

Sunday Reading.

New Year's Wishes.

What shall I wish thee? Treasurers of earth? Songs in the spring-time, Pleasure or mirth? Flowers on thy pathway, Skies ever clear? Would this ensure thee A Happy New Year? ... Heaven, and how to get there.

BY NEWMAN HALL, D. D.

All mankind may be classified as the quick and dead: those who are dead and have passed away, and those who are still alive upon the earth. Our Lord when He comes, will judge the quick and the dead. "We shall not all die, but we shall all be changed."

glory, we should not have returned to our dwelling and put on mourning and lamented that Elijah was dead. Elisha went back triumphing in the thought that the prophet and the friend and the father whom he loved was in conscious existence still. Though the sunken cheek and the unresponsive eye, and the hand that no longer clasps our own speak to us of death, yet we may be as well assured that our departed friends still live, as if we had seen an angelic convoy taking them to glory, even as Moses no less than Elias appeared with Jesus on the Mount.

glorified body of Jesus—that same Jesus—who went up to heaven in the presence of the apostles—bearing still the wound-prints in His hands and in His side, whom here we have seen but through a mist, obscurely, yet have loved and served, though imperfectly—to be in His very presence, to meet His eye and to hear His voice! "In His presence there is fullness of joy and pleasure forever more."

since our Lord's incarnation? The glorious triumph preparing for Him when He should resume His throne? No: they "spoke of the decease which he should accomplish at Jerusalem." What! That countenance, shining as the sun, suggestive of the countenance furrowed with grief? That crown of radiance, of the crown of thorns? The two saints, the two thieves? The voice of the Father's approval, of the bitter cry, "My God! my God, why hast thou forsaken me?"

ten, or—but the opening door and entrance of a slender figure cut short the sentence, and almost hushed the heart-beats in her bosom. The face was full of emotion and appeal as the large, earnest eyes seemed to look Clara through and through. "I was full of hope and anticipation," spoke a sweet voice, "when the past year was ushered in. I heard your vow to begin the New Year as a Christian; I carried the vow to heaven and saw it registered. How long and sadly I have waited, and in vain. I have seen written over against the message I so joyfully conveyed, 'Thirty-one days of grace and opportunities wasted; and drawing her snowy draperies about her, the visitor turned tearfully away. Before the door was shut, another figure stood before Clara's chair, holding out her hands entreatingly. "I, too, have watched the fleeting days, and the gradual forgetfulness of your solemn promise, and on the same record have been added, 'Twenty-eight days of mercy unappropriated,'" and then this second figure turned mournfully from the room.

Was John Milton a Baptist? Not long ago we heard a Congregational minister, speaking in a Baptist church, coolly claim Milton as a member of his denomination, while he tried to console Baptists by mentioning John Bunyan as their great standard-bearer. The fact is, that Milton and Bunyan, were both Baptists. If they were Congregationalists at all it was only as all Baptists are Congregationalists. A Pedobaptist Congregationalist was either the one or the other, and Milton was just as far from Pedobaptism as was Bunyan. In fact he held more nearly to distinctive Baptist principles than did Bunyan. Our readers may be interested by the following citations from Milton's writings: "Under the gospel, the first of the sacraments, commonly so called is Baptism, wherein the bodies of believers, who engage themselves to pureness of life, are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial and resurrection."