Sunday Reabing.

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?

What shall I wish thee? What can be found Bringing thee sunshine All the year round? Where is the treasure. Lasting and dear. That shall ensure thee A Happy New Year?

Faith that increaseth. Walking in light : Hope that aboundeth, Happy and bright ; Love that is perfect. Casting out fear-These shall ensure thee A Happy New Year.

Peace in the Saviour, Rest at his feet : Smile of his countenance Radiant and sweet: Joy in his presence. Christ ever near-These will ensure thee A Happy New Year. -Frances R. Havergal.

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 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." The quick-the living ones-will enjoy the great privilege not to die. But the great majority of mankind are under the class of the dead. Now Moses and Elias are examples of these two classes, Moses represents the dead. We are told that God buried him, and his sepulchre was not known; but we are surely not to infer that he did not die. There was good reason why his sepulchre should be hidden. Some of you have been in Roman Catholic countries on the continent of Europe, and you have seen bits of bones enclosed in cases in different churches-subdivisions of apostles and prophets, perhaps more bones of one saint than ever existed in one human living body; and you have seen people bowing before those relics, paying adoration, looking very much like idolatry; and this in Christendom! The Israelites were prone to idolatry. Even when God appeared upon Sinai they were worshipping the golden calf. Now especially in a time when they were degenerated, would not they have distributed those relics all over the land Would not every synagogue have had those relics of one of the greatest men, if not the greatest man, that ever lived? To avoid this, God buried him, and no one could tell where his sepulchre was But he was buried, and he represents the dead. Now Elias represents the quick, he did not die, but was transglory without the medium of the grave, Both of these men are here, Moses and Elias; and the point to observe is this that Moses, who died, whose body was left in the earth, is exactly in the same circumstances and enjoying the very same privileges as Elijah, who did not die at all, but who went to heaven in that chariot ef fire.

And so we may learn what is the present condition of departed saints. We may look on all those whose bodies are in the grave as represented by Moses; and inasmuch as Moses shared with Elijah, we have reason to hope that those who have died and whose bodies are in the grave share with those who have never died at all. We may learn from the simple facts of the text:

I. THE CONSCIOUS EXISTENCE OF DEPARTED SAINTS. They have left us, but they have not ceased to be. They do not sleep in cold unconsciousness; there is no long interval of being; there are no ages of slumber till the trumpet of the resurrection shall sound. Moses, the dead one, is consciously existing along with Elijah, who never ased to live. If we had been with

our dwelling and put on mourning and -who went up to heaven in the pre- rious triumph preparing for Him when trance of a slender figure cut short the lamented that Elijah was dead. Elisha sence of the apostles-bearing still the He should resume His throne? No: sentence, and almost hushed the heartwent back triumphing in the thought wound-prints in His bands and in His they "spake of the decease which beats in her bosom. The face was full that the prophet and the friend and the father whom he loved was in conscious through a mist, obscurely, yet have What! That countenance, shining as earnest eyes seemed to look Clara existence still. Though the sunken loved and served, though imperfectly- the sun, suggestive of the countenance through and through. cheek and the unresponsive eye, and 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 jah was with Him in glory. Jesus on the Mount.

And we may learn, secondly, that appeared in glory." Though the resurrection is the climax of the glory of the saints, yet they enter into glory as soon | to get there. The character of Moses as they depart out of this world. Elijah and Elias instructs us. God is a God was translated, and Moses also passed of order. Every one goes to the sphere at once into glory. And so it is with for which he is fitted. Judas went " to the saints who worship the same God his own place" The saints go to holy as Moses: when they die they go into heaven, and those who participate subthe glory into which Moses went, which stantially in the character of Moses and was the same - as that of Elijah. Let Elias will go where Moses and Elias us think of them, therefore, as translated are. Moses by faith renounced the rather than as dead; as those for whom pleasures of sin and the luxuries of the the conflict has ceased in the festival of world, that he might share with God's "which things the angels desire to look the victor; as those whose toilsome own people, preferring to be poor. into." Much more must that event not easily discouraged, but now bearing pilgrimage has endel in the peacetul despised and oppressed with the godly, have been of deep interest to Jesus rest of home.

and Elias appeared upon a certain world and was separate. Are we like mountain in Palestine, in immediate that? Are we willing to renounce the speak of such a theme. Their converneighborhood to the scenes with which | world, sinful pleasures and frivolities? they had been familiar on earth. Are Are we willing to ally ourselves with those who were once so very near us, so the Church of God, not when it is indefinitely, so infinitely distant as some seem to think? May they not great, but also and equally when poor sometimes revisit, unseen by us, the places where once they dwelt! May according to our degree and position; they not sometimes be very near us. though we cannot hear their voice or feel their hand, even as angels are ministering spirits to the saints?

A fourth suggestion is that the departed are together. Moses and Elias were together, though five hundred years divided them when on earth. They had different work to do, at different times. God's servants are placed in different localities: they may be living at the same time, but they may never be able to meet with one another, or, as in this case, they may be living in the same place, but at different epochs. But they are together youder. As Moses and Elijah, though they did not meet on earth, met in glory, so Enoch and Paul, Noah and John, Abraham and James, David, Daniel, the apostles, the martyrs are all together.

We may also learn that there is surely recognition of departed saints. How great a portion of the happiness of this world arises from intimate and tender affection! How closely hearts are bound if they had found the body of Moses, to hearts, so that another's life is dearer than one's own. Is all this to cease at

unknown glorified beings," but here cause He taught many things that Moses are two specific persons: Moses is one of them and Elijah is the other. We do not know how the apostles were informed who they were; perhaps by the intuition which we may possess by and of the Old Testament dispensation. by, with no need to be introduced to But He said: "Think not that I have one another by name. And so we may come to destroy the Law and the Pro- the comfort it possessed. That somelated. He was changed, and went into believe there is recognition yonder. God phets; I have not come to destroy, but thing disturbed the young lady's mind loves diversity. He has not made two to fulfil." If He had come to destroy was very evident, for she sat a long divine arrangement: they would have us all frozen into an ice bound uniformity, fact that they were together was a most as Milton somewhere expresses it. Let us rejoice in the diversities of manifestation of the love of our Lord. Oh, the bliss of renewing intercourse with the dear ones that have gone before us! there where no infirmity will remain; no possibility of misunderstanding; whispers of pardon; if the one pronothing to jar the perfect harmony, and death to sunder us again.

with Jesus. This is the chief joy of believers now. There is no joy comparable to this conscious presence of Christ on earth, and it will be the chief joy bereafter. "I will that they whom thou hast given me be with me where I am." Jesus said to the dying thief, "This day thou shalt be with me in Paradise." The apostle said: "Having a desire to depart and be with Jesus, cial about the mission of Christ to which is far better"; " absent from the | which they specially pointed? Listen body" and, with no interval, " present

face to face, as Moses no less than Eli-

Rlias in glory with Jesus.

And now comes the question: How body on the tree. nearness of departed saints. Moses God; and so he came out from the by dying. numerous, respectable, afficent and and oppressed? Are we aiding it actually coming out from the world, and rejoicing that God numbers us among His sons and daughters? If so, we are on the way to meet Moses, for we are like him.

> Look at Elijah. He was remarkable for his decision. We cannot resemble him as a great and illustrious prophet; but if we would join him we must rehalt ye between two opinions? If the Lord be God, follow him; and if Baal, follow him." Are we decided? Have we made up our minds by God's grace. that, whatever others do, we will serve the Lord? If so, we are on the way to join Elijah. But if we are balting between two opinions. You must be altered. "Except a man be born again, he cannot enter the kingdom of heaven." If we are sharers with Moses and Elijah in decision for God and godliness, we are on our way to join them; and if otherwise, we have as yet no hope.

The third of this wonderful company was Jesus. It was supposed that He had come to set aside the authority of Moses and the prophets, because He put on one side many false interpreta-We are not told, "there appeared two tions current amongst the scribes, beand the prophets had not taught, and because He came, by the sacrifice of Himself, to supersede and set aside the emblematical sacrifices and ceremonies leaves on the same tree exactly alike. Moses and the Prophets, would Moses Some persons would improve upon the and Elijah have been in friendly conversation with their destroyer? The obvious sign to the disciples of their perfect agreement. The Law and the Gospel are but parts of the one great whole: if the Law tells us our disease, the Gospel tells us of our remedy; if the one convinces of sin, the other vokes the inquiry, "What must I do to where we shall not fear the entrance of be saved?" the other says, "Believe in the Lord Jesus Christ, and thou shalt Another idea is, that departed saints be saved." The mission of Jesus was are with Jesus. Moses and Elias were foreshadowed in almost every ceremony of the law, and in almost every prediction of the prophets: the lamb slain morning and evening, the high-priest entering once a year into the most holy place, the scapegoat, the blood of the passover-all these were types of Christ.

Thus the mission of Jesus, as a whole, was adumbrated by Moses and the prophets; but was there anything spewhat is the theme of their conversation? Elisha when Elijah was caught up into with the Lord." Oh, to behold the Events that had transpired in heaven my order for flowers will not be forgot-

glory, we should not have returned to glorified body of Jesus-that same Jesus since our Lord's incarnation? The glo- ten, or'-but the opening door and enside, whom here we have seen but he should accomplish at Jerusalem." of emotion and appeal as the large, to be in His very presence, to meet His furrowed with grief? That crown of 'I was full of hope and anticipation presence there is fullness of joy and two saints, the two thieves? The voice year was ushered in. I heard your pleasure forever more." We see Him of the Father's approval, of the bitter vow to begin the New Year as a Chris. now by faith; our departed ones see cry, "My God! my God, why hast tian; I carried the vow to heaven an thou forsaken me?"

What a difference between their de-Such are the glimpses which we cease and the decease of Jesus! Elijah, obtain of the condition of the blessed caught up into glory: Moses falling they are in glory. "There talked with dead, from the simple statement that asleep in the arms of God. Why their's him two men, Moses and Elias, who there appeared two men. Moses and so blessed? because His was so grievous. He bore their sins in His own

Was it not the event to which our Lord Himself would be most likely to ing out her hands entreatingly. .] refer? It was of supreme interest to Him. He was the Lamb slain from the | the gradual forgetfulness of your solemn foundation of the world. He said, " I promise, and on the same record have delight to do thy will, O God"; and seen added, 'Twenty-eight days o that was the will of God. Angels had mercy unappropriated," and then this intently been interested in the great second figure turned mournfully from work of Christ's atonement. They were the room. at His birth, temptation, crucifixion; than to have any amount of sinful himself. He came for the salvation of We may learn, thirdly, the possible pleasure with those who knew not the world, to seek and to save the lost

No wonder, then, that they should sation was responded to from the heavenly glory, for the voice of the Father was heard: "This is my beloved Son, in whom I am well pleased."

The question again recurs, respecting beaven: "How to get there?" By trusting in that atonement, by relying on that decease, by pleading the merits of that Savior, by clinging to that cross. Rejoice in this salvation. And then, brethren our death will only be our decease, our departure from this life into the better lite, our going out from God's gracious presence here to the fuller manifestations of it yonder.

O Lord, help us to behold Thee dying semble him in decision. "How long for us on the cross: nay, rather help imitate; they reminded her of the us to behold Thee as now transfigured spring-time and summer-wasted, the in glory. And so, habitually dwelling upon the thought of Thy great love, Thy presence and Thy glory, may we be able to say, in all places and in all conditions, " Lord, it is good for us to

A Dream, on New Year's Eve.

It was the last night of the old year. and very quietly was it fading into the dimness of the past, linking itself to the three hundred and sixty-four already numbered and finished; another round of life nearly accomplished, and with its hopes and memories, joys and troubles, almost ready to drop into the grave of the years.

Clara Porter had returned from church that evening, and, after giving her dainty hat a toss upon the piano, and laying her fur-lined circular in most discontented heap by its side, she threw herself, the most disconted of all into the embrace of a cosy arm-chair, which offered the plump little figure all time pulling out of all comeliness the delicate gloves in her hands, while her thoughts, far from being on kids intent.

'I do wish Mr. Lincoln would not preach such matter-of-fact sermons The idea of reminding everybody of every word they have spoken. Every thought, every promise made, broken or forgotten, and parading one's faults March, April, May, June, July, August, before the whole congregation. Why, I should think I had broken every one of the ten commandments by the way his keen eyes flashed over to our pew! I should think I had never been at church, or Sunday-school, or prayermeeting, in my life; had never given thought to the Lord, or a cent into the contribution box.

· His text was a strange one, but in 'There hath not failed one word of all his good promise.' Of course we have been fed and clothed, we all know thatbut I'll go to bed and sleep off these unpleasant impressions. I must be bright and brilliant to receive to-morrow. My new suit is a beauty, and I hope

the hand that no longer clasps our own eye and to hear His voice! "In His radiance, of the crown of thorns? The spoke a sweet voice, when the past 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, hold too, have watched the fleeting days, and

A third stepped up to the astonished girl whose resolute face showed a nature traces of keenest aggret. 'I saw you when you refused the gentle pleadings of the Spirit, and turned away from the open door upon whose threshold you were standing, and saw the recording angel number three months of wasted

· I was close by your bedside, spoke another voice, 'when during a weary illness, you looked back with tears, and repentantly forward,' and the misty vail which enveloped this little figure seemed one of the tears to the bewildered Clara.

The room seemed peopled with symbolical figures. Here was one with her hands full of trailing vines of tender green, and delicate sprays of the sweet arbutus; another wreathed with roses and budding blossoms. Then came two crowned with sea shells of wonderful lights and tints, and tiny globes of pearls which no human skill could eternal world, and the reckless indulgence of pleasures to stifle the whisperings of conscience.

Still another, with fleecy robes embroidered with silken corn tassels, and holding the full ear in her hand suggested the ripening harvest, while companion with a coronet of scarle and gold sadly uttered these words: "Nothing but leaves; no garnered sheaves Of life's fair ripened grain; Words, idle words, for earnest deeds: You sow your seeds, lo! tares and weeds And reap with toil and pain

Two more figures came still closer to Clara, as she lay back in her chair, her breath coming in gasps, and her whole soul alive to the meaning of this strange procession of the year just going from her forever. Serious of face was one ad of hue as the face above it, and these were the only words she

Rare opportunities were yours, Brought by each swiftly gliding day; Such lavish gifts of godlike powers, Such potent means-the opening way If thine is now the bitter tear,

Blame not the bounteous, dying Year.' The last of the twelve held in her hand an hour-glass, but not a word passed the firmly closed lips as she pointed to the sands almost run out Her look, her whole attitude were enough to inspire the most indifferent with a feeling of deep solemnity and

Clara could bear no more; she dropped her gloves, and tried to seize the prophetic glass that told the story of wasted months. January, February, September, October, November, and December stood before her in reproving array; going and taking with them diary of her life, its promises made and never kept, her selfish use of lent time, and abuse of heavenly gifts She tried to cry out for a respite, a moment longer, when she opened her eyes and found herself in her comfortable room, her hat and circular just where she had tossed them, and the little French clock pointing to eleven. She had been dreaming an hour, and what a feeling of thankfulness she experienced when she found perfect keeping with what followed. she had yet sixty minutes left of the wasted year. The 'matter-of-fact' pastor was probably sleeping the sleep of the just, when before the hands of the clock pointed at twelve, a truly awakened and repentant heart sought and found forgiveness, while the birth of the new year was, also, the date of a spiritual birthday for one he had often prayed

> 'There hath not failed one word of all his good promise.'-Zion's Advocate. rank wassedane kirkly and armone is t

Was John Milton a Baptist?

Not long ago we heard a Congregational minister, speaking in a Baptist church, cooly claim Milton as a member of his denomination, while he tried to console Baptists by mentioning John Bunyan as their great standard bearer.

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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 tenaciously 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.

After quoting Matt. 28: 19, Mark 16: 15, 16, Acts 8: 36, 37, Eph. 5: 26, and 1 Pet. 3: 21, he proceeds: -"Hence it follows that infants are not to be baptized, insomuch as they ere incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word, for how can infants, who understand not the word, be purified thereby; any more than adults can receive edification by hearing an unknown language? For it is not the outward baptism, which purifies only the filth of the flesh, that saves us, but the answer of a good conscience, as Peter testifies: of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on tour side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of

A masterly refutation of the arguments by which infant baptism was defended in his time follows. A more convincing presentation of the case has rarely been presented than Milton's.

As regards immersion he writes: 'It is in vain alleged by those who, on the authority of Mark 7: 4, Luke 11 38, have introduced the practice of affasion in baptism instead of immersion, that to dip and to sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them."

As regards church govrenment Milton was at one with Baptist and Pedobaptist Congregatioanlists. In matter of liberty of conscience h went as far as Roger Williams and the Baptists, and further than did most Pedobaptist Congregationalists of his time, Would that all Congregationalists were such as this John Milton in the matter of Christian ordinances. Milton's position is the only Scriptural position, and the only position that a Congregationalist can consistently hold. It may be worth while to state that these views of Milton are found in his Treatise on Christian Doctrine, long supposed to be lost, but discovered and edited in 1823 in the original Latin and published in an English translation, edited with notes by Charles R. Sumner in 1825. A copy of this book which is now somewhat rare, has just been secured for the Library of Toronto Baptist College. - Canadian Baptist.

The Religious Newspaper.

The Religious Newspaper has taken a decided and well defined place in current literature and Church agencies. At the present time when periodical literature is so potent an influence in forming opinion, and awakening interest in all departments of thought and action, any church that fails to use the press as a means of propagating its views of truth and promoting its work, neglects a powerful auxiliary to success. The main purpose of a religious newspaper is to supply sound instructive reading, presenting right views of life and duty. In all questions as to what Christian people should believe and do the religious paper should give forth a certain sound, and exercise a commanding influence. We consider this the chief function of such a paper, in view