reader, which are you?—Streams from Lebanon.*

PRAYING AND DOING.

You are not to exercise your faculties in searching after truth without prayer, else God will withhold from you His illuminating influences; and you are not to pray for truth without exercising your faculties, else God will reject your prayers as the mockery of a hypocrite; but you are to do both, and this is in harmony with the whole style of a Christian's obedience, who is as strenuous in doing as if his doings were to accomplish all; and as fervent in prayer as if, without the inspiring energy of God, all his doings were vanity and feibleness.—*Dr Chalmers.*

MAXIMS FOR PARENTS.

1.—Begin to train your children from the cradle. From their earliest infancy, inculcate the necessity of OBEEDIENCE, *instant, unhesitating* obedience.

2.—Unite firmness with gentleness. Let your children understand that you mean exactly what you say.

3.—Never give them anything because they cry for it.

4.—Seldom threaten; and be always careful to keep your word.

5.—Never promise them anything, unless you are quite sure you can give them what you promise.

6.—Always punish your children for wilfully disobeying you, but never punish in a passion.

7.—Do not be always correcting your children; and never use violent or terrifying punishments.

8.—On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

9.—Teach them early to speak the truth on *all occasions*. If you allow them to shuffle and deceive in *small matters*, they will soon do it in greater, till all reverence for truth is lost.

10.—Be very careful what company your children keep. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

11.—Make your children useful as soon as they are able, and find employment for them as far as possible.

12.—Teach your children not to waste anything; to be clean and tidy; to sit down quietly and in good order to their meals; to take care of, and mend their clothes; to have "a place for everything, and everything in its place."

13.—Never suffer yourself to be amused by an immodest action; nor, by a smile, encourage those seeds of evil which, unless destroyed, will bring forth the fruits of vice and misery.

14.—Encourage your children to do well; show them you are pleased when they do well.

15.—Teach your children to pray, by praying *with* and for them yourself. Maintain the worship of God in your family, if you desire His blessing to descend on you and yours.

16.—Impress upon their minds that ETERNITY is before them, and that those only are truly wise who secure eternal blessings. Say, "My child, what concerns you most, what I am most anxious about, is not what you are to be, or to possess here, for a little while; but what you are to be, and to have, FOR EVER!"

17.—Above all, *let parents be themselves what they would wish their children to be*; for it is only by the power of the Gospel of Christ in our own hearts, that we shall be enabled to bring up our children for God.

THOU BELIEVEST? WHAT THEN?

Art thou a saint? And doth

Thy God thee own!

Call thee a child, an heir, a chosen one,
One with Himself and His beloved Son,

Heir of His crown?

Hast thou the love of Christ

Thy Saviour known?

The love that passeth knowledge, the rich
grace

That stoop'd to poverty and death, to place
Thee on His throne?

Knowest thou the Christ of God?

His cross and love?

Then art thou sever'd from this drossy earth,
Link'd to the city of thy better birth,

The land above!

Dead, yet alive, thou art;

Alive, yet dead;

Thy old life buried in the Surety's tomb,
Thy new life hid in God 'bove death and

doom,

With Christ thy head!

Thy life is not below;

'Tis all on high!

The living One now lives for thee above,

The loving One now pleads for thee in love,
Thou canst not die!

Live, then, the life of faith!

The life divine;

Live in and on this ever-living One,

Who bears thee on His heart before the
throne,

His life is thine!

Pass on from strength to strength,

Faint not nor yield;

With girded loins press on, the goal is near,
With ready sword fight God's great battle

here,

Win thou the field!

No rest nor slumber now,
Watch and be strong!

Love is the smoother of the rugged way,
And Hope, at midnight, as in brightest day,
Breaks forth in song!

Beautiful and Useful Thought.

A little daughter, ten years old, lay on her death bed. It is hard to part with the pet of the family, the golden hair, the loving blue eyes, the bird-like voice, the truthful, affectionate child. How could he give her up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees by his darling's bedside, and wept bitter tears. He strove to say, but could not, "Thy will be done!" It was a conflict between grace and nature, such as he never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked very much distressed.

"Papa, dear papa," she said at length,

"What, my darling?" answered her father, striving for composure.

"Papa," she asked, in faint, broken tones, "how much do I cost you every year?"

"Hush, dear, do be quiet," he replied, in great agitation, for he feared delirium was coming on.

"But please—papa—how much do I cost you?"

To soothe her, he replied, though with shaking voice, "Well, dearest; perhaps, two hundred dollars. What then, darling?"

"Because, papa, I thought—may be—you would lay it out this year—in Bibles—for poor children—to remember me by."

A beam of heavenly joy glanced in the father's heart; the joy of one noble, loving spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Nought remained but the mission of love, and a thrill of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he replied, kissing her brow with solemn tenderness.

"Yes," he added after a pause, "I will do it every year, as long as I live, and thus my Lillian shall speak, and draw hundreds and thousands after her to heaven."

Heaven will admit the greatest sinner,
but not the smallest sin.

THE GOOD NEWS.

SEPTEMBER 15th, 1862.

"FINALLY, BRETHREN, FAREWELL."

2 COR. XIII. 11.

Who has not, in his journey through life, been called upon to pronounce this sweetest, saddest of English vocables, "farewell?" It is a holy word. Around it your memory and mine, gentle reader, entwine, like the ivy and the honeysuckle around yon door porch in a far-off land. It points backward to a time when a loving mother took her last embrace of a departing son,—when a manly parent gave way for once, over the prospect of long and distant separation from the child he had reared and loved. It was the last word which fell upon our ears, as with bursting hearts we went forth from the dear old homestead which witnessed all our sport and play, to encounter the bustle and the realities of life. Listen! do you not still catch the echoes of her last farewell, and do you not yet see the white arms which nursed and embraced you, waving a last adieu, as you issue from the gate of the quiet rustic home? And look! do you not still perceive the manly countenance overshadowed with the cloud of grief—the dry furrows of that benignant face telling only the more eloquently of the potent struggle within—as the flapping sails of the noble ship which bears you to a distant land, warns him that the hour has come when he too must utter his last farewell. Strange, is it not, that memory should so persistently cling to scenes marked only with griefs and tears, and should take such strange pleasure in peopling her domains with flitting scenes and figures, over which we well know the ruthless hand of time hath stamped so great a change. Yet, it

is a harmless fancy; and no man so cruel as to forbid these tears, and no man so rude as to deface this cherished daguerreotype in the old man's mind.

But if the sorrowful word, farewell, leads us to meditate upon what is past and gone, it also invites us to contemplate that future in which we have all yet to play so important a part. It carries us forward to the day of death, when weeping relatives and friends shall stand around, waiting to catch the echoes of our last farewell. It is in view of a prospect like this, that I press home upon the reader the necessity of preparing for such a solemn day. And my longing desire is, that his heart may, in the day of health and strength, be applied so diligently to the acquisition of heavenly wisdom, that it may indeed fare well and not ill with him, when he comes to measure this world from that position where only a true measurement can be taken, and where alone the value of all its wealth and honours can be truthfully gauged. Parting words are not soon forgotten. And ere we part, let me linger by your side one minute more, while I ask of you in all tenderness, yet in all faithfulness—Have you made up your peace with God?

Peace with God? Who can estimate the value of such a position—who can measure the value of such a gift? "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." If you are not yet at peace with God, you are not yet fitted to say farewell, and you are not yet ready to die; nay, you are not even prepared aright for life's commonest duties. You have but the world's peace, not the peace which the Saviour gives. You are but ill prepared for life's battle—for the temptations of the marketplace, where the keenness of competition and the easy morality of a worldly traffic may lead you to depart just a little way and for a little moment from the straight path of rectitude—for the temptations of

social life, where the lack of godly simplicity and the abundance of meretricious display may leave you at last a mere wreck upon the ever-shifting sands of human taste and fashion—for the irksomeness of the family circle, where, from the very sacredness of the place, the little daily difficulties and trials become more acutely painful to the spirit, than all the mighty jarring, and strife, and contention of the outward world—for the dangers of much of our modern literature, where gifted men who have sold themselves to do evil take away the key of knowledge, and but too successfully spread their alluring feasts for unstable souls, and where a diseased fancy revels in all the embellishment of fiction—for the perils of many of our public assemblies and public movements, where simpering piety and hollow-hearted charity are seen to fraternise, and where that devotion which frets at nothing so much as quiet and retirement finds a congenial field on which to flaunt its broad phylacteries—for the perils and dangers of the pew, for there Satan with his long experience plays his most subtle wiles, and secures too many easy victims, and not the least trophies of his malignant power have been borne in triumph from the house of God. When I warn you that modern life is encompassed with deadly perils, and that the young men of these days are called upon to set out upon a journey requiring the utmost wisdom and circumspection, I am but echoing the words of God, and uttering truths too plain to be disputed. For we are past the beginning and the middle of this dispensation, and we have only to look around us and contemplate the features of modern christendom, for a confirmation of the fact that we are full upon those perilous times and in the midst of those last days foretold by the apostle as coming upon the earth, days so perilous indeed that there is too much reason to fear that the Church is rapidly losing that moulding influence for

good so characteristic of her best days, a belief which is shared in and mourned over by many thousands of the wise and good within our land. The winter's cold, it is said, is most intense just before sunrise, and no doubt the moral perils will thicken, and the spiritual darkness increase, till the day of the rising of the Sun of Righteousness. If, then, you are still destitute of the grace of God, I beseech you to seek without delay that ark where safety only can be found, and an interest in that precious blood which is your only security against those moral perils and this spiritual darkness. And should you at any time be tempted to harbour suspicions or jealous fears of God—thoughts as unworthy as they are groundless—I would simply ask you to think of the mercy and love of God towards you in high and awful conflict with that inexorable and relentless justice, which never did and never could abate one iota of its dread demands—how that love yearned over you as one of the lost and ruined children of Adam—how, rather than be turned away from you as the object of its ceaseless desire, that love at last consented to the awful and only alternative, by which the sword of divine vengeance was sheathed in the breast of the divine Son—and how, through the rent veil of the Redeemer's flesh, and as if deaf to the cry of His anguish and His woe, that love at last overswept every barrier, and gushed forth in one mighty and unquenchable stream on you, on you—all lending deep significance to the fact, and striking emphasis to the declaration that *God is love*.

It can never be otherwise than profitable to contemplate the close of life, especially if it be that of a good man. When the apostle uttered this affectionate farewell to the Christians of Corinth, he was in the last decade of his interesting and eventful life. He had now become such a one as Paul the aged. He now bore upon him the honourable scars of many a well-fought

field, and he carried upon his person those marks of the Lord Jesus, over which he boasts before friend and foe as special evidences of the indissoluble relationship which he bore to Christ, and the intimate communion which he enjoyed with him. "Henceforth," says he, "let no man trouble me, for I bear in my body the marks of the Lord Jesus." If my reader is indeed one of God's children, and has been thrown by the circumstances of His providence into positions where he may have received wounds of a similar character, however slight, let me entreat him to remember that sententious saying, "The servant is not greater than his Lord." Not one of your scars shall be forgotten before God. In pronouncing upon the character of our good works, we must be cautious that we do no violence to the testimony of our own conscience. Nehemiah did not suffer a spurious sensibility to controvert a plain matter of fact, when he prayed God not to blot out his good deeds from His book of remembrance. Persevere then, good friend, in your upright and honourable course, even though it should be one of sorrow, suffering, and neglect; and the retrospect of a well-spent life will not be the smallest among the many mercies which God mingles in your cup, when you are called to pronounce your last farewell.

But in order to turn the closing salutation of the apostle Paul to the Corinthian Church to still further profit, both to you and me, let us reflect on the endearing terms in which he addresses them. He calls them *brethren*. Yes, it is only on the great platform of the gospel—the gospel of the Old Testament as well as of the New—that all meet as brethren. Distinctions of race and rank and wealth and accomplishment and wit must all here disappear. There is but one road to glory, and all the travellers thereon must share the same robe—indeed, they seek and desire none other. There is no lordship in Christ's heritage—

there can be no bondage where all are freemen—there can be no merit where all is grace—there can be no subjects where all are kings. The principle which secures this fraternal relationship is the principle of love, love to God and love to man, a plant of heavenly birth and mould, and which, the deeper it strikes its roots into the soil of the human heart, the further it stretches its kindly shade over the children of toil and woe, and the larger its yield of that goodly fruit which shakes like Lebanon. This was the principle which animated the apostle, when he wished the Church of God at Corinth his last farewell. Let us remember his closing words—"Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." If our minds are wholly moulded by this heavenly principle, our life and conversation will be wholly regulated by the Word of God. The maxims and conventionalities of this world will have our respect, only in so far as they are not opposed to that Word. We shall be carried in safety across the troubled sea of life—and, as the tired sea-bird folds her wing upon the bosom of the friendly wave, so shall our wearied spirits at last gently sink to rest upon the arms of that Saviour whom we have loved through life, and from whom in death we shall not be divided.

Finally, brother, farewell. W. B.

COTE-DES-NEIGES, July, 1862.

WHO IS JESUS CHRIST?

(Translated from the *French* of Adolphe Monod.)

When we contemplate Jesus Christ, it is at first as a man that we view Him; but we soon discover that He is not a common man. Here we find an infinite charity, a goodness always ready to come to our aid, and a power always capable of delivering us; a master and a deliverer who heals the diseases of the body to show that He can heal those of the soul, even troubles the

most secret and the deepest; a holiness without spot, a holiness which is that of God Himself removed to earth; in a word, in a human body and a human soul, a divine virtue of truth, strength, goodness, and deliverance which no man has ever possessed or conceived, and which draws us towards Himself as towards Him whom we are instructively informed is able, and alone able, to give us all the help which is necessary for us. But, soon, while we listen to the Scripture and while we listen to Himself, this mystery begins to clear itself up, but by a still deeper mystery. We learn that our Lord Jesus Christ,—for He is the man whom we have just been contemplating,—born by a supernatural birth, is not only the Son of man, but at the same time the Son of God; Son of man, that is to say, man; Son of God, that is to say, God. If He has a virtue, a power, a holiness, and a goodness which are divine, it is because He is God; He is the reflection of His person and the brightness of His majesty, and “in Him dwelleth all the fulness of the Godhead bodily.” God manifest in the flesh, God able to say to His disciples, as we have lately heard read: “He that hath seen me hath seen the Father,” is the mystery of godliness. Here, my dear friends, in my growing and deep conviction, and in that of all the faithful from the beginning to the end, prophets, as much as it was given them to have a glimpse of it, patriarchs, apostles, witnesses, martyrs, Fathers (the faithful Fathers of the Church), reformers, servants (of both sexes) of the Lord at all times, here is properly the key of the gospel building, and the foundation of the whole gospel; it is from this point that all the countless roads start which diverge towards all the acts of faith and obedience to which we can be called, so that the whole Christian life rests so much on this foundation, Jesus Christ, God manifest in the flesh, that apart from that, not only Jesus Christ, but God Him-

self is dethroned. The living God lives no longer; they give us a deist's God, a pantheist's God, a rationalist's God,—who is only a dead God, who has never saved, or sanctified, or comforted any one, for the true God is He who reveals Himself to us, and who not only reveals Himself, but gives Himself to us in Jesus Christ; for, as one has said and so well said, in creation God shews us His hand, but in redemption He gives us His heart.

METIS, C.E.

T. F.

WILLIAM MALDEN.

When King Henry VIII. had allowed the Bible to be set forth to be read in the churches, several poor men in the town of Chelmsford, where the father of William lived, met on Sunday to read it in the lower end of the church. Many flocked about them to hear them; and he, among the rest, being then about fifteen years old, came every Sunday to hear the glad tidings of the gospel. But his father, observing it once, angrily fetched him away, and would have him say the Latin matins with him, which much grieved him; and as he returned at other times to hear the scriptures read, his father would still fetch him away. This put him upon the thought of learning to read, that he might search the book himself; which, when he had by diligence effected, he and his father's apprentice bought a New Testament, joining their littlestocks together; and, to conceal it, laid it under the bedstraw, and read it at convenient times. One night, having refused to bow down to the crucifix, his mother was enraged, and went and informed his father, who, inflamed with anger, went into his son's room, and pulling him out of bed by the hair, beat him most unmercifully. The lad bore all with patience, considering that it was for Christ's sake, as he said when he related the anecdote in Queen Elizabeth's reign. Enraged at this calmness, the father ran and fetched a halter, which he put round his son's neck, and would have hanged him but for the interference of his mother. Such scenes doubtless occurred in many families in those days.—*Christian Pioneer.*

A CHRISTIAN'S RIGHT PLACE.

BY REV. T. L. CUYLER.

In a well-organized army every man has his place. The mathematical head goes to the engineer corps. The medical skill and steady hand is assigned to the surgical department. The sharp-eyed man shall handle the Enfield rifle, and the well-taught graduate of West Point, and a half-dozen hard-fought fields, receives the sword of the brigadier:—He who has the most of Napoleon in him soon fights his way to the supreme command. A Scott or a Halleck would not be more out of place in the ranks than would a Paul or an Apollos be in spending their precious time in teaching the children of mission schools to read the alphabet. Every man in his place, is as much the motto of the Church as it is of the camp; the wrong place is well-nigh as fatal as no place at all.

Now what is a Christian's right place?—Manifestly it is the place that his Creator made him and trained him for. To mistake is a misfortune; to desert is a disgrace and a crime. The Bible answer to our question is given in these words: "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith, or ministry, let us wait on our ministering; or he that teacheth, on teaching; or exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." The principle here laid down is that every true Christian, after a candid, honest inspection of his own physical, mental, and moral qualifications, should take the post of duty or the line of labour for which his gifts best fit him. But no man—no! not one, is to "neglect the gift that is in him."

Some men were manifestly created for the pulpit. God gave them clear heads, warm hearts, and strong lungs, a love of Jesus, and a love of a divine call for the ministry; for such to stay out of the pulpit (if strong inclination draw them thitherward) is as grievous a mistake as it has been for hundreds of others to enter the pulpit.

But because a man is not called to preach Jesus in the sacred desk, must he preach nowhere else? Is all the earnestness, and all the persuasive power, and all the hunger for souls which a pious lawyer or a pious mechanic may possess, to run to waste? No!—Let him tell his neighbour of the great salvation wherever he can find him—whether in the public meeting for conference, in the prayer-circle, by the way side or the fireside, in the sick-room, or in whatever place God brings a soul within his reach. And how successfully this work may be done let such

men as Harlan Page, and Robert Haldane and Cranfield, and the good Methodist Carvosso, answer. Let the powerful lay exhortations heard in Fulton-street, answer. God is opening a wide door for lay exhortation in our time. Brownlow North, in Great Britain, is proving what can be achieved by a practical man throwing himself upon practical men without any professional technicalities, and pouring Gospel truth into their hearts in the every-day language of life. This corps in Christ's army will bear enlargement. They are unformed sharpshooters, stealing singly or in squads upon the enemy wherever a point is left exposed, or a straggler can be "sighted."

What our Churches sorely need is the development of the members. Too much is thrown upon the ministry. The Church becomes Dr. Tyng's Church, or Mr. Beecher's Church, or Mr. Barnes' Church, instead of being the people's Church, with those gifted men as its ministers. A pastor is expected to make three studied expositions of Bible truth every week, to conduct the public devotions of his flock, to labor at the fireside, in the sick-room and the house of death. During our early ministry we were called to do all these, and to superintend a Sunday-school and teach a Bible-class besides. Now we love to work better than anything else, unless it be to see other people work. And no member of our Church has any more right to turn over his spiritual labors on me than he has to hand me his market-basket, or to ask me to eat and digest his dinner for him. He needs to do his own work as much as the cause of Christ needs to have it done. And when, in seasons of revival, the latent lay power of the Church is brought out, we see how much may be done by the Priscillas and Aquilas, by Onesiphorus, and by Lydia, and the "faithful Persis," who labor in the Lord. The Church then is a hive without a drone, and the air is musical with returning bees bringing in their blessed spoil.

A Christian who is keen for work will soon find his right place. If he is "apt to teach," if he has the knack of breaking the truth up into small morsels for children's mouths, then he will soon secure his way into the Sabbath-school. Another too has leisure and love of souls: to such an one tract-distribution is a welcome work. It requires only health enough to walk, and Christian courtesy enough to talk acceptably to the family visited with the Bible or the tract. It is not too much to say that Harlan Page, with his Gospel under his arm, is equal to many a learned divine, with his ponderous columbiads aimed forty degrees above the hearts of the people.

Here again is another whose "gift" is a melodious voice—that "most excellent thing

in woman," and hardly less so in a man. A homely woman becomes beautiful while she is singing; and a melodious voice will outlive a plump form or a rosy complexion. Whoever can sing belongs to God's great multitudinous choir. Whoever can sing, and will not sing, does not deserve a seat in Church or the feast of a good sermon. They will be ashamed to sing in heaven if they were too indolent or too fastidious to sing in the earthly temples of God's praise.

Nor are these the only gifts. We can now recall a member of our first flock who possessed no qualifications to exhort, or to teach in the Sabbath-school; he had no gold to give, and no musical skill to sing the praise of his Redeemer. But he did possess a rare earnestness and Bible-richness and soul-fervor in prayer. That good old man's single prayer saved more than one evening meeting, from drought and dreariness. A blessed gift was that veteran's power of pleading at the mercy-seat; and a fountain of blessings did it prove to the Church for which he besought the heavenly baptism.

Reader! have you found your place?—Then stick to it. Work there even though it be in the humblest corner of the most out-of-the-way vineyard. An idle man in the Church is a monster. And you cannot give a cup of Gospel-water to a beggar's child without receiving Christ's smile in return for it. Wherefore "neglect not the gift that is in thee," and whatever thou doest for the Lord, "do it heartily."—*Independent.*

WAITING GODS WILL.

Jesus, on thy breast reclining,

I await thy holy will.

Hushed be every sad repining;

Every anxious thought be still;

Oh! how blessed,

Here to wait thy loving will!

Well thou knowest my heart's deep craving,

Something in thy field to do,

Where are whiten'd harvests waving,

And the labourers are few;

Yet 'tis better,

Here to wait thy loving will.

Helpless, I can only love thee,

Or can suffer for thy sake,

Yet thy "banner" is above me;

In thy arms sweet rest I take;

Oh! how blessed,

Thus to wait thy loving will!

Let the suffering and the falling,

Tender Shepherd, all be thine;

Let the wanderers hear thee calling,

Let them know thy voice divine,

And how blessed

'Tis to wait thy loving will.

THE GLORIOUS GOSPEL.

By the Rev. Andrew A. Bonar.

"The glorious gospel of the blessed God."—
1 TIM. i. 2.

WE know that "*gospel*" means "*good news*," so that here we have "*glorious good news*." Yes, and more still, it is *God's good news*, and *God's glorious news!* And if we enter more closely into the meaning of the words, we find that they are, like 2 Cor. iv. 4, "*glorious gospel of Christ*,"—that is, *good news about the glory of Christ!* The good news brought to this fallen world, and to each of us sinful men, is *good news about the glory of the blessed God.*

What a solid foundation for gladness is here! *God's glory* is placed foremost. The good news to us is all in close connection with *God's glory*. His glory can be manifested in grace to the guilty, pardon to the sinner, love to the unlovely, blessing to the cursed, life to the dead.

Good news—*real gospel*—the glory of God is not tarnished by saving sinners, for atoning blood, the sacrifice of the Just in the room of the unjust, has reconciled mercy and righteousness! Christ, who shed His atoning blood, Christ, the Just One for the unjust, is at the same time "*Lord of glory*," (James ii. 1;) the cloud of glory rests in its noon of Divine brightness over the mercy-seat.

Good news—*real gospel*—to you, sinner, whose conscience suggests, "I can never feel at ease in the presence of one whom I have robbed and defrauded of His rights!" His character is made more thoroughly known, and His rights more than ever established, by His saving you through the God-man Mediator. This "ministration of righteousness exceeds in glory," (2 Cor. iii. 9.) He gets Him a "name," (Isa. lv. 10.) It is to the praise of *His glory*.

Good news—*real gospel*—to you of a tender spirit! You are enabled to glorify God, to reach the goal you failed to reach before. It was over Christ, the Saviour, that the shepherds "*glorified God*," (Luke ii. 20;) and it is thus with all of us. We glorify God by believing the good news

A believed gospel sends us on our way glorifying Him. And we shall even be vessels for carrying His glory through the universe; we shall be reflectors of it to all creation. "Glory shall be revealed in us," (Rom. viii. 10.) The result of all shall be, "*Glory to God in the highest,*" (Luke ii. 14.) every saved soul, and the whole vast company of the redeemed, contributing to this grand result.

Some of our readers may have read "The Young Cottager." She was, first of all, impressed by her minister sending her to read on a tombstone these two lines—

"Hail, glorious gospel, heavenly light, whereby
We live with comfort, and with comfort die."

"I wished," said the simple-minded peasant, "that glorious gospel was mine, that I might live and die with comfort." And even in wishing this, the good news began to affect her heart, so that she said, "I never felt so happy in all my life before." When asked afterwards, "What is the meaning of the word gospel?" by the minister who visited her, her reply was, "Good news."

"Good news for whom?"

"For wicked sinners, sir."

"Who sends this good news for wicked sinners?"

"The Lord Almighty."

"And who brings this good news?"

"Sir, *you* brought it to me."

Reader, is there any soul who shall one day meet you, and, when speaking of the glorious gospel, shall say, "*You* brought it to me?"

N O W

"Now," seems as the constant little word that is heard ticking from the clock of time. "Now," is the watchword of the wise. "Now," is on the banner of the prudent. Let us keep this little word always in our mind; and whenever anything presents itself to us in the shape of work, let us do it with all our might, remembering that "Now," is the only time for us. It is indeed a sad way to get through the world, by putting off till to-morrow, saying, "Then I will do it." No! this will never answer. "Now," is ours; "Then" may never be. "Now is the accepted time; now is the day of salvation."

If we have secured our own eternal safety by believing on the Lord Jesus, let us remember that "Now" is the time to tell others of the "way of life," and to give our money, as we are able, to send forth missionaries to the ends of the earth, to reclaim the world for Jesus.

PARDON.

My God a God of pardon is,

His bosom gives me ease;

I have not, do not please my God;

Yet mercy him doth please.

My sins aloud for vengeance call;

But lo! a fountain springs

From Christ's pierced side, which louder
cries,

And speaketh better things.

My sins have reach'd up to the heavens;

But mercy's height exceeds;

God's mercy is above the heavens,

Above my sinful deeds.

My sins are many, like the stars,

Or sands upon the shore;

But yet the mercies of my God

Are infinitely more.

My sins in bigness do arise

Like mountains great and tall;

But mercy, like a mighty sea,

Covers these mountains all.

This is a sea that's bottomless,

A sea without a shore;

For where sin hath abounded much,

Mercy abounds much more.

Manasseh, Paul, and Magdalen

Were pardon'd all by thee:

I read it, and believe it, Lord,

For thou hast pardon'd me.

When God shall search the world for sinners

What trembling will be there!

"O rocks and mountains, cover us,"

Will be the sinner's prayer.

But the Lamb's wrath they need not fear!

Who once have felt his love;

And they that walk with God below

Shall dwell with God above.

Rage earth and hell, come life come death!

Yet still my song shall be,

God was, and is, and will be good,

And merciful to me.

"FOR MOTHER'S SAKE."

A father and son were once fishing near the shore. The boat suddenly capsized, and they were thrown into the water. The father, who was an expert swimmer, while his son could not swim at all, at once commenced to aid the lad; who seeing that his father was rapidly becoming exhausted, calmly said to him: "Never mind me; save yourself, for mother's sake!"

God bless that boy! and God be thanked that both his father and himself were rescued from the peril in which they were involved!

"For mother's sake!"—there spoke a true son and true hero! He knew that his tender years ill fitted him to support and sustain her who bore him; that if his father perished, she might be reduced to want, as well as steeped in sorrow.

Would we say the same thing under the same circumstances? Would you, boy? you, young man? While you admire the young hero for his intrepidity and affection, do you feel that you would imitate his example if occasion required? Do you love, do you prize your mother!—*Treasury for the Young.*

DAVID'S BIBLE AND OURS.

In the days of King David, the Bible was a scanty book; yet he loved it well, and found daily wonders in it. Genesis, with its sublime narration of how God made the worlds, with its glimpses of patriarchal piety, and dark disclosures of gigantic sin; Exodus, with its glorious marchings through that great wilderness, its thrilling memorials of Jehovah's outstretched arm, and the volume of the written law; Leviticus, through whose flickering vistas David's eye discovered the shadows of better things to come; Numbers, with its natural history of the heart of man; and Deuteronomy, with its vindication of the ways of God; Joshua and Judges, with their chapters of providence, their stirring incidents and peaceful episodes; the memoirs of Job, so fraught with spiritual experience; and the domestic annals of Ruth, which told to her grandson such a tale of Divine foreknowledge, and love, and care, all converging on himself, or rather on David's son and David's Lord. These were David's Bible, and brethren, whatever wealth you

have, remember that David desired his Bible beyond all his riches. So thankful was he for such a priceless possession, that he praised God for its righteous judgments seven times a day.

But you have got an ampler Bible—a Bible with psalms and prophets in it—a Bible with gospels and epistles. How do you love that law? How often have you found yourself clasping it to your bosom as the man of your counsel? How often have your eyes glistened over a brightening page as one who had found great spoil? How often have you dwelt on its precious promises, till they evolved a sweetness which made you marvel? How many times have you praised the Lord for the clearness of its light, the sanctity of its truth, and the sureness of its immortality?"—*Dr James Hamilton.*

THE RIGHT COURSE.

To imitate the highest examples, to do good in ways not usual to our rank of life, to make great exertions and sacrifices in the cause of religion and with a view to eternal happiness, to determine, without delay, to reduce to practice what we applaud in theory, are modes of conduct which the world will generally condemn as romantic, but which are founded on the highest reason.—*Rev. R. Hall.*

THE JEW AND THE CHRISTIAN.

The Jews do not believe in the New Testament, or in Jesus Christ; so that when one of their friends dies, they have no right to believe they are happy with our blessed Saviour.

I once heard a Jew who had been converted to the Christian religion, say that he witnessed such agony of mind in one of his unconverted brethren when he lost a dear child, that he could hardly describe it. He tore his hair; he beat his head against the wall; he could not be consoled.

Soon after he went to the house of another Jew who was a Christian. He knocked at the door, and there came to open it one of his children. The first words of the young lady who opened the door were, "Do you want to see sister?" She took him into one of the rooms, where was a coffin. Turning down its lid, he saw that

"sister" in her shroud. Pinned upon her breast were these words, "she sleeps in Jesus."

Dear children what a difference there was between the poor Jewish father who lost his child, and the Christian father. Can any of you tell what made this difference? The Christian believed in Jesus and loved him, as did his daughter. The Jew did not love Jesus, nor did his daughter. You see, then, what a blessing the Christian religion is, even in this world. How peaceful was the Christian father, and how desperate the other. Love Jesus, and when your parents die you will not be left alone; and when you die, you will be with him for ever.

WHY THE LAMBS ARE TAKEN.

Some years ago lived certain parents, unacquainted with the way of life, who had an only child, which was the centre of all their joys, but which was early taken from them. This bereavement not only rendered them inconsolable as those without hope, but it excited in them great displeasure against God's dispensations, and they demanded of their minister how God, if He were love, could deprive them of their only child. The good man promised them an answer at the funeral discourse; and accordingly addressed them at its close, in the following words:—

"You ask of me why God has taken away your child? Listen! He wills to have at least one member out of your family in heaven. Ye parents cared not to enter heaven; and, had your child remained with you, ye would not have suffered it to enter therein. Hear now a parable:—There was once a shepherd, who prepared choice food in a fold for his sheep; he opened the door wide, but the sheep would not enter therein. Long did he weary himself to induce them to enter, but father and mother they turned from the open door. At length he takes a little lamb from the flock, and carries it in; and, lo! the parents follow after.

"That good shepherd is Christ; the open fold, heaven; your child, the lamb. If you have the heart of parents, run after it. The Lord bears away the little lamb, that ye parents may follow after it."—*From the German.*

"MY LORD AND MY GOD."

JOHN XX. 28.

Only enable me to say that, and I ask no more. A miser looks over his estate, and thinks himself happy that he can say, "*My houses, my lands, my possession, my treasure.*" Blessed Jesus! I am as rich and as happy as I desire to be, or as I can be, till I get to heaven, if I have faith enough to lay hold on thee as my Lord and my God. It is this blessed proprietorship wherein my life and happiness consist. Common humanity obliges me to rejoice in thy favours to mankind. But what were I the better that thou art Lord of the universe, if thou art not *my* Lord? What comfort could I take in thy being a God to others, if thou art not a God to *me*? Show me some token for good; something that may support my tottering faith, and assure me of my interest in thee, and thy goodness to me, as really as if I had been permitted to put my finger into the print of the nails, and thrust my hand into thy side. And though others are strong in faith, giving glory to God, yet while I look up to thee, blessed Jesus, who art the Author and Finisher of thy people's faith, entreating that thou wilt regard the day of small things; that thou wilt not break the bruised reed, nor quench the smoking flax; that thou wilt pity the weakness of my faith, forgive my distrustful jealousy, banish my guilty fears, confirm my wavering hopes, and enable me, with a well-grounded confidence, to say, "*My Lord and my God.*" —*Lavington's "Sacramental Meditations."*

Personal Holiness.

Our power to benefit others will just be in proportion to our personal holiness. "Speak for eternity," says McCheyne, "but above all, cultivate your own spirit. A word spoken by you, when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin. This was my great fault in the ministry. Remember it is not man, but God, that must have the glory. It is not so much speaking, as faith that is needed."

Sabbath School Lessons.

September 28th, 1862.

LOCUSTS AND DARKNESS.—Exod. x
1—29.

The two most terrible plagues inflicted upon the Egyptians, with the exception of the destruction of the first-born, are recorded in this chapter. Locusts are frequently very destructive in Eastern countries; in a few hours, according to the testimony of writers who have witnessed their ravages, changing fruitful plains into barren deserts.

Ver. 2. *That thou mayest tell what things I have wrought in Egypt*, that is—tell in thy writings. The ten plagues of Egypt, as recorded by Moses, are standing monuments, 1st, Of the greatness and sovereignty of God; 2nd, Of the happiness and security of the church, and 3rd, Of the sinfulness of the natural heart. Ver. 7, *How long shall this man be a snare unto us*—a cause of destruction unto us. Their own unbelief and obstinacy were causing their ruin, yet they imputed it to Moses. It is no uncommon thing for the wicked to look upon the ministers of God as their enemies.

Ver. 10, *Let the Lord be so with you*—a form of imprecation.

Ver. 11, *They were driven out from Pharaoh's presence*.—In this manner intruders are treated in Oriental courts. They are seized by the neck and hands, and ejected from the premises. This is regarded as the greatest indignity.

Ver. 13, *The east wind brought the locusts*. Locusts abound in Arabia, but are comparatively rare in Egypt, the Red sea serving as a barrier to their invasions, as they are not formed for crossing seas. They are frequently, however, borne by the wind. Clouds of them have, at different periods, been thus conveyed into European countries. The east wind by which they were carried into Egypt had every appearance of being miraculous, as there the wind blows six months from the north and six months from the south.

Ver. 15, *They did eat every herb of the land*.—Locusts not only consume the leaves, but even the young branches and bark of trees. These locusts were especially voracious.

Ver. 17, *Intreat the Lord your God that he may take away from me this death only*.—Pharaoh craved the prayer of Moses in his extremity, but had no wish to pray for himself. He desired to be delivered from the consequences of his sin, but not from the sin itself.

Ver. 21, *Darkness over the land*.—How terrible must have been this unnatural darkness! And how must the Egyptians have

been tormented during the inaction which it occasioned!

Ver. 23. *But all the children of Israel had light in their dwellings*.—Not only was there light in the land of Goshen where most of the Israelites dwelt, but in every particular Israelitish house, even in those which were interspersed among the dwellings of the Egyptians.

Learn. 1. *That nothing but grace can renovate the heart*. The word of God was spoken to Pharaoh by Moses. Miracles were performed in his presence, and he was tried by a succession of most direful plagues. But under these, his heart instead of relenting, only became harder. Under the influence of Divine grace, on the other hand, how speedily and effectually was Saul, the chief of sinners, converted into Paul the chief of apostles.

2. *That God will never lower the standard of his word to suit our requirements*. Pharaoh first offered permission to the people to go and serve God in the wilderness. A subsequent plague wrung from him the proposal that the adults might go, but not the children; then the children might go, but the cattle should be retained. We must either serve God with the whole heart, or not serve him at all. Christ dwells not in the heart, in which there is one cherished sin.

3. *The distinction God makes betwixt the godly and the wicked*. Whilst there was darkness that could be felt in the houses of the Egyptians, the Hebrews had light in theirs. And the Egyptian darkness is but an emblem of that infinitely worse spiritual darkness, which pervades the hearts and homes of the unregenerate. How dark and desolate is the abode, which is not cheered and enlightened by "The Sun of Righteousness."

October 5th, 1862.

LOVE! LOVE!—MATT. v. 43—47.

1. *The nature and extent of Christian charity.*

The favorite morality of the world is, To do to others as they do to us—to return kindness with kindness, and evil with evil—to love our friends, and hate our enemies. The man, who acts upon this principle, is generally honoured by the world with the title of hero.—But a far higher standard of morality must be observed by the follower of Jesus. He must not only love his friends and benefactors, he must seek by every means in his power to promote the welfare of his enemies. In the life of our blessed Lord, we have a perfect example of the charity he enjoined. What would have become of this world, if he had acted towards it, in the same way in which it acted towards him? We also see it beautifully exemplified

in the lives of the Apostles. Although men of the world have expressed their highest admiration of the system of morality here laid down by our Saviour, yet those who practice it, they have generally stigmatized as mean and low spirited.

2. *In discharging our duty to our neighbours we are directed to the example of our Heavenly Father; ver. 45,*

The long suffering and forbearance of God towards the wicked is a great mystery. Instead of visiting those who are leading a life of enmity against him with the punishment they deserve, he showers upon them his benefits with liberal hand. We have all reason to be filled with astonishment at the goodness and forbearance of God, we have experienced. And by being loving and merciful towards all men, even towards our persecutors, we shall appear to be really the children of God.

Learn.—1. *Our sinful condition by nature.* By comparing our conduct with the duties here enjoined, we may see what we really are. Instead of invariably treating our enemies with kindness, are we not frequently guilty of returning favors with ingratitude?

2. *Our need of a vital union with Christ.* As well might we expect to gather grapes of thorns, or figs of thistles, as that the practice of the unconverted will conform to this high standard of morality. But being united to Jesus by faith, we shall, through the all-powerful operation of his gracious Spirit, be enabled to walk in the same steps, in which he also walked; 1 Jno. ii. 6.

THE RELIGION OF THE SLAVES.

An intelligent description of the religious habits of the slaves is given by Mr. McKim, of the Port Relief Society. In some respects it affords a practical illustration of the simple faith required of the followers of Christ.

The success of a judicious system of free labour at the South is insured by the large development on the part of the blacks of the religious sentiment. As persons deprived of one sense acquire greater susceptibility in those that remain, so it would seem that these people, degraded in body, stunted in intellect, scarred and twisted out of shape in their muscular and mental forms of existence, have acquired additional strength in their spiritual. Religion is universal among them. Their convictions are strong and their experiences vivid.—They speak of “seeing God” and “hearing God” with a simplicity of faith which sounds almost fanatical, but which to the philosophical mind is quite consistent with reason. Their spiritual perceptions are like sight or sound; and thus it is that they

are supported in their trials. God is a present refuge to them in every time of trouble.

“Francis,” said I, to an old gray haired man, who was conning over his spelling book, “why do you take the trouble to read? You say it is hard work and very discouraging; why do you try?”

“Because, Massa I want to be satisfied; I want to read the word of God.”

“But can’t you know the Word of God, without reading it in a book?”

“Yes, Massa, I do know it. I know it here,” striking himself on the breast; “but I want to read it for myself.”

I had asked the same question of an elderly woman, on the Sabbath previous, at Sabbath School. She was one of those spiritual-faced ones whom you will sometimes find amongst the most illiterate. Her countenance told a story of suffering and triumph.

“Tamar,” said I, “Why do you take so much trouble to learn to read?”

“Because I want to read de Word of de Lord.”

“But can’t you know the Word of the Lord without reading it?”

“Yes, Massa, I can hear it; but I want to read it.”

“How can you hear it?”

“I hear de voice here,” laying her hand on her breast, “I have heard it, massa.”

“When, Tamar, did you hear it?”

Turning upon me her deep and full eyes, she said:—

“One morning sa; one morning I went out to de woods to pray. My heart was full of sorrow; and while I was praying de Lord spoke to me.”

“And what did he say, Tamar?”

“He said, ‘Tamar! all your sins is forgiven; you’re my chile.’”

“Well,” said I, waiting for her to go on.

“Den I was filled with lub and joy; my heart was full of lub for everybody.”

“Not for your old master too, Tamar?”

“Yes, sa, for my master and everybody.”

Now who will say that this old woman had not heard the voice of God? And whose religious faith will bear a stronger test than hers?

Religion has afforded these people their only resource; they have no amusements, no diversions, no social visiting. Their children have no plays—no games whatever. The “praise house” (prayer’s house), as the lot in which they hold their meetings is called, is their only recreation. Here, as one of their songs goes, they—

“Sing and pray
Their souls away.”

in sweet forgetfulness of their wrongs.
The night after the bacon arrived from

Philadelphia, the people on Pope's plantation gathered in the "praise house" and sung and prayed till broad day-light. In the camp of the black regiment, there is, I was told, a prayer in one or other of the tents every night. I may here add, in passing, that there is no better behaved set of men on Hilton Head than this same "First regiment of South Carolina Volunteers." Their appearance, in their dark blue uniform and black felt hat is picturesque. They handle the musket with as much dexterity as other new recruits, and their proficiency in marching is more rapid. Their camp is kept neat and tidy, and they compare well in all respects with others of more favoured complexion. As for their military capacity and the wisdom of General Hunter in enrolling them as soldiers, I say nothing here; not for want of well-settled convictions on these points, but because these points are not embraced in the range of inquiry, the result of which it is my business here to report.—*Watchman and Reflector.*

THE FOUNTAIN AND THE CLOUD.

"It is useless, quite useless!" exclaimed Eugene, as with a hasty step he sought the garden, that its calmness might calm his agitated mind; "I need try no longer to curb my ungovernable temper, it will not be mastered, and I cannot stand the perpetual provocations to which I am exposed in that house!"

He flung himself on the green sward which surrounded a little fountain which ornamented the centre of the garden. Its bright drops cooled the air, and its pleasant murmur soothed the ear. Eugene was able to reflect more calmly.

"What good resolutions I made last Sunday! I thought that I never should break them; and yet, before the day was over, in a passion I struck my cousin! Last night, too, how faithfully I promised my mother that I would henceforth govern my tongue, and not give way to my temper!—and to-day—oh, it's no use trying, I may as well give it up! It is just like that fountain, which is always throwing its waters up, up, as if it longed to rise above the earth, every fresh jet like a new resolution, and down it comes again—the earth drawing it down! It may try for ever—it will try in vain—there is no conquering our nature!"

As the boy uttered these words he raised his eyes, and saw floating above him, in

the calm blue sky, a beautiful fleecy cloud. With the sun's beams throwing a pearly radiance round its edges, it looked like an island of rest, peaceful, beautiful, and bright.

"And that," thought Eugene, "is formed, like the fountain, of nothing but drops of water. It has been drawn from the restless river, the stagnant pool, nay from the very mud of the earth. What has raised it,—purified it,—thrown such a glory around it? The beams of the sun have lifted up that which in itself had no power to rise. The beams of the sun have drawn it above the soil and corruption of earth. Is there not, then, something that can conquer nature, even an evil nature such as mine? I have hitherto been striving in my own strength, and therefore, like that fountain, have striven in vain. Henceforth I will seek and ask for that grace which is promised in answer to prayer. Shine, Sun of Righteousness, shine upon my cold and worldly heart. Help me to rise above the corruption of my nature! Make my fretful, irritable spirit calm as that beautiful cloud, that I like it, may reflect thy brightness and be a blessing to others."

O MY SAVIOUR!

O my Saviour, hear the cry
Of thy weak and erring child;
Yet a little longer I
Wander through this weary wild;
In thy tender bosom bear me,
While from thee I am exiled.

Shield me from the piercing blast,
Bear me o'er the surging wave,
Till the storm and billow past,
And the darkness of the grave:
I shall rest upon thy bosom,
O thou mighty one to save.

Save me from the fiery darts,
Piercing through with many woes;
Save me from the hellish arts
Of my ever sleepless foes,
Till with thee in yonder heaven
I shall rest in sweet repose.

O my Saviour, unto Thee
Let me cling through storm and rain;
Let Thy side my refuge be,
Till I flee this dreary plain;
Till I pass the gates of darkness,
And with thee in glory reign.

A. B. Q.

Religious Intelligence.

INTERESTING FACTS ABOUT IRELAND.

The Rev. Mr. McNaughton, Belfast, made the following statements before the late Free Church General Assembly, as one of a deputation from the Presbyterian Church of Ireland:—

"Ireland has of late years been undergoing greater economic changes than any other portion of the kingdom. When I tell you that, within the short period of nineteen years—since the period of the Disruption—30,000,000 pounds worth of land have changed hands in the Encumbered and Landed Estates Court, involving a change of property, and introducing an immense amount of capital, energy, and agricultural skill, that are telling confessedly upon the aspect of the country—assimilating Ireland more to Scotland and England than in former times; and that these changes, like those which Dr. Begg brought out so admirably the other evening in his "Report on Houses for the Working Classes," will naturally tell upon the people—you will easily see that they give us facilities of a peculiar character for the introduction of the Gospel concurrent with these economic changes. Changes as great in the population have been going on no less extensive. Two tides have been streaming over Ireland—one in the direction of Australia and America, to some extent also to Scotland and England, going out of Ireland; and another, chiefly coming into Ireland from Scotland; and I trust in its character and consequences, like the gulf streams, which bring fertility and health. Generally speaking, the outgoing element has been a Roman Catholic element, the incoming a Protestant element, and especially a Presbyterian element from Scotland. We have no doubt that these two changes together, the outgoing and the incoming, will tend to make the South and West of Ireland somewhat like Ulster, and like the changes which took place some years ago in our own beloved land. In 1848, the population of Ireland was in round numbers eight millions and a quarter; in 1861, it was five and three-fourth millions, making a decrease on the gross population of two and a half millions, or nearly the entire population of Scotland, if you except Edinburgh and Glasgow. You may thus have an idea, from the decrease of the population on the one hand, and the introduction of capital on the other, of the economic changes that are going on in Ireland. The great mass of the population who have left home consisted, as I have said, of the Romish element; while of those who have come to Ireland, there have been hundreds from Scotland, tending to change still more the relative proportions of Roman Catholic and Protestant, giving accessions that constitute centres of light and influence to the Protestant Churches in that dark land. I have here a map drawn up by Mr. Miller, Prince's Street, Edinburgh, with red dots showing upon it the places where Scotchmen had settled; and I put it into the hands of the Moderator for his information. This map is indicative at once of the migratory and also the gregarious character of our Scottish countrymen. You will observe that a large number have come from Scotland, and that wherever a Scotchman has fixed himself others have come and settled down beside him."

THE REVIVAL OF 1859 AND ITS FRUITS.

The present fruits of the Irish Revival in 1859, were specially noticed by the Moderator of the

Irish Assembly, in answer, as it were, to the national inquiries, "Have all the effects of these awakenings passed away? Are there any blessed results? Are you still of opinion that it was a work of grace, and a time of refreshing from the presence of the Lord?"

"Here, again, I speak with all due humility and caution. I believe that, during that wondrous time of revival there were three hands at work in Ireland—the hand of the devil, sowing tares among the wheat; the hand of man intermeddling with the works of the Lord; and the hand of the Spirit, doing wondrous things in righteousness. Much of the excitement—I might say almost all of it—has passed away. Much of the good seed, I grieve to say, growing up from what we did not at the time conceive to be stony ground, has borne no the fate predicted in Scripture, and has borne no wheat. But there remains still to the praise and glory of the grace of God, abundant blessed fruits, that testify to the great fact that God was working in the midst of Ireland, gathering in the precious souls of men. We can say, upon the best authority, that very many precious souls have given evidence of having undergone a true work of conversion, and are now living in the fear of God and for His glory. We have found that, after all abatement was made on the score of excitement and mere emotion, and after all abatement was made on the score of those who only fancied they were under Divine influence, but who turned out to have been labouring under some kind of deception, there still remains authenticated cases of actual conversion. There also remain many cases of precious quickening of God's own people, who are being roused and raised to higher development of the Christian life, and are becoming standing evidences of God's mercy in the midst of a benighted people. There has been, moreover, a large addition to the number of those who steadily wait upon ordinances, and the number of children attending our Sabbath Schools and other means of ministerial instruction. Besides what I have mentioned, there is another gratifying proof of the good of revivals, viz.: that those labouring in the ministry have far less difficulty than before in finding suitable agents to carry on our schemes of Christian enterprise and Christian benevolence."

With regret we allude to the illness of Richard Weaver, and bespeak for him, and for his speedy restoration to health and usefulness, the prayers of God's children. He has been laid aside from over-exertion, and is at present very weak and unable to speak. The strain upon the few men who are able to fix the attention of large audiences, has in these recent years been almost overwhelming. The eagerness to listen to them, and through them to "receive the word with joy," has been very great—almost impossible for earnest souls to resist; little wonder if the pressure thus put upon them is more than human strength can bear. God has wonderfully supported them, and they have earned for themselves the gratitude and the love of many, who, through their instrumentality, have discovered the way of life. It may be, that in laying some of our best evangelists

aside, we are to be taught to look more directly to the fountain of all grace, and led to labour more diligently ourselves, that the work so well begun may be carried on to a glorious termination—deepened in our own hearts, and extended on the right hand and on the left, so as to bring others within its scope. Much private enterprise has been engaged these last two years, in the cause of Christ: what was formerly left to societies and committees to accomplish, has in many instances become the life-work of individuals, on a humble scale, but with greater efficiency and a livelier interest in the results. Many now feel that the sum of Christian activity is not comprehended in a few guinea subscriptions, and the countenance given to annual meetings, and the due observance of ordinances; and have begun to understand, when running into the contrary extreme, that they cannot (if they would) accomplish “some great thing,” but that the unambitious and unnoticed, perhaps laborious and monotonous work which lies to their hand, is what the Lord calls upon them to perform, and in which He may honour them by permitting them to do it well, or rejoice their hearts by “showing a token for good”—a proof now and again that they are “fellow-workers with God.” It is cheering to learn, as we do, that one and another has taken up a department of work: and that men and women, “whose hearts the Lord has opened,” are coming forward to spend and be spent, according as the “Lord hath need of them.”

At Schwalbach in Nassau, most encouraging results have attended the series of meetings promoted by Mr. B. North, Mr. Mahoney, and Lord Kintmore. A larger room has become necessary for the enlarging audience; several souls have been “convinced of sin,” and some have been led to rejoice in Jesus; some individuals too in lofty station have been enlisted as active workers in the cause of Christ; and we know not what amount of blessing may be conveyed through these instrumentalities to many of their countrymen in various parts of the Continent of Europe. The good seed appears to find a ready entrance, showing that the Spirit of God has been preparing the ground for its reception; another proof of what Dr. Charles J. Brown was recently seeking to demonstrate, that the work of Revival which we have been privileged of late to witness and to partake of, has been no mere local manifestation of God’s power, but rather a world-wide shower of blessing, in which missionaries in India and China and the Islands of the Sea have found their greatest help; which, like the blessed warm stream which preserves our own land from cold and barrenness, has swept over from the shores of America to Ireland and Great Britain, and seems to be stealing across the moral wastes of Europe. Lord, hasten the work in our times!—*Wynd Journal.*

THE BIBLE AT THE EXHIBITION.

Immediately opposite the eastern dome of the International Exhibition, and on open ground to the left of the Cromwell Road, stand two remarkable structures. The largest of these is a plain and commodious structure, called the “Gospel Hall,” in which every day, at frequently recurring periods, united prayer and thanksgivings are offered; while in the evening of each day are preached pardon and salvation through faith in Christ crucified.—Evangelical Christians, home and foreign, are invited to take part in these services. The second of the novel structures referred to, is a Bible depot, which has been erected side by side with the “Gospel Hall,” and which is its meet companion and helper. Here are various shelves, each distinctly designated by its proper description and title—as to the *languages* in which printed copies of the Scriptures are on sale—namely, English, French, Italian, Spanish, German, Swedish, and *Hebrew*.—The last-mentioned compartment has special attraction for the Jews of England and other lands. The salesman here is Mr. S——g, one of the missionaries in London of the British Society for the propagation of the Gospel among the Jews. Mr. S——g has described to me the sudden *harvest* of passing Jews, who, on going into, coming out of the Exhibition, or sauntering near it, see first a great bookstand, and next, just above Mr. S——g’s head, the Hebrew word in the Hebrew letters, “Israel.” This, like a magnet acting on the needle, brought fifty Jews to his stand on the first day that it was opened.—Coming day after day, they buy copies of the Old Testament, and also of the new. Conversations also ensue of deep interest. “The Jews,” he exclaimed, “*can’t* pass the stand, they *must* come over and see.” One foreign Jew refused to receive the gift portions of Scripture—the Psalms and Gospels—unless permitted to drop a piece of money into a cash-box. Having done this, he said, “Now I have given money for *Christian* books.”—This man’s conscience was evidently touched, and Jesus affectionately presented to him. “I am convinced,” he said, “that He did no sin.” Another Jew came three times, and on one occasion got a New Testament to send to his brother. Another said he must have two or three copies of the New Testament, and must himself, after his return to Spain, learn to spell and read, in order to be able to read this book for himself. And then, with another Mr. S——g conversed with great earnestness and solemnity. “You Christians,” he said, cannot come direct to God as we do—you must have this Jesus to bring you to him.”—“But,” said Mr. S——g “You Jews have

broken the law and you need atonement. * A sacrifice of blood is necessary, but you have neither temple nor sacrifice. We (Christians) have One, a Mediator to bring us up to God, but you have no dayman to plead for you!" the man was deeply moved; and so my young friend, with earnestness, preached to him Jesus, the great sin-offering for the guilty.

Special services held for children in Union Hall, Harrow Road, have been crowned with enlarged blessings; and young converts are very zealous in seeking to bring others of their own age into the fold of the Good Shepherd. "Some of our dear boys," says one of the conductors of these meetings, "scour the neighbouring streets, seeking for children standing idle, whom they persuade to enter the meeting with them. One boy brought in ten by these means to our meeting. Others give me the names and addresses of children known to be living in sin, to whom letters and tracts are forwarded.—*British Messenger*.

Open-air preaching is now going on in many new localities in and around London. One of these is Vaux-hall Gardens—for generations notorious as the scene of midnight revelry and wickedness. Another place for open-air preaching is Kennington Oval, where thousands have been listening to the appeals of Richard Weaver.

Mr. Cox, the city missionary, who is leader in that recently-begun and blessed movement at Fitzroy Rooms—specially noticed in our last paper—writes, "We can safely affirm that not a week has passed since the rooms were opened, but the Lord has saved some souls." A Christian Men's Union has also been formed, and the neighbourhood is divided into districts for visitation, tract distribution, and open-air preaching. "There are many places in this locality," says Mr. Cox, "unvisited by the evangelist, and some houses into which the city missionary cannot enter. We preach opposite such places, and thus sound out the gospel of Christ, and by loving means compel them to come in."—And now, readers, listen to some more words from the zealous missionary in London, who is one of many who are now carrying out into practice that "moral excavation," that "aggressive Christianity," so needed in large towns, of which Thomas Chalmers was the great apostle, and Thomas Guthrie, in the lowest streets and dens of his Edinburgh parish, was the illustrious pioneer:—"We earnestly desire that the courts and alleys, which are filled with Irish Papists, should hear the Word of the Lord. There is much visiting to be done; thousands to preach to who never leave their homes on the Lord's day. Help! for souls are being lost; help! for the time is short, and the Lord is at hand." Let these words ring in the ears and consciences of all idle Christians all over the

land, all over the British colonies, all over the world! I have recently visited large towns in Scotland, including its capital—I have, within the last twelve months, visited very many towns in England, and have got "glimpses of the interior" never realised before—Everywhere I find increase of prayer of gifts, of labourers; but yet many Christians stand and are idle, while Satan's servants never rest, and ulcerous vice preys on the vitals of the nation. And so I raise loud the cry, catching it up from the lips of the London city missionary—"HELP! FOR SOULS ARE BEING LOST; HELP! FOR THE TIME IS SHORT, AND THE LORD IS AT HAND."

Miscellaneous Extracts from Payson.

"It evinces more depravity not to repent of a sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterwards. To deny as Peter did, is bad; but not to weep bitterly, as he did, when he had denied, is worse."

"We may have the form of godliness without the power; but it is impossible to have the power without the form."

"The promises in the Bible to prayer are not made to one act, but to the continued habit of prayer."

"One mark of a true convert is, that he continues to repent of his sins after he hopes that they are pardoned. All that the hypocrite desires is salvation from punishment; and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved from sin; and his hatred of sin and repentance for it, increases in proportion as his assurance of heaven increases. Another mark is, that all disposition to make excuses is taken away. The repentant sinner feels willing to lie at God's feet and confess his sins, without even wishing to excuse them."

To an inquirer who complained that the difficulties of his way increased rather than diminished, he said, "You might bind a bird with a soft silken cord, and while he remains still he will not be sensible of his confinement; but as soon as he attempts to fly he will feel the cord that confines him; and the greater his desire and his efforts to escape, the more sensible will he be of his bondage. So the sinner may long be a slave to his sins, and never be aware of it till he rises to go to Christ."