

JESUS SET AT NAUGHT.

BY REV. G. H. SPENCER.

And Herod, with his men of war, set him at naught.

It is your Lord whom Herod set at naught!

Who is to save the man who will not listen when salvation is put before him?

Yet the great mass of our fellow citizens are of this kind.

There are many others who prefer their business to Jesus.

They would not give their little attention to the Lord Jesus, but then, they are too busy just now.

They say that they really cannot afford the time.

Oh, my busy hearer! you will have to find time to die before long.

Why not think of that solemn certainty? You are very busy, and yet you find time to eat.

Have you no time to feed your soul? You will find time to put on your dress.

Have you no time to dress your soul? You seek out the surgeon when you are ill.

Have you no time to seek out a Saviour for your soul? Ah! it is not that you have no time.

Others prefer amusements to the Lord Jesus.

"Well," say one, "we must have recreation. In my spare time I like a game."

I know that. I am not for denying you healthy recreation.

But everything should be in order, and in the first place for you, Christian, is your Master.

Can you suffer the paltry amusements of the world to stand before the Lord Jesus?

Yet it is so with some of you. You will know better one day.

Another sort of persons make nothing of Christ.

Because they profess to see nothing profound and philosophical in the faith which He has revealed.

Others make nothing of the Lord because they confide in themselves.

They think themselves quite good enough without a Saviour.

If they are not quite perfect, they believe that they can make themselves so.

They will be saved without an atoning sacrifice or a new heart, or union to Christ.

They are doing their best, and they make no doubt whatever that they will find their way to heaven as well as others.

Do you thus think? You are in grave error.

Many have no concern concerning the day of His appearing.

Whether you believe it or not, Jesus, as your Judge, is at the door.

He said, years ago, "Behold I am coming quickly."

He is still coming, and must soon arrive to commence the last dread session of justice.

What matters it how many years it may elapse? They will fly like the wind.

The hour will come when the earth and sky will rock and reel and pass away.

rolled up like a worn-out vesture. Then shall the trumpet ring out exceeding loud and long.

"Awake ye dead, and come to judgment!" How will you answer to the Lord?

Will you stand before Him, from the land, from the teeming cemetery, from the lonely grave, men will rise, and all of them stand before Christ!

In that day you will see nothing but the great white throne, and Him that sits upon it.

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God? What have we been asking for?

Was there any definite sin we confessed, or any definite merit we boasted of?

For, or any definite desire that we set before God, or any definite petition in the asking for some appreciated, desired, and needed thing.

When we enter a neighbor's house to borrow a certain book, we have no difficulty in making him understand what is the particular book we are after.

We want that, and not anything else, and we say so.

But in our prayer, we do not say so. We are dangerously ill, we know just where to go for the physician, and just what to tell him.

nor do we leave him until we have ascertained whether he can come to us. Here is both precision of point, and also pertinacity of purpose.

Faith in the doctor and his medicines, sends us to his office, and we do not request leave him in no doubt as to our errand.

Now in every rightly-conceived and rightly-remembered prayer to the King of heaven, there ought to be the same confidence when approaching Him, and the same definite statement of our heart's desire.

When we pray, we ought to "pray at a mark," and not at random.

If prayer is born of our inmost heart, and has a clearly defined object to plead for, it never will be a pointless drudgery or a dreary formality.

We would say to the Master, "I have a certain thing I desire, which I have come to thee for, and I pray thee, we ought to 'pray at a mark,' and not at random."

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How the Bakers Went Early to Meeting.

BY HARRIETTE REA.

The new minister who was called bore not a resemblance to the former incumbent, unless it might be in a similar impression that he made of honest purpose and purity of thought.

The old pastor had been gentle and meek in all his ways, studying hard to give his people more excellent counsel.

Sometimes, from a four weeks' vacation in summer with aching head and half-rested nerves, never dreaming of asking for another two weeks, that should have been voluntarily offered.

If the congregation dropped into careless habits, he deeply regretted them, but offered no reproof.

The new minister remarked to himself—for his wife was not with him—that it was high time to bring this church to a knowledge of its delinquencies.

The time for opening the services on Sunday morning was nominally at half-past ten, but not more than half the congregation was present at that hour.

A number came in during the first hymn. The reading of Scripture was a favorable time for the entrance of the Smiths, Browns, and Plummers.

A group waited near the door until the long prayer was over, and then they entered the church.

They did not rustle up the aisle near the close of the anthem, the congregation knew that they were out of town.

The young clerkman waited a few weeks, until he had called upon a large portion of the people.

He began at first by calling on the men, but not more than half the congregation was present at that hour.

A number came in during the first hymn. The reading of Scripture was a favorable time for the