

The Religious Intelligencer.

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

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Religious Intelligencer.

Notes of a Journey from Sinai to Calvary.

CHAPTER I.

I have been religiously inclined from my earliest years. When quite little I was wont to say my prayers many times over; for I had heard it said that everything done on earth was written down in heaven, and I wished to have as much as possible recorded there in my favour.

When about ten years of age, I heard that there were some who did not believe that the Bible was the Word of God, and that led me to surmise that it was not sufficiently clear that it was from God; for if He had given a revelation of His mind to man it must have come in such a form that it would have been impossible for any person to doubt it. I pictured to myself that, if God chose to do it, He could put up in great letters along the heavens, "I am the Lord," and everybody would see it and believe; and if the Bible were from Him its revelation so unmistakably clear that it would be impossible to doubt its divine origin.

But this was not a settled conviction; and my incipient scepticism was suddenly dissipated by a dream. I thought that I felt an intense heat, and so terrible did it ultimately become, that the heavens were rent asunder and wrapt in flames, and in the burning sky overhead I saw in large letters of fire, "I am the Lord;" but I had at the same time a conviction that it was now too late for the person who had been unbelieving to profit by it, and those who had not believed the Bible, speaking to them in the name of the Lord, would now find to their everlasting misery that it was true.

Not having enjoyed an early training in Bible truth, I had many difficulties in reference to the doctrines of revelation, and especially regarding that of the Trinity. I could not comprehend whether God and Christ were one or two beings; and I was two timid at the age of twelve to ask my seniors.

When at school I was deeply impressed with the solemnity and propriety of daily worship, and I tried to have family worship; but my timidity was stronger than my convictions, and it was not attempted. Having no Christian friend to give me counsel, direction, and encouragement, my religious impressions by and by evaporated, and character was left very much to the formative power of surrounding circumstances. But having been instructed when at school in a neighbouring town in what was right, and counselled, on leaving, by a Christian lady of the town, as to how I ought to conduct myself on my return home, and being put in a responsible situation, I felt a moral weight upon my spirit, and gravitated towards the good, the right, and the true.

I was much given to reading, and from having abundance of the choicest books of a historical and literary character, I was permitted to gratify my taste. The acquisition of information was my great aim. I had an ardent thirst for knowledge, and every species of works, with the exception of light literature, for which I had a settled contempt, was devoured by me both day and night. Solid literature suited my disposition, and I stored my mind with useful information on a variety of subjects. I was once so engrossed with books, that when about fifteen years old I left off going to church, that I might have the quiet of the Lord's day for reading. But this is soon discovered to be very wrong, and it was discontinued.

CHAPTER II.

In the course of years I became acquainted with the most evangelical minister in the town where I resided; and I left an eloquent preacher whose discourses were to me only a very lovely song; and attended the ministry of the gospel of the grace of God. This very materially changed the current of my thinking, and the kind of my reading. Being naturally susceptible of religious impressions, I became serious, devout, and religious. I carried my thirst for knowledge with me into my religion, and I searched the Scriptures and read religious books with an earnestness and a constancy which were absorbing. I got Fleetwood's Life of Christ, and read it many times; and so engrossing was it that I would have been at it until two or three o'clock in the morning without weariness. The circumstances in which I was living, and the trials which thickened over my path were, no doubt, instrumental in sobering my buoyant spirits, and throwing me upon a course of religious duty.

From the instructions of the pulpit, and my own reading, I soon became in some measure acquainted with the system of Christian doctrine; and believing that I was a real Christian because I knew about Christian truth and Christian experience, and had a liking for all that was good, I thought it was my duty to join myself to the church. I was admitted, and as a member received the Lord's supper regularly. Even at that time I walked a considerable distance every Lord's day to attend a prayer-meeting at eight o'clock in the morning; but it was all "works," for I felt as if I were "acquiring extraordinary duty. I had a real pleasure in doing well. At

ter this I attended a Bible class and prepared so thoroughly for it that I was able to outshine all the rest in my knowledge of the subjects which were submitted for our consideration. In order the more thoroughly to master the contents of the Scriptures, and satisfy my own mind, I set to reading the Bible with a commentary I got another, and perused it with the most assiduous earnestness and perseverance. With these helps I passed many hours in searching the Scriptures, and enjoyed it more than anything else; but it was from no love to God himself, but simply to acquire information. I do not remember that I had a spiritual sense of sin, either before becoming a church-member, or for a number of years after doing so, and consequently I read the Bible more with my intellect than with my conscience and my heart. I wanted "by searching" to "find out God," ignorant of the fact that He can be known only through our spiritual necessities. I saw the truth, as I believed, clearly enough, but never having been really convinced that I was an utterly lost sinner, I had never prayed from the heart, "Lord, save me, I perish."

CHAPTER III.

But as time passed away I became less satisfied with my religion and with myself; but when unhappy I did not go direct to Jesus, but, on the contrary, I tried to read myself right, or pray myself right, or work myself right, and for a time I succeeded. I was most strict in all my deportment, conscientious and exemplary; and, having a fastidious conscience, I felt very miserable if I failed any day to read so much, or perform other duties. Morning calls often annoyed me, proving as they frequently did an interruption to my round of prescribed duty; and when I met with agreeable intelligent friends, and went thoroughly into their conversation, I forgot all about divine things; and when I was left to myself again after a time of forgetfulness of God, I some times felt that I had a tremendous leeway to make up, and I set about doing it with all might. When thus drawn away from religion, I would sometimes have a protracted season of forgetfulness of God, but it was generally followed by a season of conflict, remorse, struggling, and persevering penance. To keep up a religion on my plan was a very difficult matter, and very unsatisfactory. When I did well, read well, and stored up Scripture truth in my mind, did my duty as a Sunday-school teacher, tract distributor, and district visitor, and was sufficiently earnest, I felt myself all right; but if I failed in duty I continued miserable.

Being perfectly sincere, conscientious, consistent in my conduct, and considered truly pious by myself and others, I waded on through this legal mire for many years, and it never occurred to me that there must be a radical defect about my religion. My heart was unsatisfied; my conscience, when in any measure awakened, was silenced by duty, but not satisfied by righteousness, nor purged from dead works by the blood of the Righteous One. My error was in believing that religion consisted in knowing, apart from realising; and my conscience not being spiritually aroused, I persevered in my delusion for about a dozen years. I believed now that there was one error which I committed, which did more than anything to keep me in my unhappy condition—I considered my own prayers so utterly unworthy to be presented to God, that instead of throwing myself in all my sinfulness and unworthiness before the throne of grace and getting into immediate contact with the God of salvation, I read the prayers of others. I frequently used ejaculatory prayers of my own throughout the course of the day; but when I came before God formally, I felt so utterly unworthy and unable to order my speech before Him, that I used the prayers of others; (for, it being a meritorious duty, I felt that it must be well done in order to be accepted, and I feared to commit myself to lengthened address to the Divine Majesty; The Holy Ghost would have helped my infirmities, and made intercession within me, but I had not the most remote conception that I might, by a believing glance of my eye toward heaven, secure His gracious aid; and, instead of "praying in the Holy Ghost," I prayed in the prayers of my fellow-men, which sometimes met my condition, but more frequently did not, and always kept me at a distance from God, and from enjoying personal intercourse with "the Father of mercies."

CHAPTER IV.

In the unsatisfactory manner which I have just described, I wasted and lost my young years, "and was nothing better, but rather grew worse." I had been religious, dutiful, and consistent; but it had been a mere going about to establish my own righteousness, for my system of service ignored the central fact of divine revelation, that "Christ Jesus came into the world to save sinners." "But God, who is rich in mercy," had compassion on me, and, by the grace of His Holy Spirit, "revealed his Son in me," and turned "the shadow of death into the morning." The first gleam of gospel light which entered my darkened mind, was in reading a little tract, in which Luther's conversion is referred to. When the words of the creed, "I believe in the forgiveness of sins," were pronounced in his hearing, he took them up, and repeated them on his bed of sickness; but he was told he must believe not only in the forgiveness of David's sins, or Peter's sins, but that he must believe in the for-

giveness of his own sins. This truth became the inlet of pardon and peace to his soul; and on reading it I felt that my soul was being visited with celestial light; and I was led to see that pardon of sin was a present and personal blessing. But I was not satisfied that I believed aright.

Shortly after I was reading "Romaine's Life of Faith," and came upon this sentiment, that the weakest believer is as precious to Christ, and as safe as the strongest. The Day-spring from on high visited me, and I felt myself bathed in the noon-tide radiance of heaven's glorious light. The great Enlightener filled my soul with His transforming presence. He who commanded the light to shine out of the darkness had shined in my heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." I was conscious of a divine presence with me, and believed that the holy light which had entered my soul came direct from heaven. Christ from that moment became the great central object of my contemplation. Immediately that I became enlightened, Jesus appeared to be the centre, sum, and essence of revelation, and with Him as a key, I thought I could understand all that was ever written on the subject of religion. My spirit rejoiced in God my Saviour, and self and its services were thought of only to be condemned as utterly vile and worthless. Christ was all. And as my soul was filled with divine light, and glowing with the love of Jesus, I said to myself, as, in amazement, I remembered the dreary past, "How could I have been so blind as not to see the way of salvation, when it is so clearly revealed that 'Jesus Christ is all and in all, and we are complete in Him'—not 'in Him' and our own doings combined, but in Him alone? The truth is as clear as the sun at noon-day, that Jesus is himself the sin-bearer of the Saviour, and I and my legal duties and pious penances are nothing but 'filthy rags.' I have read it a hundred times, that Jesus came 'to seek and to save that which was lost,' and the same truth runs throughout the whole Word of God, and yet I never saw it until now. Oh, how blind I have been to the glory of Jesus! How sad to think that I have read so much about Him with the veil upon my heart, and have never seen His glory as a Saviour until this blessed hour! I wished that every one could see the Lord as I now saw Him. I wondered that they did not; and I thought I could point Him out to them so clearly and distinctly, as made of God unto us 'wisdom, and righteousness, and sanctification, and redemption,' that it would be impossible for them not to believe in Him, receive Him as theirs and be filled with heavenly joy—but I found that 'old Adam was too strong for young Melancthon.'

CHAPTER V.

About this time I heard a sermon which I wished to get good from; but the minister was drawing to a close, and I had found nothing in all he had said to satisfy my soul, when, as a concluding sentence, he repeated the words, "Christ is the end of the law for righteousness to every one that believeth;" and that was borne in upon my soul with much power of the Holy Ghost, so that I again found my heart filled with the light, life, and love of God. How clearly it appeared to me that Christ had in my stead satisfied all the demands of the law! He had filled it up with His satisfaction from one end to the other, for thus I understood His being "the end of the law." He had abolished the law as a ground of justification, by fulfilling every one of its many demands; and he allows us to begin life with a righteousness as perfect as if we had fulfilled perfectly in our own persons every iota that the law of God exacts. I had no idea of this during my years of bondage; and the consequence was, that, in my blindness, I presupposed set about doing that which Christ has done for me, and which, had I gone on forever in the same legal track, I never could have done for myself. When one's eyes are opened by the Holy Ghost, how monstrous does it seem for the sinful creatures to have been attempting to work out a righteousness which could be effected only by the creator! "Christ is the end of the law for righteousness to every one believeth," and, believing in Jesus, I found that, instead of needing to begin to fulfil the law for myself, I was privileged to begin at "the end of the law." Instead of looking forward to being able to complete the fulfillment, I found that (on believing in Jesus) what I fancied would be the termination of a life of obedience, I had now presented to me in the gospel of Christ as the point from which I was to start. To get Christ in a moment as my perfect righteousness, after going about for the best part of my past life to establish a righteousness of my own, on account of which I had vainly thought to render myself acceptable to God, that was to me "as life from the dead."

CHAPTER VI.

There are doubtless many cases like the above. I fear that a few of the strictly religious in all our churches are ignorant of the "true grace of God," which gives Jesus as "the end of the law for righteousness to every one that believeth." I fear also that, in some cases, on account of a mixture of law and gospel in public instruction, the many enquirers are left with the impression that they have to do something to obtain "justification of life," and that it is not made sufficiently plain that we are "justified freely by His grace through the redemption that is in Christ Jesus,

whom God hath set forth to be a propitiation, through faith in His blood; to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare at this time his righteousness that he might be just, and the justifier of him that believeth in Jesus;" and when we consider the thousands and thousands that are being awakened by the Holy Ghost throughout our own and other lands, I believe that we could not engage in a more needful service than that of giving publicity to gospel articles, wherein "the righteousness of God without the law is manifested, even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe." We sometimes hear "the claims of Jesus" pressed upon sinners; but this is to confound Christ with Moses, and represent his salvation as a republication, in an amended form, of the law "given by Moses," forgetting that "grace and truth came by Jesus Christ." The gospel, strictly taken, contains neither "claims," commands, nor threatenings, but is glad tidings of salvation to sinful men through Christ, revealed in doctrines and promises; and these revealed to men as sinners, stout-hearted, and full of righteousness. In the good news from heaven of help in God through Jesus Christ, to lost, self-deceived creatures of Adam's race, there are no precepts. All these, the command to believe and repent not excepted, belong to and flow from the law. The gospel is the report of a peace purchased by the blood of Christ for poor sinners, and offered to them. The gospel brings a sound of liberty to captives, of pardon to condemned criminals, and of salvation to them that lie on the borders of hell and condemnation. It is not, indeed, the gospel of itself, but Christ revealed therein, that heals the sinner. It is Christ that is to be received; but He is received as offered in the gospel, and the gospel holds out Christ to the eye of faith. The gospel is with respect to Christ what the yoke was with respect to the serpent. The gospel does not therefore urge upon us claims which we cannot implement, but it places before us the free grace of God in Christ Jesus, and permits us to claim the Son of God as our Redeemer, and through Him to enjoy "all things" pertaining to the life of faith and the hope of glory. We are to give God nothing for salvation. He is the great Giver. Our proper position is to stand before Him as beggars in the attitude of receiving. "He that spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?"

THE JUDGE.

Who will be my judge? The Lord Jesus Christ, to whom the Father "hath committed all judgment," John v. 22; for it is he who is "ordained of God to be the Judge of quick and dead," Acts x. 42. There is no truth more clearly set forth in Scripture than this.

IN WHAT MANNER will he come? His coming will be glorious. When he first entered this world, to suffer and to die for sinners, he came in great humility. He was born in a stable, wrapped in swaddling clothes, and laid in a manger. Far from being distinguished by worldly riches or pomp, he had no share in the things of this world. He had not even where to lay his head. He was despised, reviled, persecuted, scorned, mocked, and crucified. But his coming to judgment will be glorious. He "shall come in his glory, and the angels with him," Matt. xxv. 31. He shall come "in the clouds of heaven, with power and great glory," Matt. xxiv. 30. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," with "the voice of the archangel, and with the trumpet of God," 2 Thess. i. 7, 8; 1 Thess. iv. 16. The coming of Christ will also be sudden. Every moment which passes is bringing it nearer. Yet we are told that it will at last come when men are not expecting its arrival. "The day of the Lord so cometh as a thief in the night," 1 Thess. v. 2. Jesus himself tells us, that "in such an hour as ye think not the Son of man cometh," Matt. xxiv. 44.

Not only will it be glorious and sudden, it will also be awful. Then "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," 2 Pet. iii. 10. Then also "all that are in the graves," the dead, small and great, "shall hear his voice, and shall come forth," John v. 28, 29. FOR WHAT PURPOSE will He come? He will come "to judge all nations," the quick and the dead, rich and poor, high and low, young and old, "for we must all appear before the judgment seat of Christ," and give an account of the things done in the body, whether they be good or whether they be bad, 2 Cor. v. 10. And then will be "render to ever man according to his deeds," Rom. ii. 6.

We may abide the day of his coming? The Bible answers the question: Then shall the redeemed lift up their heads with joy, Luke xxi. 28. The redeemed by whom? By Jesus. Those who truly believed on Him, which have accepted His offered salvation, have trusted in Him as their Saviour, and whose sins are washed away in His blood, 1 John i. 7. While sinners call on the mountains and rocks to fall on them, and hide them from the wrath of the Lamb, Rev. vi. 16, His redeemed will joyfully exclaim, "Lo, this is our God; we have waited for Him, we will be glad and rejoice in His salvation," Isa. xxv. 9.

Let us but imagine the terrors of that dreadful day. The sound of the trumpet calling the dead to rise, the graves bursting, the sea giving up its dead; this earth, and all the great works of man upon it, buildings, villages, towns, cities, blazing; the heavens passing away with a great noise; the Son of man on his throne, with all his angels. The fiery pit disclosed "where sinners must for ever dwell, in darkness, fire and chains," with the devil and his angels. All, all then must stand before the judgment seat of Christ. Each of us, "every eye shall see him," Rev. i. 7; "whom I shall see for myself, and mine eyes shall behold," Job xix. 27.

And who will surround His throne? People of all countries, all ages, and all ranks. The saints of the Old Testament, Abraham, Moses, David, and the Prophets; the saints of the New Testament, Simeon, who waited to see his Saviour, and, when he had seen Him, departed in peace, Luke ii. 29; "the glorious company of the apostles;" "the noble army of martyrs;" all the saints who have entered into their rest, and those who now cry, "How long, O Lord, holy and true?" Rev. vi. 10, will be there, and enter into the joy of their Lord. On the other side, the sinners named in the Bible, Pharaoh, Ahab and the rest; bloody Herod, cruel Pilate, the traitor Judas, delaying Felix, must all give an account to God, Rom. xiv. 12. There shall be seen the awful difference that will be made between the righteous and the wicked, between him that serveth God and him that serveth him not," Mal. iii. 18. While the righteous will hear the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. xxv. 34, and will shine forth as stars in the kingdom of their Father, Dan xii. 3, the wicked shall be cast "into everlasting fire, prepared for the devil and his angels," Matt. xxv. 41, and will know by dreadful experience the meaning of those awful expressions, "the second death," "out of darkness" "the worm that never dieth;" "the fire that is not quenched," Rev. xix. 14; Matt. viii. 12; Mark ix. 44. Awful and terrible thought! "The Lord grant unto us that we find mercy of the Lord in that day," 2 Tim. i. 28.

Let every one who reads this attend to these solemn questions: Do you believe on Jesus? Have you received Him for your Saviour? Have you ever heartily prayed to Him to forgive you, and save you? Should the Lord come now, in what state would he find your soul? Could you humbly, yet boldly appeal to Him as your God and your Saviour; as the God you serve, the Saviour you trust? Could you say to Him, "I have waited for thee?"

May God give us grace to consider these things, and if our hearts condemn us, let us seriously reflect on our danger, reflect on it now, while there is time. Let us search the Scriptures to become acquainted with Jesus. We must one day see Him. He will then be our Judge; he now offers to be our Saviour. He now says to us, "Look unto me, and be ye saved," Isa. xlv. 22. He promises, if we come to Him, to receive us graciously, and receive us freely; to take away our sins. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18. How can we refuse so merciful an invitation to come and be saved? Let us hear his voice, when "he stands at the door" of our hearts, "and knocks;" let us open our hearts to Him, and in- treat Him to enter in, and dwell with us for ever. Rev. iii. 20.

One thing more: we must do this now—to-day. To-morrow it may be too late. You may be dead by to-morrow; or, even if your life be spared, your circumstances may be far less favourable. Be assured of this, that the longer you remain in impenitence, and the oftener you harden your hearts against the invitations of mercy, the more hopeless will your state become. Remember the words of the angel to Lot: "Escape for thy life." Gen. xix. 17. "Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2.—English Tract.

TO DIE IS GAIN.

Many dying Christians have had cheering views of the glory to be revealed in them in the future world, but we have never read any nobler testimony to the glorious heirship of the Christian than is contained in the following incident:

The Duke of Hamilton, who died when a youth, at the close of the last century, was from a child remarkably serious, and took great delight in reading the Bible, from which he became "wise unto salvation, through faith in Christ Jesus." When about nine years old, the duchess, his mother, told Lady C——r, that she said to him,

"Come write me a few verses, and I'll give you a crown."

He sat down, and in a few minutes produced the following lines:

As o'er the sea beat shore I took my way,
I met an aged man who bid me stay,
"Be wise," said he, "and mark the path you go—"

"This leads to heaven, and that to hell below:
The way to life is difficult and steep,
The broad and easy leads you to the deep."

When his death approached, he called his brother to his bedside, and, addressing him with the deepest affection and solemnity, closed with these remarkable words:

"And now, Douglas, in a little time you will be a Duke and I shall be a King!"

THE PASTOR ENCOURAGED.—I once heard of a minister who stated that he preached a number of years in a certain place without any visible benefit to any one. Finally, he concluded it was not right for him to preach,—and in consequence thought he would give it up. But while musing on the subject he fell asleep and dreamed. "I dreamed," said he, "that I was to work for a certain man for so much, and my business was sitting upon a very large rock with a very small hammer, pouncing upon the middle of it in order to split it open. I worked a long time to no effect, and at length I became discouraged, and began to complain, when my employer came; said he, 'We do you complain? Have you not fared well while in my employ?'"

"O yes."
"Have you not had enough to eat?"
"Yes."
"Have you been neglected in any way?"
"No sir."
"Then," says he, "keep to work—cease your complaints, and I will take care of the result." He then left me.

"I then thought I applied my little hammer with more energy, and soon the rock burst open with such force that it awoke me. Then," says he, "I ceased to complain; I seized my little hammer with new vigor; I hammered upon that great rock (sin) with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering of souls."

THE FATAL REPOSE.

A gentleman was travelling in Italy in the summer months. As he left Rome he was warned of the danger of sleeping at Bassano. He was told to travel all night rather than stop at that place, as a malignant fever prevailed there. He arrived here about bed-time. The air was balmy, and the accommodations inviting. He concluded to stop for the night. Those whose interests would be promoted by his doing so, told him there was no danger.

He rose in the morning and proceeded on his journey. Some days after he had reached Florence the fever developed itself, and he was soon in his grave.

Sinners are warned of the consequences of sinful acts. They are persuaded to disregard the warning. They sin, and the consequences do not immediately appear. They think they shall escape. But ere long God's immaculate law overtakes them and they perish. The soul that sinneth, it shall die.

DIAMOND DUST.

It is the prerogative of genius to elevate obscure men to the higher class of society.

Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

A bad temper is a curse to the possessor and its influence is most deadly wherever it is found.

Results are like counterfeit money; we can't help their being offered, but we need not take them.

It is easy to exclude the noontide light by closing the eyes, and it is easy to resist the clearest truth by hardening the heart.

The greatest and most generous natures are the ones in the greatest danger of becoming soured through the ingratitude of the world.

Beautiful was the reply of a venerable man to the question whether he was in the land of the living.—No, but I am almost there.

It is in vain to hope to please all alike. Let a man stand with his face to what direction he will be most necessarily turn his back upon half the world.

You may outlay the friend of truth but truth remains; you may humble the poet, the artist, and the Christian but you cannot debase poetry, art, or Christianity.

REMORSE.

The Divine Lawgiver will not allow sin to go unpunished, and though a criminal may elude the sentence of human nature-trials, a sure and terrible retribution follows him. Conscience is often transformed into a judicious creature than human count. James Wood, formerly of Philadelphia a man of wealth on Chestnut street, who shot his daughter in 1839 for marrying against his wishes, and escaped the penalty of the law by his counsel setting up the plea of "moral insanity," died in that city recently. The old man stricken by immediate remorse, buried his daughter in Monument Cemetery in that city close by the wall, built him a cottage on the outside, and as near as possible to her grave, and there lived solitary and heart-broken.

CHILDREN.—A child's eyes! those clear wells of undefiled thought, what on earth can be more beautiful? Full of hope, love, curiosity, they meet your own. In prayer, how earnest! The man who never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value.

When perils overhang your estate or your children; when disease and death threaten to dissolve your dearest ties; when false affection blights your hopes; when the burden of life press you; when trifles vex you—go to God. When you think of your sins—when you feel the motion of your indwelling corruptions—when you fluctuate between hope and fear touching the question of your spiritual adoption—go to God, and tell your troubles. Go; cast your care upon Him.

DID JESUS SING?

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, about three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify.

So Mr. L. told her the story of the babe at Bethlehem,—of the child whose name was Jesus, the little questioner was just beginning to give voice to the music that was in her heart; and, after Mr. L. had concluded the narrative, she looked up in his face and asked, "Did Jesus sing?"

Who had ever thought of that? If you will look at Matthew, twenty-sixth chapter and thirtieth verse, you will there find most conclusive proofs that Jesus sang with his disciples. Is not that encouragement for us to sing,—not with the understanding only, but with the heart also?—(Sunday School Gazette.)