very

" pric

makes

obedie

always

occur

cleans

from

heave

of Jes

(in he

Peter

was to

The se

was, t

tism,

clear

but he

self.

"glad

tized.

or had

old er

are o

you h

whole

to be

church

often,

Christ

If w

from 8

us, an

his fa

no mo

God.

-Abr

Dear .

Claren

Dr. G

tions 1

paper

impre

to enj

pectat

this oc

a sern

When

times

and m

these,

exalts

above

Reading. Sundan

the wise has embodied it. The natur-

al impulse of us all is to find shadows

and symbols of spiritual life in natural

existence. He who spake as never

man spake, spake in parables, and,

knowing all things, took bread and

said, "This is my body." Surely, be-

sides all the other purposes of that

institution there is this also to teach us

to see everywhere emblems of Him.

Every day we walk amidst "the out-

ward and visible signs of an inward

and spiritual grace," and in that mean-

ing of the word sacrament, the true

and Christian view of this wonderful

world is that it is all one great sacra-

ment, All the elements stand as types

of spiritual things. The sunshine is to

speak to us of the "light of the world,"

the life of men. The wind blows, an

emblem of that spirit, which, though He

comes low and soft as befits a "Com-

forter," can rise and wax into a tem-

pest against all "the lofty and lifted

up." The water speaks of the stream

of life and the drink for thirsty souls;

and the fire of His purity and of His

wrath. All objects are consecrated to

Him. The trees of the field, in a

thousand places, speak of the "root of

David." and the vine of which we are

all branches. The everlasting moun

tains are His "righteousness," the

mighty deep His "judgments." All

the processes of nature have been laid

hold of by Him. The gentle dew falls

a promise, and the lashing rain for-

bodes another storm, when many a

sand-built house shall be swept away.

Every spring is a prophecy of the

resurrection of the dead, every harvest

a promise of the coming of His King-

dom and the blessed issues of all service

for Him. All living things, in like

manner, testify of Him. In that sense,

as is in others. He is Lord over the fish

of the sea, and over the fowls of the

air, and over the beasts of the field.

The "eagle stirring up its nest," the

"hen gathering her chickens under her

wings," speak of Him, His functions and

His relations to us. The " Lion of the

tribe of Judah," and the "Lamb of

God," were his names. All occupa-

tions of men, in like manner are conse-

crated to reveal Him. He laid His

hand upon the sower and the vine-

dresser, upon the ploughman and the

shepherd, upon the merchant and the

warrior, upon the king and the pro-

phet, and the judge, upon the teacher

and the lawgiver, as being emblems of

Himself. All relations between men

testify of Him. Father and mother,

brother and friend, husband, parent and

children, they are all consecrated for

this purpose. In a word, every act of

our life sets forth some aspect of our

Lord and of our relation to Him, from

the moment when we open our eyes in

the morning-as those do who, having

slept the sleep of sin, awake unto

righteousness all through the busy day,

when our work may speak to us of His

that worketh continually, and our rest

may prophesy to us of the "rest that

remaineth for the people of God;" and

our journeyings may tell of the journey

of the soul to God, and our home may

testify of the home which is above the

skies-up to the hour when night falls,

and sleep, the image of Death, speaks

to us of the last solemn moment, when

we shall close the eyes of our body on

earth, to open those of our soul on the

realities of eternity; when we shall no

more " see through a glass darkly, but

face to face." All things, and all acts.

and the whole wonderful universe, pro-

claim to us the Lord our Father, Christ

our love, Christ, our hope, our portion,

and our joy. Oh, brethren, if you

read Christ in it. If you would see the

would pierce beneath the surface and

us, remember that when he took bread

and wine for a memorial of Him, He

did not profane thereby, but conse-

crated thereby, all that He left out,

and asserted the same power and the

same prerogative, in lower degree, but

as really and truly, for everything

which the believing heart should appre-

hend. All is sacred. The world is

the temple of God. Everywhere there

We should live so that when called

to leave earth we could meet God as

Only Asleep.

Oh, be not ashamed of tears : The Lord did not b'ush to weep, But do not give way to distressing fears: Your darling's only asleep. Yes, only asleep through the hours of night He'll greet you again in the morning light.

It must be a pain to part With the treasure you loved so well, No wonder the anguish within your heart Is more than all words can tell, But "hope thou in God;" oh, be still and

In Gilead yet there is healing balm.

You cannot but sorely miss His innocent prattle and glee, The soft soothing stroke, and the coaxing

He gave when upon your knee. But try to look up; for the truth remains, That God bears a part in His people's pains

You thought, with intense delight, Ot a future before your boy. In which he would gladden your failing

And serve you with strength and joy. But do not forget that the Lord knows best 'Tis He who has cradled your babe to rest.

And God, who hath taken away, Shall surely in safety keep. Then murmur no more: He doth softly say-"Your darling's only asleep. Yes, only asleep through the hours of night He'il greet you again in the morning light!" G. P. MACKAY.

The Master's Touch.

In the still air the music lies unheard; In the rough marble beauty hides unseen To make the music and the beauty needs The Master's touch, the sculptor's chise

Great Master, touch us with thy skillfull hand:

Let not the music that is in us die! Great Sculptor, hew and polish us; nor let, Hidden and lost, thy form within us lie!

Spare not the stroke! Do with us as thou

Let there be naught unfinished, broken, marred:

Complete thy purpose, that we may becom Thy perfect image, thou our God and Lord!

The following article from a late number of The Evangelical Churchman contains some thoughts of much beauty and value, although we do not endorse every word and form of expression:

Every Thing a memorial of Christ.

All objects around us are to be regarded by us as being symbols and memorials of our Lord. Bread and wine are very common things; the act of eating and drinking is not a very elevated one; a supper-table is by no means a very holy place. And when Christ selected such a place, such time, such an act, such common materials, as being the fitting embodiment of the grandest and most precious truths of His Gospel, in addition to all the other things that He did by such selection He did this furthermore-He showed us that all material things as well as that bread and wine which He chose for the special purpose, were fitted and were intended to impart the same symbolic and memorial teaching which these two are specially selected to do The bread and the wine have an adaptation to speak to us about Christ's flesh and Christ's blood, about Christ's sacrifice, about eating and drinking it as the sustenance of our spirits; but mey are not more adapted, -or at least not in a different way, though in a different degree,-than the rest of the common objects that lie round about

would know the meaning of the world, There is one mind in the universe, one Spirit working through all things: beauty of earth, take it for a prophet and all creatures, on their various platof something higher than itself. If you forms and in their different degrees, receive the impression of the same will. know the sanctities that are all about and are set to testify of the same Lord. The unity of the Maker, the all-pervading influence of one Divine Spirit, make everything sacred, and make the whole world a series of manifold meanings, and put every object to witness to some Divine truth. All things that are are the shadow and image heavenly things. The highest lesson they can teach is, to remind us of and to symbolize for us the uncreated and are symbols and memorials of the living everlasting Wisdom and Love and Beauty which lie beneath them, and ripple up through them.

But I need not dwell on this. language of every nation under heaven has confessed it. The teaching of all a day's absence. Patching the Old Garment.

BY REV. THEODOKE L. CUYLER.

Some of our Lord's parables are to be weighed rather than measured Brief as to space, they are most profound and practical in their significance. In a single verse is compressed the following parable: " No man seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away (or teareth away) from the old, and the rent is made worse."

No sensible man would patch an old, threadbare, outworn garment with a piece of undressed and unfulled cloth, and for two good reasons. The illmatched patch would make an ugly appearance. The strong cloth would soon tear out from the weak, rotten tabric, and the whole process would end in failure. By this pithy parable the great Teacher taught that the old dispensation of ceremonial observances had had its day and become obsolete. His Gospel was a new system of religious faith and methods, entirely complete and adequate for all persons and all time. Any attempt to engraft it upon the outworn system of Judaism would be abortive. The new faith was to be embodied in renovated forms of speech and forms of service,

This parable has a very practical bearing upon the vital point of character, and the vital process of conversion. Hardly any simile describes character better than that of a fabric, made up of innumerable threads, and put together by numberless stitches. The earliest stitches are commonly put in by a Sunday-school teachers and pastors may do much in the making or the How warm it is in its ample protection substantial look, but in the wear of of the Lamb! How well it wears life they betray the weak spots and I have seen it look brighter than new ravel out. Some people also are not after fifty years of hard service, and in is weak and worthless, when it is badly light. rotted by sin, there are two methods of gether, and procure an entirely new objections to the first method is that a to them-"Where did you find that? and it will not last. Harmony is a hold the incongruous patch.

We ministers make a sad mistake a new heart-work and a renovation o when we direct our main efforts against particular sins, instead of striking at the source of all sins, a godless, unrenewed heart. Make the tree influence would go forth from all our good, and the fruit will be good. Many a drunkard, disgusted and horrified by his own loathsome vice, has made a solemn resolution to break of his evil practice, but has not gone the whole length of seeking a new heart and the mighty help of God. He has attempted to patch a new habit on an old unregenerate heart. Even his temperance piedge may soon tear out, and the rent be made worse. Such men as John B. Gough and Mr. Sawyer testify that what the inebriate needs is the new fabric wrought by the almighty power of the Holy Spirit. So with all kindred sins of falsehood, Sabbath-breaking, lechery, covetousness, and the like. A man may be shamed out of certain public acts o Sabbath desecration, and yet hide away a Sabbathless heart in his own house, and spend the day in utter defiance of God. An eloquent appeal may wring a contribution out of a stingy soul; but he will lock his purse the tighter next time, and confirm his covetousness. What he needs is the melting power of a new affection; if he does not give from a right motive, he is none the better for having his money exorted from him. Barnabas gave his land to the Christian church because he had first given his heart to Jesus. In all my long ministry I have never been able to patch up a sinner so that he will look and act like a genuine Christian.

Christ's method of dealing with human character is the only thorough and successful method. He says, "Behold make all things new." If any man little child meets its earthly father after | be in Christ, and Christ in him, he is a new creature. The rotten garment stand still .- Colton,

has been discarded, and the complete righteousnes has been put on so that the shame of his nakedness might be hid. How sharply Jesus clove to the core of the matter with Nicodemus ! He does not tell the inquiring Pharisee to go home and reform certain bad habits, but, " thou must be born again." The young ruler was able to display. some very bright patches of virtue, and expected to be praised for them; but when the Savious offered him the entirely new garment that cost self-denial, and yet would pass him into heaven, the poor fellow went away with his old patched robe, disappointed and sorrowful. God has ordained this principle that no pardon of sin and no spiritual blessing can ever be obtained except through an inward acceptance of Christ, and an entire regeneration by the Holy Spirit. The supreme gift of the Lord Jesus is a new character. The Apostles never wasted a moment on a gospel of patch-work. Their twofold text was, "turn to the Lord," which meant repentance, and "cleave to the Lord," which meant a life of faith and holiness.

It is quite in line with this idea of spiritual clothing that the Apostle exhorts every one to "put on the Lord Jesus Christ." That signifies the entire enwrapping and enfolding of ourselves in the holy texture of his perfect righteousness and all-sufficient grace. We walk inside of our clothes. So a consistent Christian walks inside of the beautiful garment which Christ has woven for him and wrapped about him. Bear in mind that it is a "seamless mother's hand; the subsequent work of robe "which the dear Master provides for us; we must have it all or none. marring of the fabric. A great many against all weathers! How beautiful poor, slazy fabrics have a smooth and it is when washed white in the blood stoutly sewed; they are only basted. heaven that wedding garment will make When the warp and woof of character even a pauper to shine like an angel of

With such a beauty of holiness of repair. The one is to patch up the fered to us, why should so many proold; the other is to discard it alto- fessors of religion be content to be only a bit of shreds and patches? Certainfabric. The first is man's plan; the ly no unconverted worldling is ever so second is Christ's plan. The fatal charmed by them as to come and say patched character does not look well, want something just like it." Inconsistent Christians simply disgust the strip of virtue pieced in upon a god- say, "If that be Christianity, I don't less life only makes the rest of the want it; my coat is as good as that, and fabric look more unsightly. Nor is better." A poor fabric is made none there strength enough in the fabric to the better by the patch-work of public prayers or professions. A re-conversion the very warp and woof of character, is what God requireth. And what new power and beauty and irresistible churches if we were all freshly elad in

Christ Jesus! "This spotless robe the same appears When ruined nature sinks in years, No age can change its glorious hue;

The robe of Christ is ever new. New York Evangelist.

If there is within your house, within your sphere, one sleeping soul which You could awake, and yet allow to sleep on, you will be held responsible. I not say for the entire loss of that soul, but at least for not awaking him-There is need for this lesson. A contrary doctrine has been making way, and especially in educated society, for some time—the doctrine of reticence in spiritual things. It is supposed that in proportion as men are educated, they become silent and secret from all their fellows in their whole religious experience. It is hinted that it would scarcely be less than a breach of politeness and religious propriety to mention the soul, the Saviour, the God of salvation. It seems to me that if that theory be true, when human perfection is reached here or in heaven, God might as well not be, for He will never be named again. So you see the ideal heaven of those men would come to be exactly what our fallen and miserable state now is-a state of estrangement from God, and of cold and selfish isolation, even from one another .- Dr. Raleigh.

He that is good will infallibly become better, and he that is bad will as certainly become worse; for vice, virtue, and time are three things that never children. The apostle, while widening

The Christian Messenger.

Bible Lessons for 1883. FIRST QUARTER.

Lesson III.-JANUARY 21, 1883

THE BELIEVING PEOPLE. Acts ii. 37-47.

GOLDEN TEXT. - "Then they that gladly received his word were baptized." -Acts ii. 41.

COMMIT TO MEMORY: Verses 38-41.

DAILY HOME READINGS.

The Lesson. Acts ii. 37-47. T. Man's Need of the Spirit, 1 Cor., ch. ii.

W. Regeneration by the Spirit, John iii. 1-13. T. Indwelling of the Spirit, Rom. viii. 1-17.

F. Apostolic Baptism. Rom., ch. vi. S. Baptism and the Risen Lord,

Pet. iii. 12-22. Church Life, Eph. iv. 1-16. THE HOLY SPIRIT'S WORK IN SAVING MEN.

LESSON OUTLINE. - I. Conviction, Vss 37-40 II. Conversion, Vs. 41. III Union in One Body, Vss. 42-47.

QUESTIONS .- What sin had Peter charged on his hearers? (Vs. 23). What had the Jews reason to expect? (Luke xix. 42-44; 2 Thess. ii. 8, 9). Vss. 37-40.—What guilt did Peter's hearers feel? What did these inquirers | work of the Holy Spirit. In the apostles' ask? What was Peter's answer? What

is it to repent? What do we learn of baptism? What blessings were promised, if the inquirers would obey? Vs. 41.—What is the natural state of men? If unchanged, what will become of them? What makes the gospel effectual to salvation? What class of persons were baptized on the Day of Pentecost? What is baptism? Who

ought to be baptized? What does baptism express? Can baptism do any good without repentance and faith? Vss. 42-47.-In what four things were the converts faithful? How did the disciples show brotherly love? What is related of their worship and manner of life? What power united them all in one body? What is the purpose of

the communion? Who are qualified to partake? Scripture Searchings. - Find Paul's account of the lost condition of men. What does Jesus teach in the "Great Commission" about the way of salva-

Notes. - I. The Inquiry Meeting, (Vs. 37).

When they heard this. That is, the discourse of Peter, in which he set forth so powerfully the Lordship and Messiahship of Christ, and charged upon them his death, (vs. 23). Pricked prime essential of beauty, and a bright people of the world, and lead them to in their heart. It is not said that they were awed by Peter's eloquence; nor excited in their imaginations; por gratified in their taste; the result was infinitely grander: They were pierced in their hearts. The preacher was lost sight of, in the effects produced by the truth. Theirs was a sorrow unto repentance. The story of the Cross proved its power in this first Christian sermon. Unto Peter and the rest of the apostles. The sermon was over, and now came a less formal inquiry meeting, in which all of the apostles participated. What shall we do? The fact brought home to them, that they had rejected and crucified One who had shown hi power to punish by rising from the dead and ascending on high, alarmed them Was there any pardon for them?

> II. Gospel Directions, (Vss. 38-40). Vs. 38.-Peter opens, at once, the gospel. That is, the good news of salchange of mind, and of our whole view of Christ, so as to receive him as the Messiah and Saviour. The direction to be baptized, follows never precedes the direction to repent, or believe. But it follows swiftly, as matter of importance, in openly avowing fealty to Christ. Peter speaks of repentance and baptism for (New Version, unto) the remission of sins not teaching that remission through an outward ordinance, either wholly or in part; but through that repentance or faith which was to be immediately followed by baptism. Every one of you. Neither repentance nor baptism can be attended to by proxy. Baptism in the name of Jesus Christ was, and is, a public confession of him as Saviour and Lord. Ye shall receive the Holy Ghost. The wall of exclusiveness was broken down, and the great gift was open to all. Vss. 39, 40 .- For the promise, Not

of baptism, as one would be led to suppose from the use of this text in some Confessions of Faith, but of the Holy Spirit. See vs. 17, 18. Unto you and to your children. The word translated children is correctly rendered in the sense of descendants; to all that are afar off, i. e., to the Gentile nations, they stand in the same category as the out the promise of the Holy Spirit as

broad as the world, yet limits it to such as are called out of it by the Lord our God. The teaching is that the Holy Spirit is for no nation or people, exclusively, but for all who will receive the gospel. With many other words. He expounded to them fully the way of salvation, and urged them to save themselves, or be saved, from this untoward (crooked) generation. III. Conversion and Baptism, (Vs. 41).

Gladly received the word. The gladly is omitted in New Version. Yet those that receive the good news are glad; and these were no exceptions. They accepted the words of Peter as true. Both head and heart received them. Were baptized. At once, faith first, baptism immediately succeeding. Three thousand souls. It is not said that the three thousand were baptized that same day, though it is most likely they were. There is no difficulty in the matter of the baptism of so many, either in time, or sufficiency of water. These converts were received into the church, as is the fair inference, (although the language is, were added, and may mean simply to the company of believers,) upon their profession of repentance, and their baptism, without further instruction,the church itself being the fold in which the lambs of Christ's flock are to be fed, and to grow. IV. Christian Walk, (Vss. 42-47).

Vss. 42, 43 .- They continued steadfastly. The great body of them were steadfast and firm; for this was the doctrine, or teaching they were not neglected after coming into the church, but were carefully taught. Fellowship. A community in sympathy and brotherly love, and also in worldly goods. In the breaking of bread. The Lord's Supper, with the early church, came after faith and baptism. And in prayers. Not simply private prayer, but social religious gatherings. And fear. Awe and reverence. Their service was no gay, holiday matter; but conducted with seriousness and de-

Vss. 44, 45.—All that believed were

together. Bound by the closest of ties. Not in one room, as was impossible; but in one community of brotherhood, Had all things common. Each placed his property in a common fund, for the benefit of all. And sold their possessions, etc. A voluntary act, evincing a great love for the Master, and for one another. And parted them to all. That is, to such of the brotherhood as had need. This communism of the early church was not commanded, grew partly out of local circumstances, was only temporary, and was afterwards abandoned. And while the spirit of it, the free disbursement of our goods to brethren in need, is in accordance with the spirit of the gospel, their action is not related as having binding force

Vss. 46, 47 .- In the temple. Not at once did they cut loose from all Jewish forms of worship. Breaking bread. Evidently referring to the Lord's Supper. Gladness and singleness of heart. A beautiful picture of a daily life in Christ. It was a period of spiritual ecstasy. Having favor with all the people, Even as Christ had before them. But not with the Jewish ecclesiastics, who soon began to persecute them, as they had their Master. The Lord added to them daily. Such spiritual life as this Jerusalem Church had, will always produce like results.

SUGGESTED LESSONS.

It is not enough to pierce the intellects of our hearers; our great aim must be to pierce their hearts.

A tongue of fire, like Peter's on the day of Pentecost, will find hearts in the congregation to be set aflame with conviction.

Great wisdom is needed in dealing with inquirers.

The way of salvation is very simple. The work of atonement is done, and our cry should be like that of Peter .-"Repent and be baptized, every one of

The apostles were careful in teaching their converts after, as before conversion. This accounts for their steadfast continuance in Christian "fellowship, in breaking of bread, and in prayers." Love to Christ begets love to the

brethren. A vital faith is both joyous and fruitful; and a living church will have constant additions from the Lord, of such as are being saved.

Help for Parents, or for the Teacher of the Primary Class.

TRUTHS TO BE TAUGHT: 1. Need of being cleansed from sin. 2. Repentance. 3. Baptism of the believer. 4. Christian fellowship.

Peter charged them with crucifying Jesus, who was both Lord and Christ. When they realized this, they were very,

from t trust i in man which to put exper two, (for sa Man works. God's when righte to us i most 1 impos

> stood Moun rock. bould ling o destru to be l But t under being slides under

> > the Ro

Don

ing ou

ness w

churel ever e of lear think philos Mix I elevat will ri life. borne hand, philos logic l differe

the pr in whi trying Let u conce not br would

cess tl of wor church ment such r ten uj The

memo delive drift a that h wante