

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.

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

Peter.

[Editor and Proprietor]

Vol. XVII.—No. 3.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 21, 1870.

Whole No. 835.

CLEARANCE SALE.

JANUARY 1, 1870,

CHEAP DRY GOODS.

THOMAS LOGAN

Desires leave to inform his friends and the public generally that in order to effect a clearance he will sell the balance of his Stock of the following Goods at greatly

REDUCED PRICES:

DRESS GOODS,

REPPS, FRENCH MERINOES, MINNIVER TWILLS, DROUETS, EPINGLETTES, COBURGS, ALPACCAS, &c.,

BLACK, BROWN AND VIOLET VELVETEENS, WOOL AND PAISLEY SHAWLS, MUFFS AND BOAS,

WOOL HOODS, CLOUDS AND BREAK-FAST SHAWLS, TWEED SKIRTS AND SKIRTINGS,

SCOTCH TWEEDS AND MANTLE CLOTHS, CANADIAN BLANKETS.

The above Goods are all this Season's importations. An inspection respectfully solicited.

THOMAS LOGAN, Fredericton, January 14, 1870.

ALBION HOUSE.

SEPTEMBER 24, 1869.

NEW GOODS,

For Autumn and Winter, PER STEAMSHIPS "ACADIA,"

FROM GLASGOW, AND "CALEDONIA,"

FROM LIVERPOOL.

One hundred cases and bales of DRY GOODS, being received, which completes the Stock for this season, comprising—

A LARGE AND WELL-SELECTED STOCK OF

NEW AND FASHIONABLE

GOODS.

DIRECT FROM THE MANUFACTURERS.

FANCY

AND,

STAPLE DRY GOODS,

TO WHICH

WE RESPECTFULLY INVITE

THE

ATTENTION OF PURCHASERS.

JOHN THOMAS.

Fredericton, Sept. 24, 1869.

The Intelligencer.

THE CHRISTIAN CHURCH IN 1869.

The following review of the Christian Church, during the year 1869, is from the New York Methodist.

The year 1869 is of more than ordinary importance in the history of the Christian Church. It is not every year that we are enabled to refer in our annual review to events like the conversion of the Queen of an important pagan country, or the meeting of an Ecumenical Council, or the union of two important ecclesiastical bodies, as the Old and New School Presbyterians. The year opens with prospects which are to the Protestant Christian unusually bright.

PROGRESS OF PROTESTANT CHRISTIANITY.

The reports of the eighty and odd missionary societies, which are at present engaged in the work of planting Christian churches in pagan countries, were, on the whole, very satisfactory. The harvest they have reaped is copious. By far the most important fact, in the missionary history of the year, is the conversion of the Queen of Madagascar. For nearly half a century this country has been alternately the cause of great hope or great fear. Christianity has been several times on the eve of a great victory, or on the brink of total destruction by force of persecution. The conversion of the present Queen, at the beginning of the year, seems to have finally decided the struggle. The last bulwarks of Paganism are crumbling to pieces. All the influential men of the country are making haste to declare in favor of Christianity. Though the missionaries exercise proper care in receiving those who seek to enter the communion of the Christian congregations from worldly motives, their number is scarcely sufficient for teaching those who are earnestly seeking the necessary instruction in the Christian religion. The London Missionary Society, which has established and thus far conducted this interesting mission, intends, therefore, to send out more missionaries; and other missionary societies think of likewise enlarging the field in support of the London Society. The Roman Catholic missionaries, who enter in large force in Madagascar, and have the vigorous support of the French Government, will make great exertions to obtain a large share of the hundred thousands who may now be expected soon to embrace Christianity; but, according to present appearances, the great bulk of the people will accept Christianity in that form in which the missionaries of the London Society, most of whom are Congregationalists, have preached it to them.

Violent outbreaks against Christian missionaries and their mission churches have occurred repeatedly in China. A considerable portion of the Chinese are evidently filled with a fanatical hatred of Christianity, but the Government has remained true to the pledges which it has given in the new treaties to the Treaty Powers, and made earnest efforts to uphold religious toleration. The ratification of the treaties, concluded by Mr. Burlingame, with the Governments of the United States and England by the Imperial Government, seems to be a new guarantee that the profession of Christianity will be tolerated, and, if necessary, protected.

The important internal changes which during the past year have taken place in Japan, and which have introduced that country into the number of constitutional monarchies, will be favorable to Christianity. Though the laws against Christianity have not yet been formally repealed, religious toleration has actually made great progress. After the model of China, the Imperial Government of Japan has established learned institutions of a high order, which are under the management of Christian foreigners. The beginning of Protestant congregations has been made, and Christian literature acquires large numbers of readers.

The progress of Christianity in British India, though no less, and therefore not generally known, is nevertheless of the most gratifying character. Churches, schools, and other institutions are springing up in all directions, and Christianity begins to be felt as a power among the natives. India is rapidly approaching the time when it will be a Christian country.

As regards the spread of Protestantism in Roman Catholic countries, Mexico has furnished the greatest results. We published a few weeks ago the details of the advance of Protestantism during the present year, which are marvellous. The country is which only a few years ago no Protestant service was celebrated, now has over one hundred Protestant congregations, with the best prospects of a rapid increase. The Argentine Republic now receives every year several thousand Protestant immigrants, and annually adds to the number of Protestant churches and schools. In Spain, Protestantism is consolidating itself on a safe basis.

THE MOVEMENTS IN THE PROTESTANT WORLD. As the progress of Christianity, was, on the whole, most gratifying during the past year, so was the condition of that part of the Christian world which we generally comprise under the name of Protestantism. The main branches of American Protestantism all report the usual progress; and as statistical investigations have conclusively shown, Protestantism, both here in the United States and in the world at large, is rapidly gaining upon the Roman Catholic Church. The population connected with the Protestant churches of the world now exceeds one hundred million, and shows annually a large increase; especially in the new countries of America and Australia. In many countries, especially in the Old World, Christianity has to fight hard battles with a new kind of anti-Christian opinion; but thus far the power of Christianity in society has nowhere suffered any serious decline.

The conflict between the evangelical school of Protestantism and the Rationalists has been severe. The celebrated Colenso case was, for all practical purposes, ended by the appointment of another bishop for the diocese of Natal, who, though not recognized by the State, has gathered under his jurisdiction the larger portion of the clergy and laity, leaving to Colenso only an insignificant party, which will, of course, cease to exist with the death or resignation of Colenso. Another Rationalist clergyman, of the Church of England, Rev. Mr. Voysey, was also deposed from his office. On the other hand, the appointment of Rev. Dr. Temple, one of the seven authors of the *Essays and Reviews*, was looked upon as a concession to

a school which is generally regarded as, at least, leaning on the more fully developed Rationalism of other churches and countries. In Germany, the Rationalistic party has been recognized in the 'Protestant Union,' which holds annual meetings and fully controls several of the minor Church governments, as, for instance, those of Baden and Saxony. In France and Holland, orthodoxy and Rationalism still dispute with each other the ascendancy in the State churches, but the prospects of orthodoxy appear to be steadily improving.

The connection between State and Church, or rather the enslavement of Church and religion by the State, is rapidly drawing toward a close; for many years no such blow has been dealt in the principle of State Churchism as the disestablishment of the Anglican Church in Ireland. Though many expected that this measure might at first strengthen the influence of the Roman Catholic Church in Ireland, all the Protestant churches, save those which derive pecuniary benefits from the State Church system, rallied for a vigorous support of the wise measure of Mr. Gladstone, and aided effectually in obtaining for it a complete victory. Thus, one of the richest State Churches of the world has been razed to the ground; that of Scotland, it is certain, must soon follow; and in England, the friends of the Free Church principle begin to receive a powerful reinforcement from those High Churchmen who think a Church separate from the State, is at least greatly preferable to a Church governed by the untrustworthy predilections of actual prime ministers. In Germany, the restoration of national synods gives to the Church in each of the States, at least a larger share in the administration of ecclesiastical affairs than they have had heretofore. The same tendency is growing in all the other countries of Europe.

The union movements, which have for their object to draw the visions of Protestantism closer to each other, and, in particular, to unite those which are kept asunder only by points of trifling difference, led, in 1869, to the successful reunion of the Old School and New School Presbyterians in the United States. The obstacles were found to be much less important than had been imagined; and the united Presbyterians received from all parts of the Christian world, the hearty congratulations of those who believe that the time has come when what separates Christian brethren should be recognized as being of infinitely smaller significance than what unites them; that, therefore, the former should be more ignored than has heretofore been the case; and that to the latter a more emphatic external expression should be given.

Akin with the spirit which prompted the reunion of the Presbyterians, is the hearty cooperation which prominent Protestants in all countries have pledged to the Ecumenical Council of Evangelical Protestantism, which the Evangelical Alliance has agreed to hold next year in the city of New York. Though the idea of the common interests of all evangelical Protestant denominations, and of the necessity of uniting them all together in closer bonds of union, has not yet penetrated the masses, as much as is desirable, it is now fully shared by a majority of the foremost thinkers and leaders of the Church in all countries; and great results, we believe, may be expected from this movement.

THE ROMAN CATHOLIC CHURCH.

The Roman Catholic Church during the whole year seemed to be almost exclusively occupied with the preparations of the Ecumenical Council which met on December 8th. At the beginning of the year, strong hopes were entertained in Rome that some of the bishops of the Eastern churches would be induced to accept the papal invitation and to attend the Council. The invitation was transmitted to each of the Eastern bishops, and to the Patriarchs of the ancient sees; it was solemnly presented by special papal envoys. The result of these efforts was not favorable to the papal hopes. The heads of the Eastern churches, though politely, yet very pointedly declined to accept the invitation; and now that the Council has met, it seems that not a single one of all the Eastern bishops has made its appearance.

The Protestant world repudiated the papal invitation, not only with equal unanimity, but with much greater emphasis. A number of ecclesiastical assemblies took formal notice of the papal letter of invitation, some preparing a reply restating the points of difference which separates the two Churches, and others deeming any reply only superfluous. Only a few Anglicans regard the Council with particular respect, and may use its decrees as a pretext for consummating their long meditated union with Rome.

Within the Roman Catholic Church, speculation was rife as to what acts the Council would be likely to pass. From the intimations given in the papers published in Rome, it was inferred that the Council was expected in Rome to give an emphatic sanction to the Syllabus, promulgated again the ultra papal theories held in the middle ages, and pass beyond them by declaring the infallibility of the Pope to be a doctrine of the Church. The expectation created a great excitement. Not only the many millions which belong to the Church only by name, and have long since emancipated themselves from all the doctrines of the Church, but thousands, who have been the most zealous champions of the Church interests, including sons of her most celebrated teachers and pulpiter orators, declared themselves against such a move on the part of the Council as a measure which would be fraught with disaster for the Church. We only need mention names like Count Montalembert, Professor Dollinger, and especially Hyacinthe. Among the bishops of the Church, it is true, the claims of the Pope seemed to be largely in the ascendancy; only one bishop in France, Mgr. Maret, repeated in strong language the old Gallican protest against papal infallibility, but many, including some of the most eminent prelates of the present age, such as Bishop Dupanloup, of France, Archbishop Darboy of Paris, and the majority of the German bishops, while not denying the competency of the Council to declare in favor of papal infallibility, strongly censured the violent agitation of the ultramontane party in favor of it. The Council opened on the appointed day, December 8th. The attendance on the part of the bishops of the Catholic world, as was expected, was very large, more than seven hundred being reported to be present at the opening. The members have taken an oath of rigid secrecy; and it may be taken for granted that the oath will not be broken, and that nothing more will become public of the transactions of the Council than what the Pope allows to be published. It is also

noteworthy that no representative of a foreign power takes an official part in the Council. The rupture between the secular governments and the ultramontane theories which prevail in Rome is complete. Not one of the governments favors those theories; some, like that of Bavaria, were willing to take joint measures for preventing their public profession within their territories, while most of them seem inclined to regard a separation of Church and State as the solution of the conflicts in which the Church of Rome has now for more than a thousand years been engaged. It is evident that whatever new prerogatives the bishops may be willing to decree for the Pope, the masses of the Roman Catholic population will move in another direction.

THE EASTERN CHURCHES.

This large section of the Christian world, comprising a population almost as large as that of the Protestant world, is gradually drawn into closer contact with the other sections of Christendom. The negotiations between the Eastern bishops and the Pope, which have already been referred to, attracted general attention, and awakened in the Eastern countries an interest in the ecclesiastical affairs of the West. In the largest of these churches, the Greek, the idea of convening a general Council for settling several important church affairs, was broached, but abandoned, as Russia did not give its consent. The relations of these Eastern bodies to each other are becoming more friendly, and may soon lead to a fusion of the smaller with the larger ones. The efforts for bringing about an inter communion between the Anglican and the Oriental churches were continued, and a correspondence took place between the Archbishop of Canterbury and the Patriarch of Constantinople, which belongs among the most important occurrences in the history of this movement. The High Church party in the Anglican Church is greatly elated at the letter of the Patriarch, and now expects with great confidence the springing up of closer relations between the two churches.

The new year is likely to become one of more than ordinary interest. The Roman Council, the General Assembly of the Evangelical Alliance, and the Christianization of Madagascar, are likely to occupy in its ecclesiastical history a conspicuous place.

ABSENCE FROM PRAYER MEETING.

FIFTY TWO GOOD REASONS FOR IT. 'To be sure,' said I to myself, one year ago, the last week in December, to be sure this is the evening of our church prayer meeting, but as I have not been there much this year, it is not worth while to begin now. I'll just wait until next week, and then begin the year right and go all the time!

Well, it so happened that the first evening of the year fell upon the evening of the regular prayer meeting, and there was none. The next evening we had company. Of course, although I wanted to go, I could not. The next week my neighbor and particular friend, Mrs. Lamb, gave a most undeniably bad wrong; but then she is a very dear friend of mine, and I can go to prayer meeting every week of the year, but it is not every week that I can accept an invitation from Mrs. Lamb, therefore, sorry as I was, I felt that I must go to the party. The next week Miss Kellogg was here. Now, I work pretty hard and am fond of music, and I need some entertainment, and I really felt it my duty to go there, for Miss Kellogg does not sing here every week. You see I was at least excusable. The next week it snowed; the next it rained; the next it was terribly cold, and the next it was warm and thawing; so wet under foot. The next week I thought, 'I will go to prayer meeting every week, I thought I might just for once, go to hear Mr. Gough. The next week I had a headache; the next a dress maker; and the next, which was the twelfth, a very hard cold. So you see I could not go any the first quarter.

The following week it was very dark, and I had no company. The fourteenth I was going, but just as I was about to start, I heard that our beloved pastor was away; and that Deacon Quikset would lead the meeting. Now I don't like Dea. Q. He was so unkind as to say, upon one occasion, that he believed that if I would make an effort I might get out to prayer meeting; as if I were not constantly making an effort; and he ought to know that I always go when it is at all consistent. He had better remember that 'charity covereth a multitude of sins.' I am sometimes obliged to be absent from prayer meeting, but I do not talk about my neighbors. I was going to lead the meeting I did not feel it my duty to go. The next week, I will confess, I forgot it until it was too late. The next week I started, but was so vexed to find that my time was too slow, and I was again late. The sixteenth I did not at all feel well, and the next I went to visit a sick friend. You know it is our duty to visit the sick, as it is to attend meetings. The next week, unfortunately, there was a wedding in one of the other churches, to which I received an admission card, and as I could go to prayer meeting every week, and as particularly as the bride's dress was said to be very elegant—the trail at least four yards long—I just thought I would go to the wedding. The next week I was very tired; it was our house cleaning, and I thought I would let the agent; and then the week after that it was too warm to wear my hood, and my new hat was not trimmed.

For the next two months I was out of town, and I never enjoy going to social meetings where I am a stranger, and so I did not think it best to go. The first two weeks after I returned from my summer tour, I was altogether too tired. One's health is of first importance. The next Wednesday, which was the thirty-fourth of the year, was a happy day for me. Nothing interfered with my regular and established plans, and I went to prayer meeting. How pleasant it was! I really think Mrs. Lamb ought to make an effort to go. I mean to speak to her about it. The thirty-fifth week my poor cousin wished me to stay at home with her; she said as I went last week she really thought I might. As I did not wish to seem ill-natured, of course I could not refuse; do you think I could? The next week there was a heavy thunder storm, and I am afraid to go out when it lightens. The thirty-seventh—thunder again. I often wonder that Providence should interfere in this way with what really seems to be our duty. The thirty-eighth was the only evening

in the week when my regular dressmaker could fit my dress. The fortieth there was to be a Bible agent, or something of that sort, and I hate agents. The forty-first there was a festival in another church, and as I am not sectarian at all, and I think it our duty to help one another, I thought I ought to go there. The next week I stayed at home to write to my dear mother. I went riding the day before, and I had an invitation to take the theatre the next night, and so was obliged to take this night for my letter, though I was sorry. The following week I was obliged to stay at home to finish a tatty tidy I was making for the orphan fair. I should have gone to meeting, but they had put me upon a committee quite against my wish; and the next week I was suffering from a severe cold, which I had contracted while working for the orphan fair. The forty-sixth, I was rather obliged to go to another party, though I am principally against such things generally. But, if people will give parties on such nights, what can a person do?

The forty-seventh, most unluckily, occurred upon the evening of my birthday. I could not help that, of course, and a person's birthday only comes once a year, and you can go to prayer meeting any time. So we thought it only right to be social, and we invited in a few particular friends. One gets dropped out of society very soon if their invitations are not returned, and I have often heard ministers say that our social duties are quite as binding as our religious ones, or at least something to that effect. The next week I started, but at the gate I met my dear young friend, who is just getting ready to be married, and she was so anxious I should go with her, to give some order respecting her wedding hat, that I could not refuse, particularly when she would trust no one's taste but mine. Besides, as she will only be married once (at least not unless John should die), I suppose it was my duty to go with her. The two following weeks I was just as busy as I could be, for we had decided to have a Christmas tree, and I was getting ready for it. I fully resolved to go after Christmas. Well, the last week of the year had come. I was tired and blue, and did not feel like going out, and it did seem to me that I might better wait for the New Year again, and go all the time. But you see I really intended to do so this year; and Mrs. Lamb says that she heard our minister say that God would give us credit for our really good intentions, and that is a great comfort, I am sure, and much more charitable and sensible than that vulgar really profane remark, which I have heard uttered by some old-fashioned fellows, that 'the year to hell is paved with good intentions.'—*Puckard's Monthly.*

THE SABBATH SCHOOL SUPERINTENDENT.

Here is something about what a superintendent should be, and what some of his duties are.

Mr. Pardee used to say that, 'next to the pastor, the superintendent should be a man in the church,' and certainly the duties of the office afford opportunity for the exercise of all the best elements of character. He needs all the patience, courage, piety, zeal and perseverance that can enter into the composition of one character. He should be independent of routine, not allowing himself to slide along the well worn grooves in which he or his predecessors may have run for years. He should have the ability, and the courage, to strike out into new paths occasionally and give life and freshness to the exercises of his school. Those who never depart from the established order of proceeding have been aptly characterized as 'men whom the crank turns,' where as they should be men who turn the crank, thereby imparting force and directing all the movements of the machinery. The superintendent should not be so oppressed by a sense of the dignity of his position as to float like a chilling iceberg through the school; or like some grand snow capped mountain standing far away from its fellows in serene majesty, casting shadows upon the plain below and forbidding all approach to its awful solitudes. He should, rather, be of a genial, sunny temperament, diffusing light and joy by his very presence in the room. He should generally have nothing to do during the session of the school but to discharge the duties implied in the name of his office. He should see that all pupils are properly classified; that the classes are supplied with teachers; that no one interferes with the teachers while giving instruction; that books and papers are distributed, and collections taken at the proper time; that the school is opened and closed in an orderly manner; and that each exercise has its proper share of the time. He should, as far as possible, cultivate an acquaintance with all persons connected with the school. If a weekly Teachers' Meeting is sustained, he should conduct or arrange with the pastor or other competent person to do so. If no such meeting is held, he should occasionally call the teachers and officers together for prayer and consultation concerning the interests of the school. Of course the discharge of all these duties demands considerable ability and time, and it, probably, will not often occur that power to do all that has been suggested, will be found in one person. We have sketched an ideal superintendent, but the qualities entering into his character are such as admit of cultivation, and may be developed even where they were not supposed to exist. Let no one refuse the office, when duly called to it, because of the difficulty of filling the requirements of the position. Probably no one ever did that completely. The great need is, that he be able to organize, even to details, and direct.—Ability to do this often exists where many other desirable qualifications are not found, and does not always accompany brilliant talents and great powers in other directions. The superintendent should usually be chosen by the teachers of the school. If any one thinks the office belongs to him because of his age, wealth, social position, or other accident, he is generally mistaken. The

best person for the place, whether male or female, old or young, should be chosen to fill it. There may be circumstances in which it is proper for one not a Christian to take charge of a school, but these must be rare and exceptional cases.

Let those who are called to this important office come to it with humility and trust in God, praying fervently for his guidance; let them receive the prayers of all Christians that God may bless their labors.—*Philo.*

"SOME GREAT THING."

My friend had reached the maturity of life. His form was erect; time and care had not materially marred his appearance. Affable and sociable, he had numerous friends and admirers; intelligent and genial, his companionship was sought by the wise; benevolent and kind, the poor found in him a friend and benefactor. All the characteristics which gather around the person of the truly generous hearted were concentrated in him; he was an ornament and blessing to the world; to know him was to love him.

But my friend was not a Christian. His intelligence had convinced him of his immortality; for he felt in his own soul the longings and struggles for immortality. His mind stretched forward into eternity; the investigated his relationship of the world and Deity, and was convinced of his own identity with eternity. He was also convinced of the sovereignty of God; for he studied the manifestations of his creative wisdom and providence. The greatness of God in all his works called forth his admiration, and deeply impressed him with reverence and awe. He would have filled his soul with the knowledge of God, for he loved to dwell on the purity of his character and the infinity of his being. He felt the need of some preparation to meet such a God, willingly he would have given his wealth for some assurance of his salvation, and he had determined by some effort of his own to be partaker in the joys of heaven. He wished, and was willing, to do 'some great thing,' that he might have the peace which passeth all understanding, and an assurance of a glorious immortality; but simply to accept of Jesus Christ as a Mediator, as a Redeemer—to accept of salvation without money and without price—to come as an unworthy, sinful, hell-deserving sinner—to come without some personal ransom or gift—to come just as he was, appeared to him humiliating and unmanly; he wished to do 'some great thing.'

I told him of the relationship of Jesus Christ to man; that he was like a father who pities, his suffering child; who, when the child cried, 'My father, wipe the tears from my eyes, kiss away my grief, and hush me to rest on his bosom.' I told him of the returning prodigal, and how tenderly and joyfully he was received by his father; but he could not understand the beautiful simplicity of the gospel; he would do 'some great thing,' and merit eternal life.

I told him of the relationship of Christ as a brother. That with all the ardor and love and hopes of a brother seeking for a brother lost in the dark mountains, his feet wounded, his body bruised, chilled by the wintry winds, and despair fast coming over him, till the brother reaches him with the lighted lamp and cries, 'My brother! that with such love and tenderness and joy, Christ was seeking him; but the story was too simple, he wanted a salvation with more wisdom, more learning; a free, unthought salvation was too cheap; he would do 'some great thing' for his salvation.

I told him of the traveler who found the wayside one bruised and wounded and hungry and naked, and who bound up the wounds of the sufferer, and gave him bread to eat and wine to drink, till strength and vigor returned; and that Christ thus seeks us, thus binds up our wounds, thus gives us bread and wine, thus brings us a free salvation, thus takes us from the miry clay, thus restores us to health and strength, and makes us new creatures in him. But, no, he would stand in his own merits and person; not as a dying, sinful soul, dependent alone on the mercy of God; he would do 'some great thing' for his salvation.

I repeated the promises of the word of God—'Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come; yea, come, buy without money and without price.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I told him Christ was our refuge and hiding place in the storms and sorrows of life; that he would wash away the scarlet and crimson sins from our souls, and make them white and pure; that he had prepared mansions of eternal rest for weary souls; that in those mansions there would be no more sin nor sighing; that there the Lamb of God, by his presence, dispels all darkness, and creates a noontide of eternal glory. But my friend was deaf to my appeals. He had riches and strength, and influence and pride, and ambition; he wished to merit salvation; get it for a price; he would do 'some great thing' for it.

Thus, my friend lived—loved, admired, and honored—but time only separated him farther and farther from the simplicity of the gospel; he could not go to Jesus as a little child goes to a father; he wandered from hope to hope, from refuge to refuge, and died wishing to do 'some great thing' for his salvation.

Just as I am—poor, wretched, blind, Sight, riches, healing of the mind, Yea, all I need, in thee I find, O Lamb of God, I come to thee.—*Am. Messenger.*

GOD A FATHER.—Christ especially revealed him as a Father.

1. In his first and last words Christ calls him 'Father.'

2. As a Father, God thinks of us.

3. As a Father, God loves us.

4. As a Father, God works for us.

5. As a Father, God cares for us, protects us, provides for us in the future. Father is the most endearing appellation in which he is made known unto us.

'I should have been a French atheist,' said Randolph, 'had it not been for one resolution, and that was when my departed mother used to take my little hands in hers, and cause me on my knees to say, "Our Father which art in heaven." This little word, Father,' says Gurnell, 'inspired by faith in prayer by a real Christian, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world.'

'My life,' says Evans, 'hangs by a single thread; but that thread is in a Father's hand.' 'I never fear,' said a little child, when my father is with me.—*John Bates.*