

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD,

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

Peter.

Editor and Proprietor.

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## The Intelligencer.

### THE TRAINING OF CHILDREN;

OR, WHERE TO CAST THE BAIT.

A Discourse delivered in Falcon square Chapel, London, on Sunday Morning, March 22nd.

BY THE REV. J. J. HALL.

And howest forth into the spring of the waters, and cast the bait in there, and said, "Thou shalt be the Lord, and have dominion over the sea-monsters; there shall not be from thence any more death or barren land;—if Kings it be."

The prophet, who will observe, went up to the fountain-head of the evil. He healed at their source the impurity of the waters. He purified the stream by making its spring pure, and the consequence was the course of the stream, formerly one of sterility and death, was marked with a belt of verdure and beauty all along its banks.

We may observe here in passing a CONTRAST BETWEEN THE WAYS OF GOD AND THE WAYS OF MAN. Man's philosophy acts from without—God's religion from within. Human policy relies on a revolution in the state; Christianity on a revolution in the heart. Human schemes propose to give us what we have not; God's scheme aims at making us what we are not. Religion is not something within us, manufactured, spinning, weaving happiness for us, but a principle divinely implanted, operating silently outward, shaping everything to itself, working from the centre to the circumference. Out of the heart are the issues of life, and therefore the salt of Divine grace is cast in there, cleansing the hands and reforming the life by renewing the heart and transforming the inner man. It makes the fruit good by making the tree good, and make the streams pure and living by causing its spring to be a fount of pure and living water. He good and you will do good. He luminous and you will shine. Get the heart of Christian love, and you will be sure to have the hand of Christian goodness. From the incident recorded in our text, I wish to speak for a little time this morning to heads of families especially. I wish to set before your minds where to cast in salt—in other words, where, as parents and teachers, we are to begin the Christian nurture of the young.

We may begin it too late, but never too soon. No sooner do our little ones find a place in the world than they are claimed for Christ. We are far enough from believing that grace runs in the blood, or from believing in the figment of baptismal regeneration; but then we are quite as far from believing that there is no grace for childhood or infancy. Why may not our little ones, I ask, begin to live in the spirit as soon as they begin to live in the flesh? What is there to hinder, on God's part, their birth to God and their introduction to the brotherhood of Christ, with their natural birth into the circumstances and relations of the world and time. On the part of God, brethren, there is no reason with reference to our little ones why the stream of their life shall be impure, because God has provided for its purification in its very source. God, of His redeeming mercy, has provided the salt of redemption and renewing grace, and His commandments lead us to go forth to the spring of the waters, up to the very fountain, beginning at the natural life of the child, and to cast the salt in there, the salt of Christian influence; and in any case, and in all cases, the salt of earnest importunate prayer to our God to pour His spirit upon our seed, and His blessing upon our offspring, that all who see them may acknowledge that they are a seed whom the Lord has sown.

You see, then, brethren, what our subject this morning is—CHRISTIAN NURTURE—where to begin it. I shall devote this discourse to the illustration and enforcement of the Bible idea—the Christian nurture of the young. And I take the Bible doctrine to be this—and it should make all of us who are parents full of joy mingled with trembling—that the children of Christian parents under pious nurture are to grow up Christians, and not to know themselves as having been anything else. If you have not given your attention to this subject you may be a little startled at this doctrine, but you will find it to be the truth nevertheless.

Perhaps we cannot do better than just glance at some of the OBJECTIONS TO THIS VIEW, and then see by what PROOFS it is SUPPORTED.

One is familiar enough with the objections that may be urged against this important and to my mind compelling doctrine. For example, it will be said that this theory of Christian nurture ignores the depravity of human nature. It is said it would not be true. Not only the Bible but common sense and observation teach us that our little ones are born in sin. Altogether apart from their remote connection with the first father of mankind they cannot but inherit the moral nature of their own parents. It is a fixed, universal, unchangeable law of nature that like produces like. Hence we get wheat from wheat, rats from rats. Do we gather grapes of thorns or figs from thistles? How can good fruit come from an unclean tree, pure water from a polluted fountain, or holy children from unholy parents? When water of its own accord rises above the level of its source then may children boast of a nature holier and loftier than that of their parents. Granted then that the moral life of our little ones is polluted and poisoned in its spring—what then? Oh, blessed and profound of the God of salvation, God has provided beforehand of His abundant mercy for this state of things—a salt at a price all price beyond provided—a salt of redeeming and renewing grace, and decided that this salt shall be cast into the very spring and fountain-head of life, and that the waters of depravity should be purified and healed in their fountain-head. Are not our little ones born into a state of depravity? Do they not come into a world where God's law has been broken and sin is in the air? What is the violence of sin in them too strong for the balm of Gilead? Is the disease too deep to be cured by the great Physician? Is the stain of depravity too deep to be washed out by the blood of the Redeemer? Has the first Adam wrought a greater mischief for the race than has been remedied by the second Adam, the Lord from Heaven? Why, then, know as a matter of fact that the blood of Christ cleanseth from the greatest sin, and that His Spirit renews in the image of God the greatest sinner, how much more then can the blood of Christ and the little ones who have never been hardened in the love of sin, and who are not guilty of actual personal transgression? I am not sure that we can hear too much of the ruin wrought by the

first Adam, our first father; but oh, it would be very refreshing to hear a little more of the immense redemption wrought out by the second Adam, the Lord from Heaven.

Again, this theory of Christian nurture quarrels with a commonly received method for evangelizing the world. Now, I don't mean to say that you will find the idea I am about to throw out expressed in so many words in the form of an abstract proposition, but I do say that you will find the idea itself wrought out in practice, and that the Christian feelings and the spirit manifested somehow, owing to the fall of man, and the depravity of human nature, these little ones have to grow up into a life of sin, get actual personal experience of wickedness, and then God of His great mercy by and-by will bring them by conversion back to Him. I believe that perverted views of the doctrine of original sin have wrought immense mischief even in Christian families, and in its influence on Christian households. Why, you shall find even in the present day the little ones in many such families treated as if they were, or at least as if they ought to be, and that the Christian parents, and then you will find parents going out as it were beyond the fold where they are to bring them back after they have had some ten, twenty, or it may be thirty years' experience in a life of sin, by conversion. What I wish you to mark is this, and I must beg that you will not misunderstand me, for I want to put it in this form that it may be the better seen and remembered—there are, in fact, two ways of extending the kingdom of God among men. There is the way of conversion, and there is the way of nurture. What is conversion? It is a going away from a life of actual and open sin to a life of faith and holiness and communion with God. And that conversion, mark you, in the case of adult believers, is just the effect of their regeneration by the Spirit of God, so that there is no way for adults to come into the kingdom of God but by conversion following regeneration. You will understand that we go back and soul in the conversion method with regard to adults, the responsible portion of mankind. The Church can never be too much in earnest in her methods of proclaiming the great doctrine of conversion—in sounding in the ears of men that there is no getting back to a state of grace and holiness by turning away from a life of sin. But look at the case of little children. They all need to be regenerated—born again of the Spirit of God; but using the term conversion in its popular sense they cannot be converted because they have never committed actual personal transgression. There is not a possibility of their being turned away from a life of sin. Regeneration they can be. The new nature—the image of God by His Spirit they can and must have; but conversion in the Scriptural sense—a turning away from actual and personal transgression—they cannot have.

Now I believe, brethren, that Christian nurture, as a way into the kingdom of God, is too much neglected. You will see that the little ones—the little children—are to be brought into the family of God, not by conversion, but by nurture. Instrumentally by Christian nurture, effectually by the washing of regeneration and the renewing of the Holy Ghost. You will find this thought all up and down the Bible. The Gospel goes to the responsible portion of men, and says, "Ye must be converted, as the result of your regeneration by the Spirit of God—turned away from evil to good." Then the Gospel assumes that they are brought into fellowship with Christ and His truth, under the influence, teaching, and dominion of His Spirit.

And then, brethren, what our subject this morning is—CHRISTIAN NURTURE—where to begin it. I shall devote this discourse to the illustration and enforcement of the Bible idea—the Christian nurture of the young. And I take the Bible doctrine to be this—and it should make all of us who are parents full of joy mingled with trembling—that the children of Christian parents under pious nurture are to grow up Christians, and not to know themselves as having been anything else. If you have not given your attention to this subject you may be a little startled at this doctrine, but you will find it to be the truth nevertheless.

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all in the way in which the children have turned out. You have prayed with your children—taught them—reasoned with them; yes, but how has your whole life been manifested before them. I take it that in regard to our dear little ones, it is not so much the direct teaching that we are to depend upon—though there must be that—grounding them with a great deal of care in Christian truth—as the manifesting before them a true Christian spirit. Many parents altogether fail in this, but you had better not teach Christian truth if you fail in Christian living. The contrast between the truth taught and the spirit manifested will deeply impress the children, and they will follow not the teaching but the example. I believe that the church has a great deal to answer for in this matter. There may be on the part of parents not only constant teaching, but a holy and loving atmosphere breathed on the little ones, and then comes in the church with its stiffness, or its formalism, or its worldliness, or its rigid and dead orthodoxy, and around such a church there is an atmosphere of poison, and all the teaching and influence of the Christian home will be fearfully counteracted and neutralized by the influence of the Christian church. You will find that the little ones are not half so much in danger of being hurt by the irregularities of worldly people where there is no profession of piety as they are by the inconsistencies of those who are called by Christ's name and before the world are his avowed disciples. We shall see in a few moments—and I shall only have time to glance at that portion of my subject—that God has filled his blessed book with promises of blessing to the seed of the righteous who are trained up in religious nurture; and brethren, I believe that God is true though every man was a liar. I could sooner believe that every Christian parent has failed in his duty—I could sooner believe that the whole church of Christ has failed in its duty—than that one word of the living God has failed.

I have gone with a little fulness into these objections because they seem to lie on the threshold of the subject; and now I reiterate the proposition that children under Christian nurture will grow up Christians. Now, suppose that this theory were not true; suppose there were no grace in childhood and infancy; suppose that all the blessings of God are reserved for those who have arrived at mature age and entered upon the region of personal choice and responsibility. What then? Would it not strike you as very strange if Jesus Christ in his scheme of mercy for the world, had found no place for the little ones? Would it not strike you as worse than strange if He had actually appointed them to a life of sin in order to prepare them for His mercy? Would we dare to give our little ones the terrible idea that they are to go on rejecting God, and truth, and purity, and holy principle until they have arrived at mature years? Should we not find it very difficult to believe that the plastic nature of a child is to be hardened in sin and unbelief before it can become a Christian character? Would it not strike us as far more reasonable to look for piety in the young and pious than when it has been strengthened and confirmed by years of sinful habits? Should we not feel, looking at the subject from this standpoint, that the good Lord and Father of the world had left no other creature in a condition half so pitiable as that of a little child. According to such a theory the kingdom of heaven stands open to the most hardened sinner in the world, but is practically closed to the little ones.

What, then, are the proofs of this doctrine? First of all I say that the age of childhood and infancy is favourable to piety. It is an age of impressions, of suggestion, of imitation. Surely you need not be told that impressions precede language. How little that little child understands the word "light"! It first gets an impression about light, and then learns what to call it. How does a little child understand the word "love"? The word comes to have a meaning to him because he has felt love—felt how blessed it is to be loved. And so impressions about God must precede the understanding of the word "God." Then, childhood is an age of suggestion. Has it not struck you as a very important thing that for at least some three or four years, a little child lives, so to speak, in the will of its parents. Our great and good God seems at the very outset to say to parents that for some four years at least our little ones are in our absolute power to be influenced and controlled at our pleasure or to be securely conscious of having any will of their own. Afterwards there will be manifested a spirit of self-assertion, but for that period Christian parents have a golden opportunity. And, oh, we who are parents may come to look back with a great deal of grief and sorrow upon the golden age of infancy when our children might have been moulded very much after our own pleasure, but were not, and so grew up in self-assertion and became wayward and beyond our control. And then childhood is an age of imitation. Did I not mention to call your attention to what the word of God says on this subject.

God leaves it expressly upon Christian parents to expect their little ones to grow up in piety under pious nurture. God speaks to us who are Christian parents all through His Book upon this assumption. We are to expect it—to look for it—to be surprised if it is not so. There is a very remarkable passage in Malachi ii. 15. "And did not He (that is God) make one? Yet had He the residue of the Spirit. And wherefore one? That He might seek a godly seed." That passage is a little difficult at first, but you will observe that the prophet is speaking here of the law of marriage. It is illustrating the importance of fidelity and constancy, chastity and singleness in domestic life, and he refers to the creation by God of the first human parents in order to illustrate his point. And now, see how he puts it. "Did not God make one?" That is, one man Adam and one woman Eve. "Yet had He the residue of the Spirit." His creative energy need not have stopped there. He had enough of power and energy after he had made the one man and woman to have made more if he had chosen, but no, He made one man and woman, and there His creative energy stopped. Why only one? "That he might seek a godly seed"—the idea being, you see, that the husband and the wife, themselves loving God and walking in all His ordinances, the purity of marriages, would train up their children a godly seed, and that through religious nurture God would get a generation to praise Him.

And then take the promises of the Word of God to us parents. "He shall feed His flock like a shepherd; He shall gather the lambs in His

arms and carry them in his bosom"—close to His heart. "The mercy of the Lord is from everlasting to everlasting upon all that fear Him." Is that all? "And His righteousness unto children's children, to such as keep His covenant and to them that remember His commandments to do them." Accordingly you will find that the covenant God made with Abraham was a family covenant. It was a covenant "with Abraham and his seed," the great principle of which was that in him all his seed should be blessed. And that God had the covenant upon! The conduct of Abraham, for he said, "I know Abraham my friend that he will command his children and household after him in the fear of God." Then take the commands of God's Word upon this point. "Train up a child"—what for? For after conversion? No, but for present piety. "Train up a child in the way he should go, and when he is old he shall not depart from it." And again, "Bring them up"—that is the children—in the nurture and admonition of the Lord." Look also at the conduct and teaching of our blessed Lord. Consider my dear young people, as well as parents and teachers, that a tender heart the Son of God had towards the young, and what He would do for his long-coveted, this devotedly in our midst. Oh, what honour He put upon the little ones—what love He manifested towards them. When the Hebrew mothers were bringing the little ones to the Saviour to be blessed He said, "Suffer the little ones to come unto Me and forbid them not, for of such is the kingdom of heaven." And He took them up in His arms and blessed them. And then you know that one of His last charges to His Apostle Peter, He said, "Feed My lambs."

Then take some examples from God's word. There is the case of John the Baptist—there is that of Timothy—who from their childhood were devoted to God. The case of Timothy is very remarkable. You will hardly find any more striking words than those which Paul wrote respecting him. "Greatly desiring to see me, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also." There are volumes of meaning in that phrase. The Apostle never meant to teach that religion passes from mother to child—that grace runs in the blood as it is said. No, that is not the idea. He speaks nevertheless of religion as a kind of heirloom in a family. And he tells Timothy that from a child he had known the Holy Scriptures, which had made him wise unto salvation.

You will find that very little children were members of the primitive churches. I will only give you two instances, though there are many if I had time to refer to them. The Apostle Paul thus begins his Epistle to the Colossians: "To the saints and faithful brethren in Christ which are at Colosse." He then distributes those saints and faithful brethren into various classes—husbands and wives, parents and children; and he gives to each class the counsels and admonitions which are appropriate; and then he says, "Children obey your parents in the Lord, for this is the will of the Lord." Even more to the point is what Paul says in the Epistle to the Ephesians. Paul begins the epistle thus: "To the saints which are at Ephesus, and the faithful in Christ Jesus." And then he distributes those saints and faithful in Christ Jesus into classes again—husbands and wives, masters and servants, parents and children; and mark, these last were children of the church just as the fathers and mothers and husbands and wives were of the church. He says, "Children, obey your parents in the Lord, for this is the will of the Lord." And this refers to very little children, for mark what immediately follows: "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." So that you see these children were capable of nurture, and yet they were numbered among the faithful in Christ Jesus.

Then there is the testimony of church history. Many persons have become devoted followers of Christ, and yet have never known when they began to love Him. Baxter was exercised for a great many years with much sorrow on this subject. When he was much depressed, a Christian brother asked him the reason why he was cast down. He said, "I am very much afraid I have no part nor lot in the matter. I cannot remember when I gave my heart to Christ." Then he flashed on the good man's mind that there was grace for childhood and infancy, and he said, "Oh, then, I must have begun to love my Father, when I was in my mother's arms, but I did not know it."

The Moravian brethren—and there is a great deal about them to be liked—make a great deal of the little ones. I do not know but to some things they may go a little into excess, but it is wonderful how much they make of the little ones. It was a statement of the late James Montgomery—mark this, for it is wonderful—that at one particular time not one out of ten members of the Moravian Church could recollect when he gave his heart to Christ. Here was a very cautious, careful man, making a statement in writing, which is worthy of particular attention. The fact is, the Moravians make the church a school for the young—a nursery for heaven, a plantation where the seed of the Lord's right hand may be watered and nurtured. The dew of heaven comes down upon them, and they grow up as the palm tree, and as the cedar in Lebanon. I will resume this subject, and point out some practical lessons to be derived from it, on another occasion; but for the present I will conclude with one truth more. You know that the good time is to come when all shall know the Lord, from the least even unto the greatest. The knowledge there meant is not merely intellectual knowledge. It will be knowledge of such a kind that it shall not be necessary for one to say to another, "Know the Lord, for all will know him from the least even unto the greatest." Now at any given time at least one-fourth of the human race are in a state of childhood. When, therefore, this blessed time shall come, if the little ones are not brought in by God's blessing upon Christian nurture, I do not see how they are to come into the kingdom of God at all. And yet at that time they are all to be personally, savingly interested in the blessings of Christ's redemption. This is a proof that at that time while adults will be brought into Christ's kingdom by conversion, the little ones will be brought in by God's blessing upon Christian nurture—the Holy Spirit being given in answer to the prayers and efforts of Christian people.

I have thought it right, my brethren, to bring

this subject especially before you on this the anniversary of our Sunday schools. I look upon such schools as a great illustration of the truth that the young are claimed for Christ. The great aim of the Sabbath-school is to bring the young, while still young, into the fold of God. As, therefore, you go forth from this service, think of the little ones, and of your responsibilities in connection with them, and of Him who said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

### A MOTHER'S PRAYER.

Among the most enterprising and successful whalermen that ever sailed from the harbor of— was the youthful Capt. H.

Of all the hearts that grieved at his long absence from home, and the dangers to which he was exposed, none was more desolate than that of his widowed mother. He was her only son. For many years she had wept and prayed that this dear object of her love might be a man of God. At length, during one of his long voyages, this devoted mother died, passing away without having received any evidence that her beloved son had heeded her counsel or remembered her admonitions. After a prosperous voyage, Capt. H. returned. But his best friend had been laid low in the grave, and the home of his youth was in darkness and desolation. Business and a desire to visit a beloved sister soon led him to the city of N— Y.

On the first night after his arrival, agreeably to a long-established custom, he left the house to visit his theatre. The sister did not expect his return until a late hour, and was surprised to hear him, after a short absence, on his way to his own apartment.

Fearing that he might be sick, she hastened to his room and inquired the cause of his return. She found the strong man bathed in tears. He who had stood unmoved amid old ocean's roar, and breathed into a whole ship's company a spirit of defiance both to winds and waves, was weeping like a very child.

"I went to the theatre," said he "but the remembrance of my mother, her counsels and her prayers, would not allow me to stay."

Praying mother, faint not. You may not live to see your child a penitent believer, but not one sincere believing prayer is forgotten before God.—*Tract Journal.*

### THE NAME OF CHRIST.

An intelligent lady in Canada tells of an aged Scotch Christian, who for more than forty years had been a fervent servant of Christ, but at length became so feeble that he knew no one around him. One day another lady named, but he knew none. "Do you know who Christ is?" she asked at length. "That I do," he replied; "how could I not know Him? What could I do without Him?"

At length he grew so feeble that he fancied himself again a child, and spoke to his mother so fondly and tenderly as to bring tears to the eyes of all beside him. She had been dead nearly fifty years, and now on his death-bed he recalled her love, and brought her to ease him of his pain.

All memories faded except the love of his mother and his Saviour. When they saw he was going, they spoke of Christ again. He roused at once, and said, "Oh if he would take me, I'm very weary. My Saviour Christ." This thought had been his tenderest form of endearment, and only used when his feelings were deeply stirred.

### I DON'T KNOW HOW.

There may be one here who says, "Sir, I don't know how to pray. I don't know how to find my way to Christ, for I cannot speak the language of grace, so well that I cannot speak the language of grace." Oh! but, sir, if you only know what it is that you want, and have a desire to find it, you shall find it. I compare thee to a woman whom I met last Friday. We were walking up the lane near where I live, and there was a poor woman who accosted us. She spoke in French. This poor soul had some children at Guilford; she was wanting to find her way to them, but did not know a single word of English. She had knocked at the doors of all the gentlemen's houses down the lane, and of course the servants could do nothing for her, for they would not understand a word she said. So she went from one place to another, and at last she did not know what would become of her. She had some thirty miles to walk; she did not mind that, but then, she did not know which way to go; so I suppose she had made up her mind she would ask every body. All she knew was, she had written on a piece of paper, the word "Guilford," and she held it up and began to ask in French the road. She had met with some one who could tell her the path, and beautifully did she express her distress. She said she felt like a poor little bird who was hunted about, and did not know how to find her way to the nest. She poured a thousand blessings on us when we told her the way. And I thought how much this is like the sinner when he wants to find his way to heaven. All he knows is, he wants Christ. That is all he knows; but where to get to him, and how to find him, he does not know; and he knocks at one door and then at another door, and perhaps the minister at the place of worship, does not understand the language of human sympathy. He cannot understand the sinner's need, for there are many servants in my Master's house, I am sorry to say, who do not understand the language of a sinner's cry. Oh! but, sir, if you only know what it is that you want, and have a desire to find it, you shall find it. I compare thee to a woman whom I met last Friday. We were walking up the lane near where I live, and there was a poor woman who accosted us. She spoke in French. This poor soul had some children at Guilford; she was wanting to find her way to them, but did not know a single word of English. She had knocked at the doors of all the gentlemen's houses down the lane, and of course the servants could do nothing for her, for they would not understand a word she said. So she went from one place to another, and at last she did not know what would become of her. She had some thirty miles to walk; she did not mind that, but then, she did not know which way to go; so I suppose she had made up her mind she would ask every body. All she knew was, she had written on a piece of paper, the word "Guilford," and she held it up and began to ask in French the road. She had met with some one who could tell her the path, and beautifully did she express her distress. She said she felt like a poor little bird who was hunted about, and did not know how to find her way to the nest. She poured a thousand blessings on us when we told her the way. And I thought how much this is like the sinner when he wants to find his way to heaven. All he knows is, he wants Christ. That is all he knows; but where to get to him, and how to find him, he does not know; and he knocks at one door and then at another door, and perhaps the minister at the place of worship, does not understand the language of human sympathy. He cannot understand the sinner's need, for there are many servants in my Master's house, I am sorry to say, who do not understand the language of a sinner's cry. Oh! but, sir, if you only know what it is that you want, and have a desire to find it, you shall find it.

There is a story told concerning Thomas a Becket—a story connected with his parentage. His father was a Baron gentleman, who went into the crusades, and was taken prisoner by the Saracens. While a prisoner among the Saracens, a Turkish lady loved him, and when he was set free and returned to England, she took an opportunity of coming from her father's house—took ship, and came to England. But she knew not where to find him who she loved. All she knew about him was, that his name was Gilbert. She determined to go through all the streets of England, crying out the name of Gilbert, till she had found him. She came to London first, and passing every street, persons were surprised to see an Eastern maiden, attired in her Eastern costume, crying,

"Gilbert, Gilbert, Gilbert." And as she passed from town to town, till one day as she pronounced the name, the ear for which it was intended caught the sound, and they became happy and blessed.

And so, sinner, to-day thou knowest little perhaps of religion, but thou knowest the name of Jesus. Take up the cry and go to-day, and as thou goest along the streets, say in thy heart, "Jesus! Jesus! Jesus!" continue thy cry, and it shall reach the ear for which it is meant. If thy relatives laugh, say, "Ah, I did not call for you!" If thy friends say that thou art mad, reply, "Ah, it may seem so; the riddle is always foolish till you know the meaning of it." But if you should cry, "Jesus," till Jesus shall answer you, oh happy shall it be! There shall be a marriage between him and your soul, and you with him shall sit down at the marriage supper in the glory of the Father, and dwell with him for ever and ever.—*C. H. Spurgeon.*

### "THERE IS ANOTHER MAN."

As a British frigate was sailing in a heavy gale along the coast of Spain, a distressed merchantman was discovered in the distance, drifting before the tempest. Immediately every eye and glass was on her; and as promptly were the orders issued to bring the ship about, so as to bear down upon the ill-fated vessel. As they neared her, a boat was manned with a gallant crew, and sent out after the wreck. Coming up to it, the sailors shouted, but no response was heard; they shouted again; but no answer came. At last an object moved across the deck. The boat was immediately alongside; and then a sad spectacle presented itself, a man on the very point of death from starvation and exposure. He was immediately brought on board the frigate, and laid upon the deck for dead. The sailors stood round, filled with horror and pity; and their feelings soon gave way to surprise, as they saw the body move again, and give signs of life. The man was raised up, and with a desperate effort he whispered, "There is another man—there is another man." Saved himself, he thinks only of his companion in suffering, and his very first breath is spent in one effort to save him.

So it is with the saved sinner, fettered long in Satan's chains, alarmed by the apprehension of Divine wrath ready to descend upon his head, adrift upon the sea of life, forsaken by man, seemingly cast off by God; while the shadows of death appear to close around him, and despair begins to struggle for the mastery. But an infinitely benign eye penetrates all this gloom, and the only ark of safety draws near. A voice is heard, "To you, O men, I call, and my voice is to the sons of men." Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.—*Galatians.*

PRAYER MEETINGS.—The Rev. J. Newton says in a letter to a brother clergyman: "I took upon prayer meetings as the most profitable exercises—excepting the public preaching—in which Christians can engage; they have a direct tendency to kill a worldly, trifling spirit, to draw down a Divine blessing upon all our concerns, compose differences, make peace—at least to maintain the flame of Divine love among brethren. But I need not tell you the advantages; you know them. I only would exhort you, and the rather, as I find in my own case, that the principal cause of my own leanness and unfruitfulness is owing to an unaccountable backwardness to pray. I can write, or read, or converse, or hear with a ready will; but prayer is more inward and spiritual than any of these; and the more spiritual any duty is, the more my carnal heart is apt to start from it."

BE NOT CONFORMED TO THIS WORLD.—"As I grow older as a parent," says Dr. W. Alexander, "my views are changing fast to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the prodigal children of pious persons and even ministers. The door at which these influences enter will contravert parental instruction, and, for example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the habits of the world, breathing the waves like the Edystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us."

LEARNING TO RULE.—To learn to rule, is to learn to obey. This is seen in military illustrations. There is a majesty in law, and a majesty in sustaining it.—Frederick the Great, a century ago, wished to enlarge his possessions and his palace. A certain mill abutted the river, and he offered the Prussian a fair price for it. He refused to sell it, because it was a paternal estate.—Frederick then ordered the mill torn down, which was done. The miller stood calmly by, saying that he would abide by the law. He must obey his sovereign, but the law did not compel him to sell his mill till he chose. He appealed to the courts, and the courts decided that Frederick should rebuild the mill. This he cheerfully did, thinking that God had had a court not influenced by imperial favor or favor. Twenty years ago the present owner of the mill became involved and offered to sell it to Frederick William, the successor of Frederick the Great. The sovereign refused to buy, but freely gave him \$6000, saying that the mill must stand as a monument of the triumph of law, and Prussia stands to-day as a constant monument of the majesty of law. It is not beneath the dignity even of an emperor to be submissive to law.

WELL PAID.—On one occasion, my class being all detained from school by inclement weather, I felt somewhat discouraged, and wished I had stayed at home myself. The school being thin, I spent the time in instructing a little girl, and as I spoke to her of the Saviour, she said, with tears in her eyes, "I should love to be a Christian, if I had any one to tell me how." I had not said how fully I then felt repaid for my long walk through rain and mud.