The Religions Minterinencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK

REV. E. McLEOD,

"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST."

[Editor and Proprietor.

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The Intelligencer.

THINGS TO COME.

coming, all gathered together to meet him in the garments like him that treadeth in the wine-fat?" | prophets will use the same means in opposing the air. I repeat what I stated last week, that I find | "I have trodden the wine-press alone." | truth." nothing in the blessed scripture to oblige me to | . . . "I will tread them in my anger, and tram- 6th. The last phase or darkest feature of that say that the Lord cannot come yet. I am not ple them in my fury; and their blood shall be awful day seems connected with the result of this obliged to think that there requires any interval sprinkled upon my garments and I will stain all satanic agency. See 1 Timothy iv. 1-3. In this between this very time and that of his coming. I my raiment. For the day of vengeance is in my passage, there is no donbt that the "seducing am well aware that there are many things yet to heart." There is not a single feature here to spirits" are the same as the fallen "Angels" cast according to works, takes place, and the Lord

settles the places of his saints in the kingdom.

He then comes onward with them to the earth,

I know that this is contrary to the opinions of many even of God's dear people, therefore I could take you back to the very period of the on the point before us—"What the spirit in the understanding the truth of the indwelling spirit. of Ezekiel (xxxviii.) "Thus saith the Lord God, the page of history endorses, to whatever source of men because he had taken to himself a body, by my servants, the prophets of Israel, which heavenly calling, soon became the voluntary victim ling in the church, but not seen of men, because of the seductions of the world, and abandoning he has not taken a body. When the church is power gradually declined, till it became finally extinguished, and, though still boasting in her title as the 'bride of Christ,' had now become so corrupt and degraded, that when the imperial power, Satan out of heaven. Read Revelation xii. 7in the person of Constantine, tendered her its 12. Satan and his fallen angels have now some hand, she accepted as a boon, without the blush of abode, unknown to us, in or above the atmospheric chasteness, what, in her virgin purity, she would heavens around this world. None will so mistake

became legally and morally identified with the the heaven in which God's glory dwelleth. Satan Thus, as I believe, the church was guilty of must be cast out from thence. Why? Because treason to her own rightful King. She took the the Lord is coming into the air-the Lord's peoworld's shilling, and thus brought herself under bondage, and opened the door to all sorts of compromises. The church's true power is spiritual. However men may think it, there is no power shall stand, and with transcendent glory shine, the obtained by the Church making a league with that light above this earth, in which the nations of the thing all through the church's history, that in must be cast out from thence. "He was cast out times of trial and persecution, the church has into the earth, and his angels were cast out with really shone the most. Her brightest Christians him." How this must add to the fearful terrors of have been those whom the world dragged to that great and terrible day! "Woe to the inhabi-

have spurned as an insult, and thus Christianity

*The opportunity is here taken, cordially to recommend this book to the congregation at Beresford Chapel, and to Christians generally: "The Javelin of Phinehas, or Christ's own Judgment upon Christendom." Simpkin, Marshall, & Co., Stationer's Hall, Court.

ters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." 5.

The unclean spirits which work in that day. See + "The Actual Condition of the Church of God," by Revelation xvi. 13, 14. The work of preparation

Smithfield, and around whom they piled the fagots, here referred to, may begin before the event last Sir!" she said, "I am in agony. I cannot eat or applied the torch, and consumed to ashes. When referred to. That work may, as some think, have drink, or sleep, or sit. I have a godly motherthe church struck hands with the world, she even begun now. At least we may declare that she has often prayed for me. If the Lord was to brought in, perhaps, a mass of professors, but certain evil principles are now at work, which come, I would be left—she would be taken." Sup-8RD, 1863, BY THOMAS GEORGE BELL, LL. D., IN gradually extend in their tearful influence, pose my nearers the Lord was to come now. This until, in conjuction with those events already was lowered. I have a wide subject before me was lowered. I have a wide subject before me- referred to-the Holy Spirit withdrawn, and Satan ners here. Some would be taken, the others left. "Men's hearts, failing them for fear, and for looking after too wide for one evening's lecture—there are cast down to the earth—they bring about "the battle of that great day of God Almighty." It lieve the pulpit would be left empty. Which pew Our blessed Lord, as we read in the end of state of the world when Christ shall come. Read cannot but be seen from these and other scrip- would be emptied—which left full? What a look the 13th of Mark, gives a very solemn exhor- Matthew xxiv. 37, 39; and Luke xvii. 28, 31. tures, that Satanic power will be permitted in of surprise, after the saints were translated would tation to watchfulness: "What I say unto you, Was the world ready to receive the Lord when that awful day to be exercised in a super-natural the rest of you cast round this half emptied chapel! I say unto all, WATCH." He knew the ten- the flood came? Men were in open rebellion. way. Let me here read you an extract from an What curiosity in exercise to see which was gone dency of earthly things around us to bind us down here. He knew our hearts, and how prone believed the word of his messenger. Noah published in 1834:—

They had cast off all thought of God. They disputished in 1834:—

article I find in a periodical, ("The Investigator,") and which was left! Ah! but all that would soon be swallowed up in the solemn thoughts, What! they were to settle down on the things of sight and sense. He knew how little we would scorn. They wenton with their ordinary pursuits. gives but a dark and lowering prospect of the times of the control of the contro desire, in the actings of the flesh, to look forward Then God leads his little few into the Ark. He of trouble, blasphemy and rebuke, which many great day. Oh? how will I stand when he apand upward, and therefore we have many exhor- shuts the door himself. Now the windows of perhaps of this generation may live to see." [That peareth? Perhaps some of you even now curl the tations, in the blessed scriptures, to stir us up to heaven are opened, and the channels of the great | the writer was found wrong on this point does not | lip, and make the eye to glance with scorn as you the spiritual mind-to the knowledge of, and the deep are broken up, and the flood comes and invalidate the general statement he makes. I mutter the word speculation. O, yes! it is easy rejoicing in the heavenly calling—to the separating power of the blessed hope, that he, our risen shall also the coming of the Son of Man be."

The destroys them. "As the days of Noe were, so would take up his language—I would say of you to call these prophetic teachings speculative, but to the word—to the revelation which God has head, would soon come and take us to our home. Were the cities of the plain ready for the Lord, in this; yet there will be men alive on the earth given, I beseech you go. Examine the scriptures, This blessed hope is to serve the church all through when the fire from heaven came and consumed to see these things when they come.] "There is whether these things be so or not. I am sure you her wilderness journey. It is given to keep her them all? Lot gave the warning: he seemed as one circumstance connected with the false christs will find them there. May God give you to find separate from the seen things amongst which she one who told an idle tale; the Lord sent and and false prophets—they shall by Satanic agency them before that day sets in. May the Lord in walks-to cheer and strengthen her for the journey brought him out, and then the fiery judgments be enabled to perform real miracles in aid of their great mercy open many a deaf ear, and carry -to give her songs, even, in the night, and to came. " Even thus shall it be in the day when the delusions. The three unclean spirits issuing from home this word to many a careless heart. May keep her eye ever fixed on the glory at the end. Son of man is revealed." 2. The character in the mouth of the dragon, the beast and the false Christ seek out and find many a wandering one in The hope is not a happy death, but a glorious which our Lord himself will appear to the world. prophet, are described as being spirits of devils this Assembly. Yes! sinner, sleeping in careless resurrection, when the Lord shall come. It is not our being sent for, one by one, but our being all dipped in blood." This is not an allusion to that kings of the whole earth." Again in 2 Tim. iii. caught up together. The living saints changed most precious blood which cleanses from all sin. the working of these talse prophets is compared to solemn warning:—" One shall be taken and the the spirits of those who slept brought with their You will get light upon it from a parallel passage that of Jannes and Jambres against Moses. They other left." Lord—their sleeping bodies raised in immortal in Isaiah Ixiii. "Who is this that cometh from are supposed to be two of the Egyptian magicians power and beauty—and thus the whole elect Edom, with dyed garments from Bozrah?" who withstood the miracles of Moses, by miracles church—those who slept, and those alive at his " Wherefore art thou red in thine apparel, and thy of their own; whence we may conclude, the false

be fulfilled; Israel gathered to her own land, identify this with the Lord's first coming. This out of heaven, and the "unclean spirits" coming again; Jerusalem to be rebuilt; Anti-Christ to is not his own blood, but the blood of his enemies, forth like frogs, each referred to under my fourth be revealed; he is to come in by flatteries, and which now maketh his vesture red. The order of and fifth heads. I take out these expressions establish his kingdom; then he will break his events is very plainly set set forth in Revelation which refer, I think, to this the darkest period of covenant, and make war with the Jews. Then xix. The church is gathered to Christ. "The that dark day, just at or about the manifestation will the Lord destroy him, and judgments will marriage supper of the Lamb" takes place. Then of the Man of Sin. "He is Anti-Christ that deusher in the brightness of Millennial days. I the heavens are seen opened, and Christ comes nieth the Father and the Son." 1 John ii. 22. Church, the strong man, to whom the body of see, however, that all these may take place in an forth, and "Out of His mouth goeth a sharp sword, "Every spirit that confesseth not that Jesus Christ | Christ always looked for counsel; whose influence interval between the Lord's coming for his saints, that with it he might smite the nations." 3. The is come in the flesh, is not of God." 1 John iv. 3. through a whole generation had been marked, and his coming in judgment with his saints. I do present restraining power of the Holy Ghost in Denying that the Messiah has come, they are prenot make two comings. One coming, but in the world through his indwelling with the church. pared to receive the Anti-Christ when he comes for the prosperity of the Church; who was always of men; different stages. We are not obliged to think of All that the Scriptures set forth in respect to the as the Messiah, according to our Lord's words:

| zealous for the salvation of the souls of men; the day of the Lord as of a period of twenty- apostacy—to the darkening character of the last "Another will come in his own name, him ye will always foremost in the advancing host of God's four hours. It is a period of time definitely days—and to the judgments of the Second Advent, receive." "There shall be false teachers among elect, bearing the banner of the Lord with holy fixed and known of the Lord, but what that period stand connected with the manifestation of a dread you, who shall bring in damnable heresies, even zeal: has he fallen? Aye, he has fallen, and the of time is, the word does not reveal. He descends personage, in whom shall be a concentration of all denying the Lord that bought them, and bring world says he was always a hypocrite. Is the into the air, where his people are caught up to wickedness; this is THE ANTI-CHRIST—Satan's upon themselves swift destruction." [The awful world right or wrong? Both.—Paradoxical as great master-piece—the fruit of all his past expectisis is now close at hand.] 2 Peter ii. 1. "Cer- such a reply may appear, yet in the ethics of the rience—the offspring of his hellish malice, and tain men crept in unawares, who were of old Gospel I believe it may be sustained. You say infatuated determination still to fight against the ordained to this condemnation; ungodly men, David fell, and Solomon sinned. So they did. purposes of God. In reference to this, look with me turning the grace of God into lasciviousuess." And a glance at the history of both these worthics to execute his judgments on Anti-Christ, and on to 2 Thes. ii. 7, 8. There has been a variety of opinions Jude 4. "Men shall be lovers of their own selves, will show why they fell, and sustain my position. They tore the peasant from his hut, those found in league with him. In the mean- among God's people, as to who this one is who hinder covetous, boasters, proud, blasphemers, disobedient How many wives had David? And is it not while, and until the Lord comes, the world is or "lets." Those who have thought that the to parents, unthankful, unholy, without natural plain that his unrestricted license in this particular Then brave Argyle, thy father's blood, ripening for the judgments, iniquity abounding, Anti-Christ was the Church of Rome, or the Pope, affection, truce breakers, false accusers, incontiand the professing church is lapsing still more and have stated that the one who hindered the manimore into the predicted apostacy—the love of festation of the Man of Sin was Pagan Rome; and the professing church is lapsing still more and have stated that the one who hindered the manimore, it does not consider the manimore into the predicted apostacy—the love of festation of the Man of Sin was Pagan Rome; and the wives of Solo-With what associations did the wives of many waxing cold. Those of you who have looked they endeavour to shew, that Pagan Rome being than lovers of God." What a black catalogue. men surround him? Did they not familiarize his into the very able book* lately published by my removed, Ecclesiastic Rome, or the Anti-Christ, The cup of the world's iniquity is now full. Antifriend and brother—your pastor—will have seen was manifested in the year 606. If we search the Christ will now be in the midst of them. He make open the way for his great defection? Now by what a conclusive line of argument he proves scriptures, and take out all the passages which comes as God's scourge to open the way for his it seems plain to me that "as a man thinketh in the prophetic character of the seven epistles to together present the likeness of this fearful person, fiery judgments. 7th. The Anti-Christ is now his heart so is he." If he occupies a high position the churches, in Revelations ii. and iii. These, as we will discover many features which cannot be revealed. I cannot enter fully into his character in the Church he makes a claim to special holihe shows, contains a panoramic view of seven states traced in the Church of Rome. There are many and history. I shall only refer you to various ness of heart and life, but if while making that of the church, extending from the time of John's Anti-Christs—only one referred to in expression: scriptures, giving you some of his names, and a claim he constantly rolls his besetting sin "as a vision in Patmos, up to the period of the Lord's "Then shall THAT WICKED be revealed." Mahomet little insight into his character. Nimrod, Pharosh, sweet morsel under his tongue," feeding his secret coming. He brings us, as I think, irresistibly to was an Anti-Christ; Popery is an Anti-Christ. Amalek, Saul, Sennacherib, Nebuchadnezzar, and thoughts with his iniquity, he is so far a hypocrite. And see her now—on beam ends cast, the conclusion, that we are now on the eve, if not Anti-Christian principles are natural to the human Haman, were each foreshadowings of this fearful So far being inwardly what he professes to the heart. These are working, more or less, in every man. In Isaiah xxx. he is the king for whom world not to be. section of the professing church. The last Anti- Tophet is prepared. In Isaiah liv. 16, he is "the And yet when we read the Bible and learn Christ-emphatically, the Anti-Christ-is yet in waster to destroy." In Jeremiah xxxv. 38, he is what is meant by the doctrine of regeneration, beseech you to give a calm and unprejudiced the future. That which hindered in the apostles' "the oppressor.' In Psalm v. 6, he is "the bloody and can understand that there are two distinct attention, whilst I go into many scriptures, seek- day is not yet taken out of the way. What hin- and deceitful man." In Psalm x. he is the wicked principles existing in the heart of every true child ing to open up to you the truth of God. Believe ders the motions of the flesh in the believer? one, set forth all through the Psalm, and "the of God; principles at war with each other; utterly nothing just because men tell you it: go to the What binds all believers together in the body of Man of the earth," of the last verse. In Ezekiel and eternally irreconcilable, and learn that the word for yourselves; bring everything to that test, Christ—the church—and through that church, xxviii, he is "the Prince of Tyrus," who says "I contest for supremacy between them must be restrains even the masses of our world's popula- am a God, I sit in the seat of God, in the heart of maintained in every such soul so long as it remains is no light in them. That word utterly disproves tion? What hinders Satan from doing what he the seas," but of whom God says, "Thou art a in this lower world, and that this contest is mainthe common idea of a spiritual Millennium, brought would—going so far as he desires? The Holy Man and not God, though thou set thine heart as tained with various results, sometimes one trium-Spirit of God! The Spirit was given on the day the heart of God." In Daniel vii. he is the horn phant, and sometimes the other, we may not be of Pentecost. He has never been taken away. that shall arise among the ten horns of the fourth surprised at any sudden outbreak at any moment Church's history, when, as I believe, the apostacy He was given to abide with the church, and he beast—a king in the fourth kingdom, who shall of peculiar temptation of that sin to which it is was openly manifested. The spouse of Christ has ever since dwelt in the church. Through the to heavenly places to sit with him—to sit with him ing power over Satan and wicked men. What an jierce countenance, and understanding dark sen- Now the practical point I wish to exhibit is him in heart by faith, even as she was passing through the wilderness; as the charte virgin awful day must that be when the church is caught the wilderness; as the charte virgin this: "When lust hath conceived it bringeth forth. But unto Him who watch and ward through the wilderness." In Daniel xi. 21, he is "the vile person," through the wilderness; as the chaste virgin up, and the Spirit departed, when there is no re- who "shall come in peaceably, and obtain the sin, and sin when it is finished bringeth forth espoused to the bridegroom of her heart, she was called on to walk through the world with her evel straint on the angry passions of man—his pride kingdom by flatteries." He is "the Assyrian," of death." And I put it to any man who has fallen to the fall of t called on to walk through the world with her eye and ambition: his anger, hatred, and malice; his Hoseav.—the leader of the northern army, of Joel from his high Christian estate, whether that fall fixed on her coming Lord. There was something of this though mindled with many failures in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sin-did not originate in the secret indulgence of a sinof this, though mingled with many failures, in cast together into a huge cauldron, boiling up and one, of Obediah. The wicked counsellor, of Nahum. ful proclivity of thought? "Evil concupiscence one, of Obediah. The wicked counsellor, of Nahum.

and terrible day, will come on with rapid steps,

and accumulating darkness. 4. The casting of

ple are to meet him in the air-the new Jerusalem

gone, and that Spirit with it, then, the hindrance my taking up that point now. being removed, all the fearful events of that great this is not your rest, it is polluted." "Come out hast redeemed us to God by the blood." must be fixed in the air-that heavenly city, the solemn sense of that coming storm—the awful enter into temptation."—Evangelist. terrors of that great and terrible day. So soon as

be swallowed up in the solemn thoughts, What! left behind? For the awful judgments of that

> Judgment will usher in that day, When Jesus will his sceptre sway, And al! the earth begin to say, The Lord has come! Just as it was in Noah's days,

When man rebelled in all his ways, The rolling flood its God obeys, And judgment came ! Just as it was in days of Lot, God's mighty power had been forgot, The warning voice men heeded not.

Till judgment came. So will it be in that great day, When to the world, our God shall say, Jesus is King—His word obey,

"ALWAYS A HYPOCRITE."

apostolic times. There was still something of it in the pot," and desolation and desolation one, or obedian. The wicked of the house of the wicked, of Hais at the beginning like the thread of a spider's like a court rope." No man but very soon the apostes were removed, but very soon the apostes began to be developed. It is in that bakuk iii. 13. His destruction is given in the bakuk iii. 13. His destruction is given in the bakuk iii. 13. His destruction is given in the structures. Speed onward in thy pride, but very soon, the apostacy began to be developed.

An eloquent friend and brother has written thus believe the Lord's people come far short in the control of the control word has foretold as to the failure of the church, Just as Christ was really on earth, and was seen art thou not he of whom I have spoken in old time have imagined at the commencement of this epistle. But sooner or later his sin will find him prophesied in those days many years, that I would out, and when the crisis comes the fallen man will bring thee against them." My 8th point was the learn, to his horror, how much of a hypocrite he destruction of Anti-Christ-time will not permit has always been, and how much he was indebted to his surroundings for the character he has been Let me now ask the Lord to help me to close enabled to present to the world. And if h's fall with a solemn word of exhortation-first, to the shows him how much he has been all through Lord's people. Beloved in the Lord, if certain these years of prosperity really depending on his principles are now in operation in the world which own rightcousness strengthened by his position in, exercise an evil influence even in the church. If and services to, the Church, and how much he the Jews, employing a familiar illustration, "And these principles be as the bud, and the Anti-Christ needs the blood of Christ to cleanse him from all if some of the branches be broken off, and thou, be the flower and the fruit; O how careful we sin, his very fall will be the means by which his should be to "keep our garments unspotted," and to merciful Father will bring him to repentance, them, and with them partakest of the root and fatwalk through this evil world with undefiled feet. proving him to be, after all, in reality a child of May the Lord help us to keep in constant view God, and establishing him, at least, a member of cut out of the olive-tree which is wild by nature,

> dition-never yet seen beauty in Jesus-never therein a sin which leads unto death. How for- the good on the wild. tasted of his rich and saving love. O that the cibly do these thoughts bring to mind the words

SIX THOUSAND YEARS AGO. The following I have transcribed from a small book, making some alterations to suit the times in Apostle has seized upon, and with admirable tact, A SERMON PREACHED ON WEDNESDAY EVENING, JUNE | what she gained in quantity, she certainly lost in | shall gradually extend in their fearful influence, pose my hearers the Lord was to come now. This | which we are now living.—Abner N. Kendall. to magnify the mercy shown to the Gentiles by Six thousand years, six thousand years

Our bark o'er billowy seas Has onward kept her steady course, Through hurricane and breeze. Her Captain was the mighty One-She braved the stormy foe; And still he guides, who guided her Six thousand years ago.

Her chart was God's unerring Word, By which her course to steer-Her Helmsman was the risen Lord, A helper ever near.

Though many a beauteous boat has sunk, The treacherous waves below. Yet ours is sound as she was built . Six thousand years ago.

The wind that filled her swelling sheet, From many a point has flown, Still urging her unchanging course, Through shoals and breakers on-Her fluttering pennant still the same, Whatever breeze might blow, It pointed, as it did, to heaven,

Six thousand years ago. When first our gallant ship was launched, Although her hands were few. Yet dauntless was each bosom found,

And every heart was true; And still, though in her mighty hull Unnumbered bosoms glow, Her crew is faithful as it was Six thousand years ago.

True, some have left this noble craft. To sail the seas alone, And made them, in their hour of pride, A vessel of their own.

Ah me! when clouds portentous rise, When threatening tempests blow, They'll wish for that old vessel built Six thousand years ago. For onward rides our gallant bark,

With all her canvas set, In many a nation still unknown To plant her standard yet. Her flag shall float where'er the breeze Of Freedom's breath shall blow,

And millions bless the boat that sailed Six thousand years ago. On Scotia's coast, in days of yore, She lay almost a wreek Her mainmast gone, her rigging torn,

The boarders on the deck ;-There Cameron, Cargill, Cochrane fell; There Kenwick's blood did flow, Defending our good vessel, built Six thousand years ago.

Ah! many a martyr's blood was shed-For faith did freely flow, And pure the stream as was the fount Six thousand years ago.

Yet onward still our vessel pressed, And weathered out the gale; She cleared the wreck, and spliced the mast,

And mended every sail; And swifter, stauncher, mightier far, Upon her cruise did go;-Strong hands and gallant hearts had she,

Beneath a north-west storm; Heave overboard the very bread, To save the ship from harm! She rights! she rides!-hark! how they cheer!

She's tight as when she left the stocks, Six thousand years ago. True to that guiding star which led To Israel's cradled hope, Her steady needle pointeth vet To Calvary's bloody top. Yes, there she floats, that good old ship,

All's right—above, below!

From top to keel below, Sea-worthy still, as erst she was Six thousand years ago. Not unto us, not unto us,

O'er sunny seas and billows dark, Jehovah still thy guide; And sacred be each plank and spar,

Unchanged by friend or foe, Just as she left old Eden's dock, Six thousand years ago.

GRAFTING THE OLIVE.

Much difficulty has been experienced in interpreting Rom. 11: 17, 24; and various explanations given by commentators. The passages relate to the reception of the Gentiles to the privileges of being a wild olive tree, wert grafted in among ness of the olive tree; * * * * For if thou wert the solemn exhortation. "Arise and depart for that holy throng who sing "Thou wast slain and and not grafted contrary to nature into a good olive-tree,"&c. It has been asserted by some of her, my people, that ye be not partakers of her Let us not then harshly judge our brother who critics and travellers that in grafting the olive the lagues." Secondly to the sinner - to such of you has sinned, but the rather carefully examine our process is the reverse of what it is in all other cases, as have never had a view of your own lost con- own hearts, lest we may be secretly cherishing viz., the wild has to be grafted on the good, not

words, a woman came to me the next day. "O rule I owe all my success-John Hunter. cess. If you insert a wild graft into a good tree, it plans are not to your liking?

will conquer the good. It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance which the grafting thom, a wild race contrary to the nature of such operations, into the good olive tree of the church, and causing them to flourish there, and bring forth fruit unto eternal life. Thus the illustration applies to the kingdom of grace in case of the Gentiles, as contrary to nature."-Morning

THOUGHTS FOR PREACHERS.

The following are specimens of what Prof. Park calls "the homiletic principles" which Dr. Emmons was accustomed to enforce upon his theological pupils and young clerical friends: "Endeavour to leave the subject of your discourse

on the minds of your hearers, rather than a few striking sentiments or expressions." "Take care, in delivery, to stand behind, and

not before, your subject." "Preach upon your subject, and not about it." "In composing, it is much less difficult to find out what to say, than what to leave unsaid."

what they do say, but what they do not say." "Never try to do what you know you cannot do; never try to be what you cannot be; but try to preach better and better every Sabbath, which you can do."

"We ought to judge ministers not only by

"Let your eloquence flow from your heart to your hands, and never attempt to force it the other

Being asked, "What is the secret of popular preaching?" he replied, "To preach without meddling with your hearers' consciences;" and again, Let your sermon be without beginning, middle

"It is a great pity that certain men, who can preach so well, do not preach better."

"For attaining perspicuity and precision of style, first consider what you wish to say, and then how to say it."

"If you desire to be popular, do not explain your terms. Preach about total depravity, regeneration, &c., and leave your hearers to understand your language in their own sense, which they will all approve."

"Hearers will always give you their attention, if you give them anything to attend to." "Be short, in all religious exercises. Better

leave the people longing than loathing. There are no conversions after an hour is out." "If a preacher conceals the gospel, the gospel

NATURE'S GREAT REVIVAL.

It was spring A little seed lay in the warm ground. In the air above, the birds sang their spring songs. The grass began to clothe the earth with its spring raiment. It was the time of nature's great revival.

To the little seed God sent messengers. His sun with gentle warmth irradiated it, saying, "Burst into life, little seed, burst into life." His warm rains fell upon its hiding place, saying, "Burst into life, little seed, burst into life." "To-morrow," said the seed; "to-morrow."

To-morrow came. And again the warm san renewed its kindly message, and the spring rain its invitation unto life, and again the seed replied "To-morrow."

So passed May. Every day brought a new invitation. Every day was marked by new delay. June came and went. July. The rain no longer fell. The sun still shone, but upon an earth hard and dry by reason of the summer heat. Then at length the seed awoke from its inaction

"Now," it said, "I will begin to live. Now I will bring forth germ, stalks, leaf, blossom." But now no rain fell to supply its thirst. No sun tenderly warmed it into life. The life-giving

period had passed, and the little seed had died

murmuring sadly, "Too late! Too late!" To you, dear reader, God's invitation come as oft repeated as the rain-drops in spring showers. Upon your heart the radiance of a Saviour's love shines inviting to life eternal. To minister, to friend, to Saviour and to God, your answer is ever

the same. "To-morrow, To-morrow." But it will not be always spring. God's spirit shall not always strive with man. The heart long shone on by God's love, but never answering it with upspringing life, grows hard and dry. And the soul which often says "To-morrow," at length cries sadly "Too late! Too late!"

THE CHRISTIAN GENTLEMAN.—He is above a mean thing. He cannot stoop to mean fraud He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another to his back. If by accident he comes into possession of his neighbor's counsels, he passes upon them an act of instant oblivion He bears sealed packages without tampering with the wax. Papers not meant for his eyes, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds, and securities, notices to trespassers, are none of them for him. He may be trusted, himself out of sight-near the thinnest partition-anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonour. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate don't lie in his track. From all profane and wanton words his lips are chastened. Of women and to her he speaks with decency and respect. In short, whatever he judges honorable, he practices toward every man.

HELP YOUR PREACHER .- Do not be censorious ; Rev. Dr. Thomson, who has spent twenty-five do not backbite; do not do any thing that will blessed Spirit would carry home to your hearts a of our blessed Saviour, "Watch and pray lest ye years as a missionary in Syria and Palestine, in dispirit your pastor. He is doing, in his way, all his interesting and instructive work, "The Lord that he knows how for your neighborhood and and the book, notices the passage, and says: "I society. That way may not exactly suit you, the time shall come—so soon as the voice shall be A Good Rule.—My rule is, deliberately to con- have made particular inquiries on this point, and but show forbearance. No two men think or act heard—the Lord's people will obey the "shout," sider, before I commence, whether the thing is find that in the kingdom of nature generally, cer- alike, and God does not design they should. Who and being changed shall be caught up to be with practicable. If it be not practicable, I do not attheir Lord. Then will the meaning be seen of tempt it. If it be practicable, I can accom- to by the Apostle never succeeds. Graft the good to some of your friends; shall they refuse duty that solemn word, "One shall be taken and the plish it, if I give sufficient pains to it; and having upon the wild, and as the Arabs say, it will conquer because of this? Shall you decline co-operation other left." I was once preaching from those begun, I never stop till the thing is done. To this the wild, but you cannot reverse the process with suc- with your pastor because some of his ways and

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