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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 3, 1865.

Editor and Proprietor.

Whole No. 577.

The Intelligencer.

THE LORD'S SUPPER.

RMON: BY THE REV. J. T. GALE, PUTNEY,

ENGLAND. or as often as ye eat this bread, and drink this cup, shew the Lord's death till he come."—I Cor. xi. 26. nough that that great event should be briefly fieled in the history of the period in which it with importance to the world, to be left in ordinary repository of historical facts. A monument must be erected to preserve the nly greatness and splendour-a monument which is more costly and imperishable-

he foundation of all hope. tention. As celebrated by the Church of Christ foe. relation to the future. The Apostle's words the foundation of our hopes, but as the manifesta- another, are foolishly and wickedly disputing one know. And so that communion was not all joy, ea an carry us back in thought, and so present the ordi- tion of the Saviour's love. nance to us as a commemoration; they fix atten- The Lord's death will be stripped of much of its It was surely in wise and affectionate foresight promise of a perfect communion: "I will drink it

Meaning in Relation to the Past. 1. It is primarily, and by the Saviour's express mourning that our sins have pierced the Crucified | the merits and virtues of His sacrifice and spirit. | my Father's kingdom. Blessed are they which declaration, a commemoration of Himself. At One—we can contemplate that scene with prothe institution of this supper, the Redeemer en- found joy and gratitude when we think that every band of disciples. The act of a joint participation joined its perpetual celebration by His disciples cry which breaks from His lips is not less the ut- in one symbol is designed to keep in clearest posin remembrance of Himself-" This do in rememterance of Divine compassion than it is of a more sible distinctness the fact of oneness in Christ. of the brance of me." And Paul declares that the actual than human anguish. We thank God it is writ- The relationship of believers one to another is not showing forth of the Lord's death. Now, has it more earnestly that it is also written, "He loved or ignored, there is the oneness—one Lord, one UNPUNISHED WICKEDNESS A PROOF OF A never seemed to you that it was altogether un- us, and gave Himself for us." necessary for the Redeemer to give the Church a memorial of His human ministry and atoning the sacrifice? Have we not sometimes been tempted to regard this service as superfluons? Possibly only the awful solemnity of the Saviour's demeanour during the last meeting with His disciples kept them from protesting that they should never need to be reminded of what He had been to them, of what He had done for them. Surely the spirit that so soon after declared, "Though all men shall be offended because of thee, yet will I never be less fancied that the words and deeds of Christ Meaning in Relation to the Present.

the scene on which His followers in all ages shall most constantly and most fondly dwell shall be the Crucifixion-that the event most deeply inscribed on all Christian hearts and memories shall be His death—that the eyes of His followers shall be most frequently turned towards Cavalry, and that the sounds most familiar to their ears shall be

the ery of a dying Saviour-" It is finished." Is it strange that the Lord should have selected His death for special commemoration? Is there hat the Church of Christ is to the world, the no scene of profounder interest to the Christian 's Supper is to the Church—the great remem- than that which soldiers gazed upon in reverential cer of the death of the Son of God. It was awe, and disciples beheld afar off in wonderment and tears? Why are we not enjoined to remember the Teacher, who spake as never man spake, -or arred-it was too unique in itself, and too preg- the Good Physican who healed as had never been seen in Israel, -or the Good Shepherd, leading his flock into sweet pastures and beside still waters, -or the Consoler, drying the tears of the suffering mory of that event from possible decay-a and the bereaved, -or the Son of God, whom the ument that should stand amid the ruin of all | winds and the seas obeyed, -or the Lord of life, in | all the majesty of the first-begotten from the dead ? not of brass, or marble, or granite, but of It is no marvel, brethren, that none of these glorions features in the Saviour's character and minisan love the purest, human thought the loftiest, try were chosen for everlasting remembrance. human toil the mightiest. The Christian Not one is to be forgotten; all are needful to the arch—the community of believers—the ever- completeness of our conception of the Redeemer's wing band of disciples of Christ-was founded work. There is no scene pourtrayed by the be the perpetual witness of the Lord's death. Evangelists which lacks deep and abiding interest; at is the greatest work of the Church, its most | there is precious meaning in each and all-so preagainst all the assaults of scepticism or unbelief But while groups of pilgrims halt for a little while proclaim it everywhere, and to all men, as at the various spots made memorable by the one fact that it is essential for every human Saviour's act of kindness and of power, around the And just as the Church by her very existence lifted Saviour does draw all Christians unto Him | my hand." "I am in my Father, and ye in me, yonder!" evermore proclaiming the fact that Christ died, -they all yield to the attractive power of the and I in you." o the Lord's Supper, as often as its celebration Cross. Whatever they may see elsewhere in the As often, then, as we eat this bread and drink the departed children of God, we know that the ccurs, speaks to the Church on behalf of her region which His presence has consecrated, only this cup, we not only show forth the Lord's death outward and visible act was only the token of a ord, and says, "As often as ye eat this bread, there do they behold "the Lamb of God that till He come-we proclaim also to ourselves and deep and sacred fellowship of spirit. That fellownd drink this cup, ye do shew forth the Lord's taketh away the sin of the world." Whatever to one another the great truth of our present ship, we know, death cannot destroy. If death eath till he come." "Ye do shew forth"-mani- other deeds of love and kindness Christ has per- living union with Christ. We show forth that cannot separate us from Christ, it cannot separate st-openly declare the Lord's death. The word formed for them, only in that does He lay down which is secret and invisible. We embody in an us from one another. And so we look forward that which is elsewhere rendered "preach" - His life for them. Wherever He may have spoken act of greatest simplicity a reality of inexpressible and upward, in most blessed confidence, and hope "The Lord's Supper is a living sermon-an He say to each and all, "Thy sins are forgiven laration being, "Christ died for you." It is the love of God-now He manifests that love. the outward and visible sign of an inward, invisi- death. hrist's own solemnly-appointed witness, commis- Hitherto I has spoken of dying-now He dies. ble, and inexpressible spiritual consciousness. oned to keep alive in our hearts and memo- Hitherto He has taught, and healed, and preached, es the Lord's death as the source of our present and wrought, and borne temptation and suffered and eternal life-as the fountain of our peace-as man's hate and scorn-now He groans and cries,

"My God, my God, why hast thou forsaken me?" Such is the aspect in which that ordinance is No; the Christian cannot marvel—that the one same time, so universally ignored, as the doctrine of ings of sadness must have mingled with their gladpresented to us by the Apostle. It is as if he memorial given him of his Lord is of the Lord's Christian union, "I believe in the communion ness. They hardly knew the real character of the aid, "That is not an ordinary meal of which ye death. That death, we know, is life; that death of saints," is a part of the creed of every member events that were about to transpire. They had partake; your eating and drinking has a meaning; is the slaying of Christ our passover for us. The of every church in Christendom. But alas! too of vague apprehensions of a coming trial for each that act has a voice; and as often as ye cat that Lord's death is the price of our redemption—the ten it is nothing more than an article of their creed. and all, and of a terrible trial for their Lord. They bread and drink that cup, you proclaim the Lord's Lord's death is the atonement for our sins—the It is one of those beliefs to which men subscribe felt that sorrow and death hovered very near that death." Besides this, however, the ordinance has Lord's death is our reconciliation to God, the either with hand or tongue, but to which their upper room. But what awaited they did not

tion upon the present, and so present the ordinance significance if it be not invariably regarded as the of this sad tendency to disunion that the Master new with you in my Father's kingdom." Not as a realization; they carry us onward, and so act chosen by the Saviour in which to embody all instituted one ordinance by which the essential here, but there, in the kingdom of my Father; not species present the ordinance as an anticipation. Past His love for us. Whatever had been the value of oneness of the Church should ever be shown forth. this fruit of the vine, but a new and richer cup, we the Lord's death; present-"ye do shew that death to us as sinful men, I think we could At the first celebration of this supper, there was shall share there. Now, were these words spoken not have commemorated it with joyfulness if it most probably but one "loaf" and one cup. It only to the eleven? Nay, I think they are spoken I. The Lord's Supper as a Memorial: its had not been pre-eminently a deed of love. But was thus, in the truest sense, a communion of the to us all. Christ says to us, as we meet together while gazing on the Cross with tearful eyes-while and most obvious significance of the rite is the ten, " Christ gave himself for us;" we thank Him a fancy or a theory—it is a fact. Acknowledged

> Love strong as death, nay stronger; Love mightier than the grave; Broad as the earth, and longer Than ocean's wildest wave-This is the love that sought as; This is the love that bought us; This is the love that brought us To gladdest day from saddest night; From depths of death to glory bright; From darkness to the joy of light; This is the love that leadeth Us to His table here! This is the love that spreadeth For us this royal cheer.

be reminded of Him and His work. Peter doubt- 11. The Lard's Supper as a Realization: its to overpower all influences tending to separation. deeds of the wicked, we are driven to the conclusion were as utterly ineffaceable from his memory as This ordinance, full as it is of most precious and sons of God, and joint heirs with Christ, ought to eternal scenes from the scenes of time, we shall ly no ordinary significance in the fact that the one alone. He gave them, as a compensation for an fice, kindred in spirit to those of Christ. surance is designed to keep in remembrance is the the Holy Spirit, to abide with them for ever, but its Meaning in Relation to the Future.

from them, the new commandment to love one Hence the use of one "loaf" and one cup, and the that of earth. of the cup. I need not attempt to explain either in heaven of the communion of earth. the atoning work of Christ. "I am the bread of eternal. Look onward; I shall come again unto him. in to him and will sup with hun, and he has a in spirit. ne, and to the uttermost parts of the earth, that shippers, "a multitude which no man can num- I know them, and I give seems, as we look back to that thrice sacred hour, existence. at is the greatest of all things she has seen and ber," pressing nearer and nearer to that sacred unto them eternal life; and they shall never that we hear them saying, "Let not your hearts be tree on which their Redeemer bangs. The up- perish, neither shall any man pluck them out of troubled; I go away from you, but we shall meet

Christ and personal union with all who are united richer and more perfect communion. to Christ by faith. There is, perhaps, no Christian doctrine so universally accepted, and, at the who sat with Christ at His first supper, some feelsome other references to which I wish to call at removal of our guilt, and the vanquishing of our hearts never assent; and so it is a powerless faith. know, -what failures, -what disappointments, -It keeps the Church disunited. There is a schism | what hardships and persecutious should be theirs, now, the Lord's Supper has a meaning in relation 2. The Lord's Supper is a memorial of the in the body, and the different members, instead of what storms they should brave when this hallowed come to the past, in relation to the present, and in Lord's death, not only as the sorrce of our life and suffering with one another, and caring one for hour of calm and peace was gone, they did not

> faith, and one baptism; and, therefore, that oneness must be realized-it must be felt and shown. The Lord's Supper will ever serve to prevent its "Vengeance is mine: I will repay," saith the

was to be shed could speak of the awful work as that when He who had hushed all their murmurs the vine, until that day when I drink it anew with instrument of religious slavery. The dumb exe- that they deny their own handwriting." already done; and He, the Sufferer, ordains that and settled all their differences was withdrawn you in my Father's kingdom."

life," said Christ, "and he that eateth of this you. "I go to prepare a place for you; and The wicked inflictor of this torture feels no Quaint, but strong. Let preachers of the presustenance. He has responded to Him who says, and their taking that symbol of His body and that | vile carcase.

For as we think of any act of communion with

The Lord's Supper imports personal union with merely a renewal of that of earth-it will be a

Whatever the joy that filled the hearts of those another's claims to be members of the body at all. it was not a perfect fellowship. But it was the body and blood of Christ-a joint participation of in obedience to His command, "Ye shall meet in

> Feast after feast thus comes and passes by; Yet, passing, points to the glad feast above, Giving sweet foretaste of the festal joy-The Lamb's great bridal feast of bliss and love.

FUTURE STATE.

being altogether overlooked. But one purpose God of Holiness, Justice, and Truth; yet offenders contemplated in the institution of that ordinance escape oft unchastised. Therefore the necessity will be frustrated, if the exhibition of Christian of future rewards and punishments must be ad- paralyse his arm when uplified in the commission siderable, but yet is not sufficient as relates to each unity at the Lord's table and in the sanctuary do mitted by every student of history, and by all who of sin, to make his tongue cleave to his mouth, and all of the Bible-women, and as no Bible-woman is not lead to a more constant exhibition of that reflect upon the passing events of life. Acts of when giving atterance to the language of falsehood left to "act alone," a supplementary corps has been unity at every table, and wherever Christians can cruelty, persecution, injury, and oppression are or profamity, and his knees tremble, and his heart formed, called pioneers. "Each of these takes up assemble. It would be strange if the conscious- daily discernible, and the injustice is not after- to quake, until he could plunge into the depths four or five Bible-women till they obtain their own ness of relationship among the different members wards rectified. The injury remains up to life's of the earth, if he might thus conceal himself from superintendent, and give a day to each, to take her of a family were allowed to show itself on stated closing scenes, and the offender continues unoffended," was almost ready now to rebuke the "For as oft as ye cat this bread and drink this occasions, and in certain formal acts. The adhe-punished. As we know that God is not thrust seeing God—from the sight of him whose "eyes the journal of one of these pioneers (a missionary's sive force of a common affection ought certainly from the moral government of the world by the are on the ways of man. And so the consciousness that we are by faith the that when the veil is drawn aside that separates his fidelity to his Master was unconquerable. And sacred memories of the past, is also full of mean- reveal itself under other circumstances than those find, as Scripture assures us, that there is a day many of as, I apprehend, are prepared to confess ing in regard to our present spiritual relations. which necessitate its temporary manifestation, appointed in which God will judge the world in checking the evils of dishonesty; but perhaps, were last year taken to their rest. There are records that when we first sat down to the supper, and If we revert to the narrative of the first celebra- Hearts that burn with one affection ought often to righteousness, and render to every one according they might do more if they gave their preaching of work done in London and in the provinces—to be heard the words repeated, "This do in remem- tion of this supper, we shall find that while the beat within the sound of one another's pulsa- to his deeds. Reason as well as Holy Writ con- a more practical tone than in many cases it traced among soldiers' wives, into weaving districts, brance of me," our hearts responded -- We can- Saviour intended it to be an imperishable link of tions. Hands that clutch the same Cross ought vinces us, that as a holy God beholds the evil and assumes. They are called upon to preach the and to the recesses of St. Giles's and Whitechapel. not forget Thee, Lord; Thy name is deeply en- association with His death, He also intended it to often to grasp one another. Eyes that gaze on the good, unpunished wickedness must be follow- Gospel. It is their duty to preach the Gospel, Through the east and through the west of London, graven on our hearts; every other record made be the richest and most consolatory compensation the same Saviour ought not to have cold glances ed by a day of retribution, or the honour of and God forbid that they should ever cease to country town and village, this volume, will show there may vanish, but that will ever remain; our the latter will ever remain; our to His disciples for his personal absence from them. In the latter will ever remain; our the latter will ever remain and t hearts must perish before Thou canst be forgotten." They had enjoyed close and sacred friendship with tion, and the highest and nearest relationship in Inquisition, which flourished for centuries, and But some people have very narrow notions of the and to sow the seed which springs up to everlasting Experience teaches us that the spirit does not Him; they had received of His wisdom and sym- volves the most sacred and lasting obligation, consigned its hundreds of thousands of Christian Gospel. They pick out one or two truths—great life. always fulfil the sacred pledges which the heart pathy and spirit; He had empowered them to know you any nobler, truer boad of kinship than men to the dungeon or to death, will furnish even truths, and, indeed, the greatest truths of the gives, and we soon learn to acknowledge, with labour for Him, and to suffer in His name. No that which makes us brethren in Christ Jesus I a sceptic with a reason for believing in a future Gospel—and if they do not hear these in a sermon | Self-Knowledge, with thankfulness, that the Son of man has not trusted wonder that when He announced plainly His If not, then I beg you to remember that there is a state. Conceive one of these appalling scenes of they do not hear the Gospel; or if with these ourselves which shows us what we are, and do, and to such promises of remembering Him as we can speedy departure from them, their hearts were duty belonging to our kinship—a duty from which wickedness which has oft transpired on God's own they do not hear other truths, those other truths ought to be, in order to our living comfortably give. He knew that without the frequent repeti- filled with sorrow. And no wonder is it, either there is no escape—a duty which Christ has made earth. The helpless innocent is brought bound are hardly worth hearing, for they are not the and usefully here, and happily hereafter. The tion of some act, carrying the mind back to the that when their hearts filled with sorrow, the more imperative by the new command given to from his dungeon, where no voice of comfort is Gospel. Cross, the image of that Cross itself would, sooner Saviour endowed them with His peace, and spake to us, that we should love one another as He has heard, no friendly eye glances compassion, where Now, let us have the Gospel, but let us have self-government and self-enjoyment. It princior later, fade from the memory of His most ardent them of His Father's love for them loved us—a duty which involves, therefore, not damp and stench, perpetual darkness and horrid the whole Gospel. And I think morality is a pally consists in the knowledge of our souls, which disciples; and He spoke not less in affectionate —that their joy might be full. But it is to be ob- words, but acts of sympathy—not professions, but silence, reign, except when broken by the echo of rather important part of the Gospel, and that no is attained by a particular attention to their various warning than in command when He said - Do served that the Saviour did not leave his sorrowing proofs of brotherliness - not the cherishing of love, his groans; where months and years have been minister of Christ should shun to declare this part powers, capacities, passions, inclinations, operthis in remembrance of me." Now, there is sure- friends to draw peace and joy from His words but the expression of love by deeds of self-sacri- languished out in want of all that nature requires of the country, and ations, state, happiness, and temper. A man's -an oatcast from family, from friends, from ease especially in the great towns of this country, have soul is properly himself. The body is but the event in the history of redemption which this as absent Lord and Friend, not only the Comforter, and affluence, and a pleasant habitation, and from to speak to business men, and should speak truths house, the soul is the tenant that inhabits it; the death of Christ. The period chosen for its insti- also a sacred ordinance by which the reality of "Ye do show forth the Lord's death till he one kneels, he weeps, he begs for pity. He sues that shall go with them to the market, and shall directs it. When you talk of a man, you do not the blessed light of the world. The persecuted that will come home to them as business men; body is the instrument, the soul the artist that for mercy by the love of God, and by the feelings shed their light upon the ledger, and shall indorse mean his flesh and blood, nor the limbs which are that occasion is significant—the language used They had been conscious of a vital union with The Lord's Supper points not only to the past, of humanity. Already cruelly tried by torture, every bill and every bond. then is significant. It was the night in while He was with them in the flesh. His but to the future also. It has not only a com- he shudders at the thought of repeating the dread- Now, here is a specimen of practical preaching to work with, and no more part of a man than an was betrayed—the last bright and blessed hour of life has become their life, and His spirit wrought memorative, but also a prophetic meaning. It ful sufferings under which he had almost sunk that, I dare say, will shock a good many people. axe or a plane is a piece of a carpenter. communion with His beloved, as the shadows of in them. And it was essential that that sense of leads us back to the dying and departing Lord; before. He protests his innocence; he calls They will say it is perfectly outrageous that such Captain Turner's Weather Predictions.—The His night of suffering were beginning to fall upon union should remain when His visible presence it leads us forward to the living and returning Heaven to witness for him, and implores the themes should be introduced to the pulpit. They Inverness Courier says—" Capt. Turner's weather Him. There is a tone of unusual sadness in His was withdrawn. It was all important that they Lord. It carries us within the mournful precincts Divine power to touch the flinty heart, which all will cry, This man knows nothing of the Gospel. predictions have come true in a very remarkable manvoice as He speaks, and when He speaks He talks should be able to say -" In him, though now we of Gethesemane, and into the darkness that en- his cries and tears cannot move. The unfeeling Stay, friends; this man is Hugh Latimer, who her this winter. The great storm in which the Stanof death - "This is my body, which is broken for see him not, yet believing, we rejoice with joy un- wrapped Calvary. It carries us also within the monster the Inquisitor, talks of heresy and false died at the stake for the Gospel. Listen to him: ley, the Dalhousie, the Sarah, and many other vessels you"-this is the new covenant in my blood, which speakable and full of glory." Again: Christ walls of the New Jerusalem, and into the bright doctrine His furious zeal for a corrupt faith stops "There never was such falsehood among Christian were lost, occurred within a few hours of the time is shed for many for the remissions of sins." The Himself, in His own person, had been the bond ness and splendour of the marriage supper of the his ear against the melting voice of a fellow- men as now. The merchant, commonly, in every exactly on the direct snow-fall came breaking of that body and the shedding of that of union for all the disciples. In their common Lamb. You call to mind the prophecy which our creature prostrate at his feet; and the terror city, teahes his 'prentice to sell false wares. No cantain's programme of the warrance of the warr

Now, whatever the immediate reference of that | the rack is prepared; the ropes are extended; the | pit the tricks of the market. It seems to have another would be wholly ignored? Yes; -there language may be, it is certainly allowable to regard wheels are driven round; the gory whip and red- been a common practice to take to a fair a cow was danger to be apprehended from that source. it as the Saviour's solemn pledge and prediction hot pincers tear the quivering flesh from the bones; that gave no milk; and in order to sell her, a calf But it was forseen by Christ, and by one ordi- of a renewal in heaven of the communion He was the pulleys raise the victim to the roof: the was taken along with her under a pretence that nance He sought to supply this twofold need of then enjoying with His disciples on earth. It is sinews crack, the joints are torn asunder. The this cow hath brought this calf." "The man the disciples—the need of something to keep alive the prediction of a renewal in heaven of the com- pavement swims in blood. The hardened minister which buyeth the cow cometh; peradventure he their sense of relation to Christ, and to strengthen munion of carth, and of the enjoyment of a com- of demoniacal cruelty sits unmoved—his heart hath many children, and hath no more cattle but the sense of relationship to all his followers. munion in heaven richer and more perfect than has long been steeled against compassion. He this cow, and thinketh he shall have some milk for command for all to eat of the "loaf" and to drink 1. The Lord's Supper is the pledge of a renewal vulsive pangs, when nature shrinks and strug- this is a barren cow, and so this poor man is gles, and agonising pain rages in every pore; deceived. The other fellow which sold the cow the symbol or the command. By eating the The Saviour knew, when He uttered the words he counts the heartrending shrieks of a fellow- thinketh himself a jolly fellow and a wise merbread as the symbol of the body, by drinking the just quoted, that at the next communion of the discreature in torment, and enjoys his anguish with chant. But I tell thee, whosever them art, do so wine as the symbol of the blood of Christ, we understand simply the believer's appropriation of Do not grieve for that absence as if it were to be experiment. The wretched victim expires before be hanged on the fiery gallows, world without

THE EYE OF GOD.

seeing eye. He could never look up, but this for this is the law and the prophets?" awful eye was gazing upon him. The thought | Men of business! if we preachers are not practhrough the door, just large enough to admit an strong-hold of dishonesty. eye to see and be seen. All that the prisoner could discern was that single eye, which perpetually watched him, for some eye was always there. The first object that met his waking gaze in the quity by stealth, his most secret sins are set in the home and abroad. light of God's countenance? that he knows the The summary of accounts extends over eleven subtle plannings of his deceitful heart, and his months, and is as follows:hidden acts of wickedness? that when he takes the utmost precaution to keep his guilt concealed, there is One present at its committal, by whom it will never be forgotten, and who will yet reward it according to its deserts? that when he looks on the right hand, and sees no man, on the left, and and there is none to behold, there is a Being ever beside him, whose power he has the greatest reason to dread? "You have forgotten to look this, the sum of £181 19s. 6d. was paid for "Beds one way," said a boy to his father, when, having and Bedding. looked on all sides, he was about to commit a During the eleven months, sixty-five new Bibletheft. "You have forgotten to look upwards." women have been trained and sent forth. Thirty of The words made the father falter in his purpose, them are in country districts. The other thirty-five and drove him, conscience-stricken and trembling, are filling as many vacancies in and around the mefrom the scene of his intended theft. The invisible presence of God is enough, were it properly "Philippa," &c. realised, to arrest the transgressor in his course, to While the number of lady-superintendents is con-

PRACTICAL PREACHING.

Ministers of religion already do much toward and patience under bitter sufferings," Four of them

cutionals strip the sufferer of his tattered garments; Latimer did not hesitate to expose from the pul- the month, sleet with rain. was for the state of the state

listens to the groans, he views the strong con- his children. But when all things cometh to pass,

bread shall live forever." "He that eateth my if I go and prepare a place for you, I will come movement but of vexation at being deprived of his sent day not be afraid to take a leaf out of Latiflesh and drinketh my blood, dwelleth in me, and again and receive you unto myself, that where I prey before he had sufficiently glutted his fury. mer's sermons. There is more good sense, and, I in Him." These sayings, hard as they seemed am, there we may be also." He promises that the When he rises to return to his home, no thunder perhaps, more Gospel truth, in what Latimer says to those who first received them, are fully inter- act of fellowship which was just then being con- roars, no lightning blasts him. He returns again about "the fellow which sold the cow," than in preted by the Christian heart. In no mystical cluded, should be repeated -- that the time should and again to fill up the measure of his wickedness. many an elaborate discourse, which in these times, sense, but in deepest reality, every believer in come when they all who had eaten of that bread He lives out his days in ease and luxury; he goes is regarded as a perfect model of the homiletic art. Christ becomes a partaker of Christ-shares His and drunk of that cup should again gather around down to the grave gorged with the blood of the We ministers cannot say that there is a lack of love-His life-His spirit-Christ is his essential their Lord in the Father's kingdom. His giving innocent, nor does the earth cast up again his texts bearing on such subjects. No; the word of God was constructed with too much wisdom to be Behold I stand at the door and knock; if any symbol of His blood was the pledge of reunion in | See we not in scenes like these an evidence of deficient in this respect. Is it not written in the man hear my voice and open the door, I will come person, as it was the sign of their abiding union a future day of retribution, when these crackies Old Testament. "Thou shalt not steal;" "A shall be rectified, and justice overtake the guilty false weight and a false balance are an abominasublime experience of mutual fellowship and par- And the Lord's Supper is to us the pledge of a offender? Could such proceedings be telerated tion to the Lord;" "The getting of treasures by cential mission—to keep that fact ever before cious, indeed, that the world had better lose the ticipation. Such is the spiritual reality; there is renewal in heaven of our earthly communion. by a Supreme Being, who is both holy and just, a lying tongue is a vanity tossed to and fro of world—to keep it in regal position, as the carmost priceless of its art-treasures than lose one of a union of the believer's spirit to his Lord—they As we come together from time to time, we if there were not a life to come—a day appointed them that seek death; "As the partridge sitteth hal fact in the whole world's history—to defend those scenes from the history of the Saviour's life, are one—the Christian is in Christ—not related silently mark that one and another of our beloved for rewarding every man according to his works? on eggs, and hatcheth them not; so he that to Him as one human being is related to another ones are absent. We remember how they once Let the rejector of Revelation reflect on this train getteth riches, and not by right, shall leave them The binding link is more subtle, and yet more real sat by our side, and took the bread and the cup of reasoning, and he will discover that he must in the midst of his days, and at his end shall be a and enduring. Nothing can remove it, and noth- from our hands. We think of the last time when admit the force of the argument, or doubt the fool?" Is it not written in the New Testament, ng to possess—to bear witness to the end of Cross there is an ever increasing throng of wor- ing can break it. "My sheep hear my voice, and they sat with us at the table of the Lord; and it justice and purity of the Deity, or deny his "Owe no man anything;" "Let him that stole, steal no more;" " Lie not one to another, seeing that ye have put off the old man with his deeds beyond and defraud his brother in any matter; An individual once dreamed that the sky was | because that the Lord is the Avenger of all such ; one vast eye of God ever looking down upon him. "Therefore, all things whatsoever ye would that He could never get out of the sight of this all- men should do unto you, do ye even so to them;

suggested in this fearful dream is true. God's eye tical enough for a commercial age, the Bible is. is always and everywhere upon us. His eve goeth | Conduct your business according to the principles to and fro in the earth, beholding the evil and the embodied in the verses just quoted, and defaulters proclaim;" and so the meaning of this passage words of consolation to any heart, only there does grandeur and worth. The deed is only the that the time will be almost unknown. Like the Dodo and the clothing of the holiest and most blessed convictions fruit of the vine new with all those who have at to him. The eye sees offenders of every kind - Megatherium, they will be numbered with the cted discourse"—its one simple but sublime de- thee, go in peace!" Hitherto He has spoken of our spirits possess. The sacrament itself is but any time united with us to show forth the Lord's the story-teller, the pilferer, the cheat, the swearer, things that were. And let ministers take such the prayerless, the impenitent, and the disobe- texts as these, and apply them with all the force 2. But the communion of heaven will not be dient. The Judge is always looking on. When that they possess. Let them take texts from Lafayette was confined in the Austrian prison of Solomon's Proverbs, as well as from the Apoca-Olmutz, an invisible spy guarded his door, and lypse, and they will send the shot and shell of divine watched his movements. An orifice was cut truth crashing and shattering through every

BIBLE-WOMEN'S WORK IN 1864.

The Book and its Missions, which has just complemorning was that eye; and every moment in his ted its ninth volume, has been best known as the cell throughout the day, he felt that eye upon By its means chiefly the blessed movement, social as him; his last thought at night was the eye was well as spiritual in its results, has been constantly there. By no means could be escape its glance, progressing in usefulness and power until now, when, even for a moment. It glared upon him inces- at the end of seven years, two hundred Bible-women santly, until the sight of it became almost in- and twelve pioneers are now working in London and tolerable. Is it not a fearful thought to a wicked its suburbs; and spontaneous gifts have been received person, that the ever-wakeful eye of Jehovah is amounting to nearly £50,000! The editor, L. N. R., always and everywhere upon him? that though Missing Link Magazine, which, she says, "will be he take advantage of the darkness to commit ini- full of notices of all practical Bible-work, both at

Donations for special districts..... £4524 7 11 General or Working Fund. 5678 10 11 Received from the Bible Society 910 0 From the People for Clothing 6558 5 8

Total receipts......£17,661 5 0 The last of the above items gives us a glimpse of the wondrous moral and social results, viz., £6553 5s. 8d., the people's own payments, chiefly in money saved from the gin-shap, for articles of clothing. Besides

tropolis. The women are each designated by a special name, such as "Dinah," "Lucy," "Serena," "Leah,"

widow), does the heart good, and fills the soul with thankinlness and joy.

The volume of the Book and its Missions for 1864 is full of delightful records of letters from dying

blood were now very near—so near, indeed, that relation to Him they had discovered their fraternal Lord added, when He gave the cup to His discinecessary to be kept up among the blinded man setteth anything by his promise; yea, writtill the end of January:—' December 26 to January He whose body was to be broken and whose blood relation to one another. Might it not be feared ples, "I will not drink henceforth of this fruit of votaries of his Church renders cruelty a proper ings will not bind some; they be so shameless 18, hard frost likely to prevail; January 19 to 22, fail of snow with high winds; January 25 to end of