

AN EVANGELICAL FAMILY NEWSPAPER,

Transubstantiation be true, it can only be so on (4.) How would you confute it?

NEW BRUNSWICK AND NOVA

That God in all things may be glorified through Jesus Christ.-PETER.

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ST. JOHN, NEW BRUNSWICK.

RELIGIOUS INTELLIGENCER, most important elements in our belief of Chris-An Evangelical Family Newspaper, for NEW BRUNSWICK AND NOVA SCOTIA.

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[PAgents and others should be particular to give the tost or Way Office, with the County and Province, of Subscribers and others for

ship in which they reside, but the NAME of the office where they wish to receive their papers, that we want.

Prizes to Students.

No scheme of the Scottish Reformation Society has been found more successful than that f giving prizes to students for displaying the thorough and ready knowledge of the Romsh controversy. We are anxious that this plan should be carried out systematically amongst all our colleges and schools, not excepting Oxford and Cambridge. The last competition was amongst the students of the United Presbyterian Church. There is reason to believe that nearly one hundred of theyoung men studied the textbook more or less, although only twenty formally competed. The competitors saw the questions for the first time only when the examination commenced, and within a very short time they were required to furnish written answers to them on the spot. In the former competition, we published the answers which received the first prize. But it may serve to convince our readers of the high excellence of those who take part in these competitions, if, for the sake of variety, we on this occasion publish the answers which received the third prize. It surely holds out the prospect of a future ministry able to grapple with the sophistries of Rome, when our students are being thus trained; and these enlightened measures establish a strong claim on the part of the Scottish Reformation Society to the support of the Christian community.

The following are the questions prepared by the Examinators, with the Answers by Mr. How-AT, WHICH RECEIVED THE THIRD PRIZE :-

I .- TRANSUBSTANTIATION.

(1.) State the doctrine of Transubstantiation. The doctrine of Transubstantiation, according to the Council of Trent, and as now held by the Popish Church, consists in the following:-Tnat in the Sacrament of the Lord's Supper, the bread and and wine are changed into the body and blood, the soul and divinity, and even the bones and sine ws of Christ; that each particle of the bread, and each drop of the blood, contains whole Christ, and that this docrine is to be implicity believed in by the whole Church under pain of

(2.) What consequences have flowed from it? 1. It has produced idolatry of the worst description, in the shape of the Adoration of the Host—a most monstrous and blasphememous rite -in which a breaden God is substituted for the true Jehovah, and actually worshipped as such

2. It has elevated the Romish clergy to an unwarranted and dangerous extent; the people being taught to believe that they can, by the mere pronunciatiation of a few words, change the symbolical elements of bread and wine into the real body and blood of Jesus.

3. It has unhinged the whole doctrine of the Incarnation. 'Christ's body has now no proper subsistence of its own, apart from his Divine nature, to which by a hypostatical union it is now united, but, according to Transubstantiation. both the soul and divinity of the Saviour are eaten and digested as well as his body and

4. It has cast the grossest dishonour upon Christ himself, who, instead of being now in glory, is made to endure inconceivable humiliation in being transformed into a wafer, baked by the hand of man, and liable to corruption.

These are a few of the consequences which have flowed from the doctrine of Transubstantiation, apart altogether from the minor ones of undermining all our laws of Scripture interpretation, and unsetling our faith in the plainest declarations of the word of God.

(3.) Refute the doctrine. 1. Christ's body is in heaven, not on earth. "Behold, I see the heavens opened, and the Son

of man standing on the right hand of God."-2. When Christ again appears on earth, it

will be in glory. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go un into heaven."—Acts 1. 11. 3. According to Transubstantiation, Christ's

body is liable to corruption, in opposition to this plain statement of Scripture: "Thou shalt not suffer thine Holy One to see corruption." 4. In the 11th chapter of 1st Corinthians, Paul,

even after the consecration of the elements, thrice terms them bread and wine, so that they cannot be the actual body and blood of Christ.

5. The Lord's Supper is plainly commemorative : " Do this in remembrance of me." 6. Transubstantiation is opposed to all our senses, which have formed, and do still form,

lieve the monstrous absurdity that the greater law, and impose upon them whatever was necescan be contained within the less, and that Jesus sary. our assent to Transubstantiation. 2. The im- ing therefore can be proved from them. possibility of proving the fact, even supposing it possible. It is opposed to all our senses: and how are we to prove it? . 1I.-PENANCE. (1) What is the Sacrament of Penance? A complicated system by which the Church of Rome undertakes the full and complete remission of sin in this world, and join to the kindred myth of purgatory, in the world to come also. (2). Into how many parts is it divided? Three; embracing. 1. Confession, which comprises contrition, sorrow for sin proceeding from the love of God, but attained by very few; and were abolished. "This man, because he conattrition, sorrow for sin proceeding from the fear tinueth ever, bath an unchangeable (or rather of hell and future punishment. 2. Absolution, untransferable-priesthood." in which, by a mere absolve te, the priest assumes

the place and prerogative of God, and grants to the warrant of God the Father, at whose request the penitent, who has submitted to the Confes- it was offered. sional, a full pardon of all his offences. 3. Satisfaction, in which, by means of tastings, scourg- vary. "Christ was once offered to bear the sins ings, alms giving, and such like, expiation can be of many." made to God by the sinner himself for the offen ces he has committed. It also embraces indulgences, by which, on a mere money payment, remission can be had for sins already committed, which those who in life have been guilty of venor even, as in the famous case of Tetzel before ial sin, or have not paid the full penalty due to the Reformation, for sins contemplated in the their mortal sins, are punished as well purified future, but not yet committed. The whole Tri- by fires. bunal of Penance is a gigantic imposture, unsupported by a tittle of evidence in Scripture, and adduced to its support? devised for the purpose of increasing the venera- This is drawn partly from the Apocrypha, and tion of the Romsh priesthood, enslaving the partly from the dream of a fanciful young lady whol ehuman family, and enriching the treasury named Perpetua. In regard to the Apocrypha, of the Papal Church. It was well termed by the the evidence adduced is worthless, because the Reformers carnificina conscientarum, "the slaugh- source whence it is drawn is not acknowledged ter house of consciences;" and the confessor of in the Protestant Canon. Besides, a volume the King of France truly described it when he which seems to approve of suicide, and in which exultingly exclaimed :-

Who than I can greater be?" (3.) Upon what theory is it founded?

Upon the theory, that good works are truly meritorious, and that the Romish Church. virtue of a Divine commission given to her remit and retain sins-in other words, the power of the keys-can assume the place of God alone, pardon any sinner all his iniquities, and free him from both their guilt and punishment. III .- THE RULE OF FAITH.

(1.) What is the rule of taith in the Rom ish Church? Scripture and tradition.

the doctrines. FOR THE DOCTRINES. 1. That the apostles spoke more than they

be regarded by us as of equal weight with what they committed to writing.

wrote, and that what they delivered orally, should

2. That the early Fathers recognised tradi-

Bible to be the Word of God.

AGAINST THE DOCTRINE.

verts against tradition: "Beware lest any man works do follow them." spoil you through philosophy and vain deceit,

after the tradition of men."-Col. ii. 8. 3. Christ never appealed to either tradition or the Apocrypha, but frequently to the Bible, and with an "It is written," not it is spoken or re-

Bible, but ever from the Apocrypha. 4. We believe, of course, that what the Apostles, as such, delivered orally, was of equal weight with what they committed to writing, but here is our difficulty, we must have it proved that the traditions believed in by the Popish ling of the leaves, the whirl of a fly, the low Church, were really the utterances of the upos- plaintive chirps of an insect, the note of a bird. tles, and not mere fictions, before we can give the lowing of cattle, the crow of a cock waking them any credence whatever.

IV .- INFALLIBILITY. What is the nature of this Infalibility? and all its teachings must be right, and that by voices in this innumerable chorns which, in unno possibility can mistake arise.

(2.) Where is its seat? tianity. It was only by means of the senses that | Either (1.) in the Pope. (2.) In the diffusive the apostles knew that Christ really had a body, Church. (3.) In General Councils without a and that it was nailed upon the cross. We are Pope. Or, (4.) General Councils with a Pope. not bound to believe anything that is opposed to (3.) How is the doctrine defended?

our senses. Papists tell us, the descent of the 1. By the statement of Christ to Peter: "Thou Holy Ghost in the form of a dove favours their art Peter, and upon this rock," &c.

doctrine; but it cannot, because, first of all, 2. From the injunction of Christ to the mem-Scripture assures us that it was the Holy Ghost bers of the Church in general, relative to the under that shape; whereas the Papist can point commission of trespasses, and the announcement to no passage in which the corporal presence of to the Church on the part of the offended bro-Christ in the Eucharist is either hinted at or af- ther, that he had sustained an injury.

firmed. Besides, the descent of the Holy Spirit | 3. From the power of binding and loosing was a spiritual, not a corporal presence. If given to the disciples.

the supposition, that God works a miracle, which | 1. It has no authority in Scripture. Let Papwe cannot believe him to do, as the very idea of ists, if they can, tell us the passage.

it involves a contradiction. The two great ob- 2. The statement of Christ to Peter refers to jections to their doctrine, which Papists can his confession, and not to his person. never overcome, are these :-- 1. The impossibili- 3. The power of binding and loosing given to ty of the occurrence itself. Christ's body is the disciples, refers exclusively to their power material and cognizable. Unless we are to be- to release men from the obligations of the Mosaic

hosts, or that his body can be present in thou- port of the infallibility of the Church, refer not aands of places at the same time, we cannot yield to them exclusively, but to all churches. Noth-

V .- THE MASS.

(1.) What is the doctrine of the Mass? A gigantic imposture, in which the Popish priest claims to offer up to God, in the shape of the Eucharist, a true propitiatory sacrifice for the sins of the living and the dead.

(1.) How is the doclrine as regards the elements of propitiatory sacrifice? 1. It is unbloody. "Without the shedding

blood there is no remission." 2. It is offered by a priest, whereas at the death of the Great High Priest, all priesthoods

3. It has no warrant. Christ's sacrifice had

4. There is only one sacrifice—that of Cal-

VI .- PURGATORY.

(1.) State the doctrine of Purgatory. An intermediate state of penal suffering, in

(2.) How would you meet the historical evicence

one of the writers apologizes for defects, is not "With my God in my hand, and my king at my worth much. But further, the very passage in Second Macabbees which is brought forward, evidently refers to a sin-offering, not for the persons slain, but for the general congregation, some of whose members had been guilty of Idolatry. It is similar to the case of Achan. But Jason and sis epitomizer, who had found the idea of purgatory, and prayers for the dead, in Plato, brought their philosophy into action, and made the words refer to an intermediate state of purification, and the necessity of prayers for the parties supposed to be there. The Church of Rome, however, does not even deserve the credit of originality in regard to this huge absurdity. They seem to have borrowed the idea from Virgil, in the sixth (2.) State the arguments for and against book of the Eneid, where, referring to Hades, he

"For this are various penances enjoined, And some are left to bleach upon the wind Some plunged in water, others purged with fire, Till all the dregs are drained, and all the

rust expire." The dream of Perpetua refutes itself.

(2.) How would you refute it from Scripture? 1. It is completely opposed to the idea of 3. That is only by tradition we can know the perfect salvation in Christ. "Neither is there salvation in any other," &c.

2. It is opposed to the idea, that when the 1. On various occasions Christ rebuked the soul of the believer dies, it immediately passes Jews for believing in tradition: "Why do ve into glory. "To-day shalt thou be with me in transgress the law of God through your tradi- paradise." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, 2. The Apostle Paul warns the Colossian con- that they may rest from their labours, and their

> "Rome shall perish-write that word In the blood that she has spilt. Perish hopeless and abhorred Deep in ruin as in guilt."

The words put into the mouth of Boadicea, by Cowper, in regard to the ancient, are only to ported. He also frequently quoted from the applicable to the modern-Rome.-Bulwark.

The Lord's Day. How eloquent the silence of Nature on this glorious autumnal morning of the Lord's day Silence, did I say? Listen! There is the rust-(1.) The Romish Church claims to be Infalli- response falls on the ear in scarcely distinguishable sounds. But who could go on to tell of all conscious but sweet and intelligible harmony, portion of our time, is thus perpetuated in the BARNES.

are chanting the morning hymn of Nature to the 'Lord's Day." "For the Son of Man is Lord alpraise of him who having "finished the heavens so of the Sabbath Day"-and hy claiming and and earth, and all the hosts of them," and hav- naming the first day of the week as his own day ing "looked on everything that he had made, he has made the "Lord's Day" the Christian and behold it was very good, rested on the sev- Sabbath. enth day from all his work which he had made and sanctified it to repose, to worship, to joyful

contemplation of the works of God? "Holy" day, "sanctified" of God himself. neighbors? If so, we entreat you to heal the "Blessed" only while it is "senctified," separa- breach, and to heal it at once. Perhaps you are ted, and " hallowed" after the example of God. in the right; we do not question it. The other First observed by God himself, and thus pecn- party, it may be, ought to make the first advances liarly venerable and divine, even among divinely toward reconciliation; we are willing to grant ordained institutions. "God saw everything it. Still, we earnestly exhort you to settle the that he had made, and, behold, it was very godd. difficulty as speedily as possible. And he ended his work . . . and he rested . . . and God blessed the seventh day, and sanctified enemy," says an old proverb. You have not a it: because that in it he had rested from all his single neighbor, but, at some time or other, the work." The first idea of the institution, there- opportunity to injure you comes into his hand fore; is that of repose; the basis of all observ- Remove, then, out of his heart the disposition to ance of it is rest from material and earthly work injure you, if it may be done with no dishonhowever good and useful in itself. Rest in or- our. der to recollection, contemplation, thanksgiving in that divine " Psalm or song for the Sabbath giveness, has a soul out of tune; and the jarday," (the 92d) which an old rabinnical tradition ring strings often make discord in the breast, ascribed to Adam : " It is a good thing to give when he knows not why. God has so constituted thanks unto the Lord, and to sing praises unto our nature that it cannot be at peace with itself, thy name, O Most High: to show forth thy lo- unless it is also at peace with those around it. ving kindness . . . and thy faithfulness" . . and to use all mental excitements and exhilara- have a commission from God to labor for the tions in order to wake up the soul to joyful rap- conversion of your neighbor. You are called to ture in the adoration of God; -" Upon an in- save him with fear, pulling him out of the fire. strument of ten strings and upon the psaltery, But an enstrangement of long standing effectu-

will triumph in the works of thy hands. O from your lips. "Physician, heal thyself," unto the people of God." "They rest not day hide a multitude of sins ? and night." "They serve God" (a service ren-

tion denotes) "day and night in his temple;" aversion to you, from the communion to which saying "Great and marvellous are thy works, you belong. It may throw him into another Lord God Almighty, just and true are thy ways | congregation, where he may learn the way of the thou King of saints. Salvation unto our God who sitteth upon the throne, and unto the Lamb !" We whose dwelling is in the flesh would not

be capable of such unresting rest, such perpetual activity and intensity, as those heavenly na-But we are capable of a rest which with cessa tion from bodily labour combines mental activi- pass? ty and spiritual wakefulness, a rest of contemplation, recollection, thanksgiving and prayer, -a rest of sympathy and communion with the great congregation on earth and the greater congregation above, -a rest in which while the bo- year did wonders, God be praised. And still it dy ceases from " servile work." the soul doth bless the Lord, and all that is within us doth bless his holy name. This is such a rest as refreshes both mind and body far more than over- er? Yes, still deeper, deeper on deeper-deep through the day, or excursions and amusements to the bottom. Exterminate entirely, and formunities. It is such a rest which has made Switzerland, England, Scotland, and our own happy country what they are in contrast with the other nations both of the Eastern and Western continents-thoughtful, self respecting, servances a day of holy rest. When you have enumerated the Sabbath-keeping nations, you have told off the whole list of free states on the

face of the earth. But this is not the Sabbath. "God blessed the seventh day, and sanctified it." This is the first. Where the authority for the transfer?

tian Church, from the beginning, and under the Paul, I of Appollos, I of Cephas"-O Lord send guidance of inspired apostles, did not observe the Send it—it must come from thee—and to thee seventh day, but did observe the first; observed be all the glory. O for a revival like this, a geit (as we know, both from the testimony of the neral, gracious, glorious, outpouring, that shall Scriptures, and of contemporary pagan writers,) meet the emergenicies of the day, sweep away by assembling for religious worship, by hymns, up, turn and overturn now and forever, all the prayers, and Christian instruction, and by the stereotype, starched up conservatisms, procelebration of the Lord's Supper. They con- slaveryisms-hunkerisms, and old fogyisms, the sidered it sacred to rest, worship, and works of pride and buckram of aristocracy, introducing meanwhile, the gospel of Lord and Saviour Jelove and mercy. And the last survivor of the Apostles, in the last book of the New Testa- ry-restoring the lost paradise of God. Beloved ment, imprints indelibly a holy character upon in truth, will you pray for such a revival, labour the day by the name pe gives it-"The Lord's for it, die for it.-[Golden Rule. Day" (Rev. i.) This epithet is only used twice in the New Testament, (1. Cor. ii. 20 and Rev. i. 10) in the first instance to denote " the Lord's Supper, in the second, the Lord's Day. As the Lord's Supper is a holy festival separated from ordinary repasts, and may not, without profanaion, lect a house goes to decay; by neglect a sowbe mingled with them-1 Cor. ii.-so the Lord's Day is holy time, and cannot, without profana- reaping the harvest will rot in the field. No tion, be encroached upon by secular works or worldly interest can prosper where there is cruelly entreated, and mocked, and spit upon, and amusements. It is "the Lord's Day," not mine, neglect: and why may it not be so in religion? his head was crowned with thorns. When they not the world's. It belongs to him, to his wor- There is nothing in earthly affairs that is va- crucified him he bowed his head and cried it is fiship, to his work, the joyful and adoring re- luable that will not be ruined if it is not at- nished, and gave up the Ghost. He had satisfied the membrance of his resurrection, of that wondrous tended to, and why may it not be so with the demands of justice. His body was taken down and history of which it was the earthly consummation, concerns of the soul? Let no one infer, placed in the tomb; but death had no power over and of that glorious and endless life to come, of which it was the sure pledge and the "first fruits." This is consecration enough for me. up a wide chorus of joyous defiances, each grow- It is "the Lord's Day"; and by so appropriaing more indistinct in the distance till the last ting, he has both "blessed and hallowed it." The Sabbath, which from its primeval institue not an adulterer therefore his merchandise will tion in Paradise, and its ratification in in the take care of itself. Salvation would be worth That the Church cannot err; that all its actions the instruments in this countless orchestra, the decalogue, was manifestly intended to be a uni-

Personal Differences.

Are there any "old grudges," Christian Blessed day! "blessed" of God himself, reader, between you and your unconverted

I. It is the best policy. "There is no little

2. Your peace will be promoted by it. He who has not forgiven a foe, and avowed that for

3. It is necessary to your usefulness. You upon the harp with solemn sound. For thou, ally steels his heart against you. He deems you Lord, hast made me glad through thy work; I unlike Christ, and will not hear Christ's claims are very deep." Such is the rest of those that course as a Christian. Will you throw away the

4. Denominational interests, too, are implicadered in worship as the words as well at connec- ted in the question. He may be repelled by Lord truly indeed, but less perfectly. And converted without your agency, he may in this way be prepared to seek a spiritual home different from yours. Thus, the church which you esteem nearest the model of Scripture, and most exactly in conformity with the mind of Christ, tures and "spirits of the just made perfect." may lose a member-a household-a connection. Is it right that you should bring this to

Revival on a Revival.

Deeper, deeper, deeper. A great deal deeper. The revival of last was but a drop to the Ocean, comparatively, to -and what we believe God will send. Deepsleeping in the morning and drowsy lethargy even to the lowest deep. A revival that will go which diss:pate and demoralize men and com- ever, this advertising, puffing, selling and reading the fashion plates, the popular weeklies and monthlies, mingled with the bitter and sweet, cursing the church and the world-the self relying, and so capable of freedom, which things of darkness. Turn and overturn all sotno nation is that has not among its religious ob- tishness, intemperance, drunkenness, dissipation, formal-sickly, sentimental, half hearted, soulless, lifeless, powerless-earthly, sensual, devilish-all that is covetous, proud, vain, glorious freedom of body, mind and soul-to purity, love, salvation and sanctification, to holiness of heart To make a long controversy short, the Chris- and life-all sectarian biases-saying, " I am of such a revival as this. O send it, send it now, all secret abominations-all refuges of lies, break sus Christ, in all its simplicity, purity, and glo-

NEGLECTING THE GREAT SALVATION .-Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance. By neglect a farm grows up to weeds and briars ; by neging man will have no harvest; by neglect of therefore, that because he is not a drunkard, him; he triumphed over sin, death, hell and the or an adulterer, or a murderer, that he will e saved. Such an inference would be as irrational as it would be for a man to infer will produce a harvest, or that because he is

WHOLE NO. 257

The following article was received from Bro-Barnes some weeks since, and got mislaid, which accounts for its non appearance, Eo.

Deza Sir. I am aware that you are deeply interested in the welfare of Sabbath Schools, and have cheerfully co-operated with your brethren and Christian rriends, in moving forward this institution which has been so signally blest of God Himself, and the honored instrument in His hands of turning many from darkness to light, and from the power isatan unto God. In consideration of the above I take the liberty of forwarding a few lines to you, written by a Sabbath school scholar, desiring you to insert them in your useful paper. The following was composed by Miss Livicy Cain, a scholar of the Sabbath school in connection with the third Free Christian Baptist Church, Henderson Settlement, Wickham, and was recited by her at a Sabbath school concert, on the 22nd of August, before a large and attentive congregation. May the God of all grace grant that it may prove to the encouragemen and comfort of many a disconsolate spirit, is the prayer of your brother, in the

JOSHUA N. BARNES.

On the Fall and Recovery of Man.

On the sixth and last day of creation, man was

formed of the dust of the earth, and the Lord breathed into his nostrils the breath of life, and he became a living soul. And he was made in the maturity of his physical and intellectual nature, neither sinful nor diseased, but in the image and after the likeness of the perfectly Holy and Eternal creator. And dominion was given him even the fish of the sea, the fowls of the air, and over every living creature that moves upon the earth. Lord, how great are thy works ! aud thy thoughts the motto which he applies to you, in all your Adam was in the garden of Eden and a companion was formed for him; and they were pure. have fully entered into the "rest which remaineth opportunity to save a soul from death and to holy and immortal. But we know they did not remain so. Adam disobeyed the command of God, by yielding to the proposal of the woman who had been tempted by the serpent. He partook with her of the forbidden fruit, and by so doing they incurred the displeasure of their great Creator, and the penalty of His just law. And they were driven from the garden of Eden to earn their beread by the sweat of their face, and the Lord told them that after a period of time they should return again to the earth. In a little while the fatal consequences of the fall were shown, when Cain imbrued his hands in his brother's blood, and when men began to multiply on the earth, their wickedness was so great, that it provoked the holy indignation of the Almighty God, and it repented him that he had made man. And the Lord brought a flood of water upon the earth which destroyed every liv ing creature, except righteous Noah and his family. Thus we see the ruinous effects of the fall that by the disobedience of one man sin has entered into the world, and death by sin. And when God was pronouncing the dreadful sentence upon our first parents, it was His supreme will without any entreaty or act of man to predict an object of mercy. And the Lord said unto the serpent, "I will put enmity between thee and the woman, between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." It is evident that in this verse there is a promise of the Saviour, the Son of God, and his true followers are the seed of the woman. Thus God in His infinite mercy soon proposed a way whereby to rescue poor fallen man from etern-

> he promised Messiah appeared, the Redeemer of the world, as was fortold by the ancient men of God. He came into our world meek and lowand wandered about for several years doing good. He was aespised and rejected of men, a man of sorrows, and acquainted with grief, and he had not where to lav his head. When the great purpose of his mission was about to be finished he gave his disciples instructions concerning their duty, and told them of the afflictions and trials which waited them, but assured them of strength and grace sufficient to enable them to triumph over all their difficulties. And while in the garden of Gethsemane the Son of God was bowed down with exceeding sorrow until he shed as it were great drops of blood, in prospect of what he was about to suffer for poor tallen man. And when he arose from prayer he drew nigh to his disciples and gave them a few words of admonition. Then Judas, the traitor, drew near, and by a kiss signified to a band of soldiers that he was the object of their pursuit. Oh, let us think of those sorrowful moments when the Son of God was betrayed into the hands of sinners; when his nearest friend forsook his side, and when his very name was denied by one that had said he was ready to die with him .-He was led away to be crucified, and was grave, and arose the third day, as the first fruits of a glorious resurrection. And let us again consider the dreadful consequences produced by the fall; we see what it cost the Son of God to purchase our pardon. And yet, nothwithstanding all that has been done, many of the race of man-

At length when 4,000 years had rolled around.

Forgetting the Creator. How apparent are the