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. XVIII.—No. 7. SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 17, 1871. Whole No. 891.

FALL IMPORTATIONS!

OCTOBER, 1870.

THOMAS LOGAN,

Has now opened a large and well assorted Stock of

NEW GOODS,

Embracing all the leading fabrics and newest styles in

DRESS GOODS,

CONSISTING OF

SATEEN SERGES,
PERSIAN CORDS,
MARELS,
BROCHES,
EPINGLES,
CLAN TARTANS,
FRENCH MERINOES,
FRENCH TWILLS,

Tweeds and Winceys,

WOOL SHAWLS,

CLOTH and VELVETEEN JACKETS,

White, Black and Colored Mantle Cloths,

Black and Colored VELVETEENS,

GLOVES AND HOSIERY,

CLOUDS, SONTAGS, BODICES,

FINGERING YARNS,

CANADIAN & ENGLISH BLANKETS,

SAOXNY, LANCASHIRE AND YORKSHIRE

Flannels,

SHIRTING FLANNELS, in great variety,

Grey and White Cottons, Prints, Swansdowns, Tickings,

PARKS' WARPS, at St. John Prices.

☞ Every description of COTTON and LINEN GOODS, SMALL WARES, &c., &c.

THOMAS LOGAN,

Fredericton, Oct. 28, 1870.

The Intelligencer.

THE POWER OF GOD UNTO SALVATION.

EXTRACTS FROM A SERMON BY DR. GUTHRIE.

The Gospel of Christ is God's instrument of salvation.

Jesus Christ and Him crucified; Christ the propitiation for sin; a Saviour for the chief of sinners, of all who come to Him by faith—that is the burden of the gospel; these are the glad tidings of great joy. Nor to the anxious question, What shall I do to be saved? has it any answer but this, Paul's reply to the trembling jailer, "Believe in the Lord Jesus Christ, and thou shalt be saved." Not that in presenting faith in Jesus Christ as the only means of salvation, I would disparage, or discourage good works. On the contrary, I say that faith without them is dead—dead as a stone; dead as a body bereft of breath; dead as a tree that bears on its skeleton arms neither leaves, nor flowers, nor fruit. Not only so, but with the apostle we say to believers, Be careful to maintain good works; and with Christ himself, we exhort them to make their light so shine before men, that they may see their good works, and glorify their Father in heaven.

It is not by these, by works of righteousness that we have done, but according to his mercy, that God saves us. I hope that I esteem honesty, industry, sobriety, purity, integrity, chastity, charity, as much as any man, but these are not our passport into the kingdom. Those who possess them in the highest degree will be the readiest to admit their imperfection—confessing, "Our wine has its water, and our silver has its dross;" and that were God to enter into judgment with them on the score, not of their worst, but of their best works—not of their sins, but of what others esteem their merits—there is no man or woman living who could be justified in his sight. Who has rendered what the law requires; who has loved the Lord his God with all his heart, and all his strength, and all his mind, and all his spirit, or loved his neighbor as he loved himself? And thus, as the Bible says, we are shut up to Christ—as much shut up to Christ as Noah for safety on a sea that had no shore nor ship but the one he sailed in, was shut up, as well as shut in, to the ark; as much as Israel, with Egypt pressing on their rear, and the sea roaring in their front, was shut up to the way God opened for their flying feet to life and liberty on the other shore. No more certain truth than this, that "there is no name given under heaven whereby we can be saved but the name of Jesus."

And so it happens that, whatever be their country, or church, or mode of worship, there is a remarkable harmony in the sermons of all true gospel preachers. Here we find a concord as perfect, uniform, and universal as in all the compasses by which ships are steered through the pathless deep—to whatever nation they belong—whether they sail under our own or other flags, under our own or other skies—whatever be their form and rigging—whether they are built of wood or iron—whether their purpose be to carry the fruits of peace from shore to shore, or, floating armaments, to guard our coasts and pour their thunders on the deep. These compasses all point to one and the same pole; and just so all true gospel preachers point their hearers to one and the same Saviour; the voice of every pulpit, whatever be the tongue employed, is an echo of the Baptist's, when, turning the eyes of the people away from himself to fix them on Jesus by the banks of Jordan, he cried, Behold the Lamb of God that taketh away the sins of the world!

The Lamb of God, the Son of God, the power of God, He only can take, or ever has taken, sin away. From righteous Abel to the last saint who passed in at the gates of glory, Jesus has been "the way, the truth, the life." Through Him patriarchs found their way to heaven. I know, said Job, that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. Again on that mount where Isaac went up a type of the Saviour, and, delivered from death, came down a type of the saved. Abraham saw Christ's day afar off and was glad. And whom did devout men of old see in the bleeding victims of the altar, and the streaming incense of the temple, but the Lamb of God "who taketh away the sins of the world?" These were his shadow, and He the coming event that casts its shadow before. And when but Peter's, a disciple's, shadow healed the sick laid out on the streets that it might fall on them as he passed, no wonder that the shadow of a coming Saviour should have wrought greater wonders still—when beheld by the eye of faith, cleansing the guilty and saving the lost.

Christ is the power of God unto salvation. Therefore, St. Paul says, God forbid that I should glory save in the cross of my Lord Jesus Christ; and elsewhere, I am determined not to know anything among you, but Jesus Christ and Him crucified. Other things in the Bible, as in sermons and religious books, may instruct our minds, please our fancy, gratify our thirst for knowledge, touch our feelings and in many ways exert a happy and even holy influence on our lives; but the saving element of the gospel, the pith and power of all preaching, lies in Jesus Christ—dying in our room, the just for the unjust; a propitiation for our sins, and not for ours only, but, as John says, thank God, for the sins of the whole world. A church without Christ is a temple without an altar, or an altar without a sacrifice. Take Him from the greatest preacher, and Samson stands shorn of his locks. He may speak with the tongue of angels, but what of that?—his eloquence is the lightning flash that neither strikes nor thunders; his figures of speech, however beautiful and abundant, are but the flowers that in some countries they strew on the coffin and the dead. A sermon without Christ is, jewelled though it be, a scabbard without its sword; a lamp without oil; a harp without strings; a breast without milk; a well without water; a body without life; a sky without a sun; a thing powerless and worthless. Christ is the power of God unto salvation—He, and only He.

It is the power of God that makes the Gospel an instrument of salvation.

In every step of that great work—in conviction, in conversion, in new birth, in the actings of faith, and in all the work of sanctification—we are to ascribe the praise and glory to God; not to the preacher, who is only a servant, but to His Master—nor to the Bible, but to the Spirit in whose hands it is now a sword to pierce, and now a hammer to break the heart in pieces; now a light to guide the traveller, and now a staff to support his steps—nor to the Sabbath, but to Him who makes the Lord's day a day of power—nor to the cross, but to the Crucified One, to Him who hung on that cursed, yet blessed tree.

No doubt the means of grace are admirably adapted for the end in view, as are other instruments—as is a hammer with ponderous head to bend the glowing metal, or break a stone in pieces; as for war's bloody work is a sword, with point to stab and keen edge to cut; as are seeds, dry and dead as they appear, with the living germ within and a protecting skin without, when they have sprung up to cover the mountains with waving forests, and the fields with golden corn. As are these, so is the Gospel—the glorious Gospel of the blessed God, as the Apostle calls it. It is the seed of the sower; it is the sword of the Spirit; and has another symbol yonder where the swarthy smith toils by his blazing forge, or the quarryman plies his heavy hammer, pounding the very rock to fragments. "Is not my word," says God, "a fire and a hammer to break the stone in pieces?" But what were a hammer without an arm to wield it?—the best steel blade without a hand to grasp it, or an arm to thrust it home?—the seed of stately palm or giant cedar unless spring awake its energies, and sweet summer gave her sunshine and her showers? And what were preachers, Bibles, Sabbaths, sermons, sacraments, without the blessings of the Holy Spirit, without the divine grace that imparts life and energy to the truth? What is Paul, said Paul himself, or what is Apollos, or what is Cephas, but ministers by whom ye believed? Paul hath planted, Apollos watered, but God giveth the increase.

To illustrate this, let us accompany Elisha in his visit to the house of mourning. The Shunamite has lost her son. Leaving her below with prayers and tears and beating heart to wait the issue, we go up with him into the chamber where the dead boy lies stretched out, pale and cold and stiff in death. Observe the action and attitude of the man of God! He lays him down beside the dead; taking the cold body into his warm embrace, he puts his hands on its hands; his own on eyes that were fixed and filmy; his own on lips that were livid and speechless; and his own loving, beating heart against one that was still in death. Could anything be better adapted, so far as man could lend help, to warm, waken, and revive the dead? Yet death had never gone, and life had never come, unless more had been done, and the prophet had dealt with the living God as well as with the lifeless child. Never, unless God in answer to prayer had put forth His almighty power, had the vital spark returned, and the mother, at Elisha's call, rushed into the chamber, to hear him say, "Behold thy son," and clasp the living boy in her happy arms. So, in conversion, man is the instrument, but God is the worker.

Yes, even when a revival seems begun, and people who have been "long dead" become alarmed for their souls, and all over the field of "dry bones" they are shaking, bone moving to bone; and, the flesh covering the bones, and skin the flesh of every skeleton, death assumes the face and form of life; and not one here and another there, but many pierced to the heart, are crying out, "Oh, sirs, what shall we do to be saved?"—the real work may be yet all to do. It is time, then, for God's people to cry, "Come from the four winds, O breath and breathe upon these slain that they may live!" Never till that prayer is answered, and God Himself descends on the scene, never till His Spirit is given, and the wind blows down the valley, stirring the hair and kissing the lips of the dead, will they start to their feet, an exceeding great army of the living God. In salvation, we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Gospel saves believers only—it is "the power of God unto salvation to *him that believeth*"—to none else.

If all men were saved—those who rejected Christ equally with such as accepted Him—if universal salvation were aught but an idle and dangerous dream, a "damnable heresy," as Peter would have called it, there were no distinctions of clean and unclean, of sheep and goats, of the right and the left hand of the throne. No need in that case that God should remonstrate with many whom, as they rush on destruction, He pursues, entreating them to turn, crying, "Turn ye, turn ye, why will ye die?"—no need in that case to raise over lost souls this doleful lamentation, "O that my people had hearkened unto me, that Israel had walked in my ways!" Lamentable, startling, alarming fact, there is a hell, as well as a hereafter. It is that which invests an unbeliever's death with appalling, with unequalled terrors. What a picture of the last judgment, these men and women, turning away in horror from the sight of Jesus, and, on knees that never bent in love and truth to Him, with clasped hands and earnest cries imploring the rocks to fall on them, to bury them, to cover them from the face of the Lamb.

It is not that the Gospel could not save all—that there is not bread enough for all at our Father's table—love enough in our Father's heart—power enough in our Father's hand—and room enough for all at home in our Father's house. By this devouring sea, above whose roar is heard the shrieks and cries of the lost, the saddest, strangest sight is that the life-boat returns from the wreck, if not empty, with many empty seats. Still there is room, cry the preachers: the Bride and Spirit cry, Still there is room! Yet men are not saved, and why?—because there is no balm in Gilead, or physician there? Certainly not, "Ye will not come unto Me," says Jesus, "that ye might have life." How can men be saved if they refuse this great salvation? Was it ever heard that meat fed men unless they eat?—medicine cured them unless they took it?—life-boat or life-buoy poised in his hand—he stood, he bent, he rose, to send it spinning through the air, over the roaring waves, within reach of the drowned hand. The man clutched it—how he clutched it!—and was saved. Had he refused it, had he not seized and clung to it, no swimmer, he had sunk; and sinking perished.

So unbelievers perish. Take heed you do not perish so. You cannot escape if you neglect this great salvation. Say not that you cannot believe; God will help you. "If a son shall ask bread of any of you that is a father, will he give him a stone? if he ask a fish, will he give him a serpent? if he ask an egg, will he give him a scorpion? If ye then," adds our Lord, "being evil; know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" He giveth power to them that have no might; He never shuts the door in any man's face; He never turned from any man's cry; He never said to any of the sons of men, Seek ye my face in vain; nor did any ever lie helpless at Jesus feet, but, ere all was done, they lay in blessed happiness in Jesus' bosom. Nor think it a light thing that you do not believe. Not to believe is to doubt God's word—and to doubt my word I hold to be worse than to break my law. Unbelief, in God's sight, is the sin of sins. Other sins drive in the nail, but this clenches it. Not murder, nor adultery, nor theft, nor falsehood, nor hatred, nor avarice, nor the vilest passions that burn in the human bosom—not these but this bars men out of heaven. Pray for faith. It is the gift of God; and thus "the rather, brethren, give diligence to make your calling and election sure; if ye do these things, ye shall never fail."

THE WIDOW'S OFFERING.

The story of the widow and her offering, as related by the Evangelist, is familiar to all readers of the New Testament. And the lesson is none the less obvious than the story is familiar. But like all the teachings of Christ,—all the circumstances connected with his individual history, it cannot be too often brought to mind, and its lessons too often repeated and enforced. It is for our constant good to return again and again to the examples in which the Saviour embodies his principles, and by which he illustrates his teachings. They are never exhausted, and there is no time when we can not draw from them instruction and refreshment.

Among the things embodied in this example, is the principle that genuine goodness is in the inward soul and not in the outward action, that the intention gives value to the deed; and that the measure of excellence is not the amount of the gift, but the amount of purity in giving and the amount of sacrifice that is made to give. It was the purity of motive in giving that gave value to the widow's offering. It was not the largeness nor the smallness of the gift, nor the fact, merely, that she was a poor widow, or that she cast in all her living: but because the motive which brought her to the temple was pure and heaven-approved. From pure love to the temple of God,—which temple was to her an outward sign of the Jehovah of her fathers and brethren,—she cast into the treasury the offering of poverty. God owned and accepted the gift, from the purity of motive which made the sacrifice.

Thus it is now; this it will ever be; that purity of motive gives value to the deed. For want of pureness of motive, not for lack of zeal and effort, the Pharisees were denounced by the Savour. And in all his teachings, we find that inward pureness was that which secured his approval and obtained the favor and blessing of God. "Valueless" may be written upon every moral act, whatever that act may be, whose root of motive does not reach the stratum of purity and divine glory. It is not necessary to do some great thing to discover the intention of the heart. Pureness of motive may be shown as well in the gift of a cup of cold water as in the munificence that endows colleges and builds churches. Poverty, contributing its mite, shows the motive equally with the rich giving of their abundance. It is the inward soul at which God looks, and not at the outward action. It is there that genuine goodness has its seat. It is enthroned in the heart, and not in the acts of life. And the little we do may attest to God our inward state, and secure as much his gracious benediction as any act of the largest charity.

The sacrifice which is made in doing or giving, is also to be taken into the account. This, also, give value to the widow's offering. She not only gave with a pure motive, but her giving was self-denying and sacrificing. "Of her want she cast in all that she had; even all her living." Of the others it is said, they "cast in of their abundance;" and with nothing of the sacrifice we may well conclude, with which the "two mites" were contributed. Thus we may learn that the value of what we do is measured by our ability. God takes into account all our circumstances, in the estimate upon which he bases his judgment. If we contribute of our time, of our talent, he takes into account what we possess, the value of our time and the largeness of our gift.

Poverty gives to the cause of Christ a dollar; wealth gives fifty times that sum; and yet the smaller gift, in the sacrifice that is made in giving, may be, in the estimate of Heaven, the larger gift.

Weakness and timidity may in private urge upon the attention of a friend the importance of religion, or may stand in the congregation and tremblingly witness for Jesus. It seems a small offering. In the sight of God it may be more than the effort of learning and eloquence. The sacrifice it called for may be, on the part of the former, a thousand fold greater than that of the latter. In our doing for the cause of Christ, the question too generally asked is, not how much is it possible for me to do as a Christian, but how little can I do consistently with my Christian profession? not, how great sacrifices ought I to make for the cause of Christ, but, after gratifying myself sufficiently how much of what remains ought I to contribute? Such sacrificing secures no personal blessing from evil.

And there will be multitudes at the judgment day, whose giving has been large in the eyes of the world, who, it will then appear, have been rich only towards themselves, but poor towards God.

This story of the poor widow, in the lesson it affords, is suggestive, not only of the necessity of rigid personal examination, but is well adapted to carry comfort and encouragement to multitudes in the church of Christ. There are many in every Christian church who are able to do comparatively little, and who from this fact, depressed and discouraged, excuse themselves from active service in the church.

"I would be glad to do," they say; "but my gift is so small, my means so limited, that it is of no use for me to do or give,—the little would effect nothing." Now, to all such this story has its word of encouragement. That same Jesus who sat, 1800 years ago, in the temple court, and observed and approved with such unqualified commendation, the offering of weakness and poverty, now observes and approves a like sacrifice. The Lord Jesus Christ never changes. Nothing is too little to escape his observation. No act is too trifling to be noted down in the book of remembrance. His eye that sees the Council chamber of a nation, notices, also, all that transpires in the cottage of the laboring man. "All things are naked unto the eye of him with whom we have to do." He measures littleness and greatness by a different measure from the measure of man. Events in our daily life to which we attach no importance, are often very grave and serious matters in Christ's sight. Actions and deeds which men are wont to think trivial and contemptible, are often registered as weighty and important in Christ's books. He lives to-day who marked the gift of one "poor widow" as attentively as the gifts of many "rich men." Let those who feel that they can do but little, be encouraged and do that little. "The acts of the poor believer have as much dignity about them," says Ryle, "as the acts of a prince." The little contributions to religious objects, which the poor man makes out of his scanty earnings, are as much valued in the sight of God as the princely gift of the millionaire.

Be encouraged, then, to do what you can for Jesus. You certainly can do what that poor widow did; your offering can not well be less than her gift. Hear Christ's benediction. "Of a truth, I say unto you that this poor widow hath cast in more than they all." Thus it often happens now by a heavenly estimate, that the gift of poverty is more than the offering of abundance. Thus it is that the "broken testimony" which would fain discover to the world how much the heart is in love with Jesus, has written over it, in the hand-writing of Christ himself, "more" than the effort of genius and scholarly attainment. So Heaven marks the estimate of outward action.

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

THE BRAZEN SERPENT.

BY REV. STEPHEN H. TYNG, D. D.

"When he beheld the serpent of brass, he lived."—NUMBERS XXI. 9.

We may look for a moment at the peculiar circumstances of the incident in the history of Israel, which is referred to in this text. Their rebellion against God drew down upon them punishment and death. Their suffering compelled them to cry out to him for deliverance and relief. They acknowledged their sin, and besought a remedy: "Pray unto the Lord that he take away the serpents from us." The prayer of Moses was answered in mercy. But the wisdom and power and God must triumph in the method of relief. He would listen to the request, but he must not be directed in the mode of reply. He gives a strange command and a strange promise: "Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live." The history declares the result, and confirms the truth of God: "And Moses made a serpent of brass, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Our Lord takes up this testimony of facts, and points out the important illustration which they contain of far greater and more important truth: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." The truth in which he wished to instruct us is the method of salvation provided and revealed in himself. The manner in which he gives this important instruction is in the illustration which he adduces from the history of Israel: "*As*" that was, "*even so*" must this be.

The brazen serpent was a conspicuous display of Divine wisdom and power in the crisis which it met. *Even so* was the other. And though the crisis differed exceedingly in extent, there was a perfect equality in the impotency of man to meet and supply it. As an instrument of benefit to the suffering, the brazen serpent was of God entirely—by him invented, appointed, and made adequate and successful. But when the illustration passed over to the infinitely greater fact which it is called to display, and the lantern of Moses shines upon the person and the work of Christ, and the mazes of the wilderness are unravelled and explained at the foot of the cross, how much does the great reality of a Saviour's work transcend the type! and how much the more completely does the redemption which is in Christ Jesus exhibit the depth of the riches both of the wisdom and the power of God! Human necessity stood amidst the condemnation and wailing of a ruined world, and asked, in every quarter, for remedy and relief. But no creature could propose or devise it. The sentence of God had been unqualified; the transgression of the creature was undeniable. The faithfulness of God must be unimpeached; the majesty of God must be vindicated. Judgment must go forth to victory; and death, without mercy, must be the result and the wages of sin. On every side of this guilty world, a dark, deep gulf of sorrow was spread out, and on every side impassable. But God himself appeared, and a voice from heaven broke the waiting, despairing silence of earth, in an all-sufficient proposition: "Lo! I come. Sacrifice and burnt-offering thou wouldst not, but a body hast thou prepared me." Here was a remedy all-prevailing, but one which created intellect could never have devised. God the Son, in the form and under the burden of man, enduring his condemnation, suffering his penalty, accomplishing his righteousness, securing his forgiveness, acceptance, and reward, was a wonderful display of wisdom, meeting the crisis, and of power resolving and settling it. And while, amid the condemnation and wretchedness of lost man, he stood forth to be seen of men—enduring the cross, despising the shame, that sinners might be made the righteousness of God in him—the wisdom and power exhibited in the illustration before us, can but feebly indicate the higher glory of his redemption. And the "lifting up of the Son of Man, that whosoever believeth in him may not perish, but have everlasting life," seems exalted in meaning indefinitely above the "lifting up of the serpent in the wilderness."

The brazen serpent was the instrument of a salvation free, gracious, and perfect, in the sorrow for which it was provided. *Even so* is the other. When thousands were gasping in death, amidst thousands already dead, and there was neither remedy nor hope for man, the serpent of brass was lifted up in the midst of divine command. It was the indication and pledge of a present, actual reconciliation and mercy, in him who had sent the previous suffering; and it was the instrument of working in the sufferers that personal deliverance, the reality and certainty of which it thus proclaimed from God. It was *free*. No price was asked in recompense. It was *gracious*, coming most undeservedly from God. It was *perfect*. Every one that looked upon it lived. But here again, how much the reality of Jesus transcends the type of Moses! What finished salvation is offered in the Son of Man lifted up for sinners! It blots out in one act of mercy all transgressions, and there remaineth no more condemnation. It covers with one righteousness all defects, and there is a perfect title to reward and glory. It transforms by one Spirit the whole heart and nature of man, and there is a continued and secured walking in the path of life. It sustains in one covenant every trait of meetness for the kingdom of God, and there is a sure and glorious passage from death to life. It leaves no want unsupplied—no necessity or danger unrelieved. "He that hath the Son hath life, and shall inherit all things; all things are his." Here is perfect salvation offered in the exalted Son, in whom all things become the property of all who are his. How free is this salvation! It asks neither merit or qualification in those to whom it is offered. Are they guilty, condemned, lost, perishing, without hope? This is all that is asked. For them the Son of God hath come, and to them his glorious offers are freely made. Nothing is required of them but to receive the gift, and to rejoice for the consolation. There needs no attempted washing of the crimson and the scarlet before they come to him; no such effort will avail anything for their recovery. The blood of Jesus Christ alone cleanseth from sin. Their very guilt is the quality—the only quality which it seeks and has respect to, while its offers are made to them. How gracious is this perfect and free salvation! It comes from a justly offended God, whose righteous anger is now turned away, while he comforteth the sufferers. In him, inexhaustible mercy shines forth through Jesus Christ; no extent of danger beyond its power; no degree of poverty beneath its notice. It provides, in its complete and compassionate operation, knowledge for the ignorant, pardon for the guilty, life for the dead, eternal happiness for the lost and miserable. And while we contemplate in the illustration before us a deliverance so free, so gracious, so perfect, oh! how amazingly exalted, in these very attributes, is the lifting up the Son of Man, "that whosoever believeth in him may not perish," above this lifting up of the serpent in the wilderness!

THE SCHOLARS AT WORK.

It is absolutely necessary that the Sunday-school should supply work for all its members. None should be excused. All may do something. The latent power among scholars, as well as teachers, is always immense. It must be called out and exercised. It is true that the first great aim of the Sunday-school is the conversion of scholars; but having been converted, these young souls need greatly the teaching, helping power of the school. They need now a peculiar care. They must have tender cherishing. They must be kept in sympathy with continued teaching and directing. But above all they must be set to work; and they ought to be led and guided in ways of working. Happy the class of young Christians, that has a teacher who is not only willing to study for them, pray for them, and put aside the many hindrances for them, but, who also with ready brain and loving heart is ready to do pioneer work in waste places with them, and open up for them activities that shall develope and strengthen the power of Christian working within them. It should be no matter of wonder that so many classes of young people at the age when they begin to think for themselves, become irregular in attendance and generally disaffected. They need the intellectual comprehension of scriptural truth. They need the presentation of its spiritual and personal claims. They need all that the best Sunday-school teacher can give. But, oh! they need how much more! to be made to see the way to do something for the Saviour; for in thus doing his will they shall, according to the promise, know of the doctrine.

For sake of spiritual health, then, this exercise is indispensable. Powers of doing turned back upon themselves, work despondency, discontent, unbelief. For the sake of the budding Christian graces that you have so long watched for, teacher, give your young scholar a bracing atmosphere wherein they may blossom. Precept is not enough. Define a work and lead it! A teacher whom we know had a most interesting class of young girls. They brought good lessons; they were attached to their class; they loved and appreciated their teacher, but some other influence, though many of them were Christians, was felt to be needed. Every member of that class was at length commissioned to act for a time in the capacity of a missionary. The neglected, wretched streets of the populous town was a field for a deep, hearty enthusiasm. A room in which to hold a mission school was found, and these young girls having gathered their pupils, were appointed teachers. Their inexperience allowed them to be useful chiefly in washing faces, showing pictures, and awakening a general interest. But soon they learned something of the art of teaching, their own teacher acting as superintendent and giving general exercises. It was doubtful which received the most benefit, the hitherto neglected children, or the young Christians just beginning to learn the blessedness of doing the Master's will. Their interest in the church Sunday-school was heightened, rather than decreased. There they brought their unobtrusive reports of progress in the work. There they asked advice, and learned old truths anew. In seeking the best means of presenting them clearly to others, they saw them more clearly themselves. The regular school lesson lost none of its interest.

Set young hearts and hands to work for something which will grow in their hearts' affections in proportion to their labor for it. Show them how to put the precepts you give them into living action, that thus the Saviour may be honored in their work, and that they may grow thereby.—*S. S. Times.*

DEGRADING THE GOSPEL.—There are many ways of doing this. One is by low and vulgar comparisons. Not long since a preacher was relieving himself in strains of eloquence, when he instituted the following comparison: "Some men say they have no influence. A man that has no influence, ought to be set up in the corner of the streets, for the dogs to pity." Compare this with the beautiful illustrations of the Master of preachers: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Low comparisons may gain the plaudits of the vulgar, but they disgust persons of good taste, degrade the preacher and dishonor God.