

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. XIX.—No. 35.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 30, 1872.

Whole No. 971.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS,

SHAWLS,

PARASOLS,

RIBBONS,

LACES,

GLOVES and

HOSIERY,

&c. &c. &c.

DRESS SILKS

AND

IRISH POPLINS,

STRAW HATS,

Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS,

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN.

Frederickton, June 21, 1872.

NEW SPRING GOODS.

ALBION HOUSE.

Miller & Edgecombe

Have great pleasure in intimating that a large portion of

NEW SPRING STOCK

Has been received per Steamships "Alexandria," "Caspian," and "Lady Darnley."

A beautiful Stock of

DRESS GOODS,

In all the leading styles.

MOURNING GOODS.

A rich stock in Fine Alpaca, Lustre Coburg, Barthelemy, Cape Cloth, Persian Cord, Metz Cloth, Figured Alpaca, &c.

COLORS TABLE COVERS.

Window Damasks and Moreens.

LLAMA CLOTHS.

A large stock of

BLACK DRESS SILKS,

to which they direct special attention.

Waterproof Mantles. Velveteen Sacques.

A large assortment of

LADIES' UNDER SKIRTS,

new styles.

Grey and White Cotton Tickings, Osnaburghs, Towellings, Table Linens, Printed Cottons, Cashmeres, &c. &c.

A large assortment of WHITE QUILTS, which will be sold at a bargain.

MILLINERY.

An immense stock of Ladies', Misses', Boys' and Infants' Straw and Fancy Silk Hats. Flowers and Feathers a great variety.

A full line in

English, Scotch & Canadian Tweeds, for Boys' and Gent's wear.

Collars, Gloves, Hosiery, Laces, Ribbons, Neck Ties, &c. &c.

LACE CURTAINS.

WINDOW MUSLINS.

Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambria" and "Olympia." Inspection solicited.

MILLER & EDGECOMBE.

Frederickton, May 3, 1872.

The Intelligencer.

"A TISSUE OF MISREPRESENTATIONS."

Chapter VI. of the Open Door contains little besides several papers said to have been written by Mr. Hart, and sent to a denominational paper for publication, but rejected. The titles and contents of some of them are as follows:—

THE OUT-DOOR TABLE.

This fall the Lord's table will be spread from one end to the other of all this broad land. The deacons, clad in robes of crimson, scarlet, and gold, will bring in the beautiful store with which the Lord shall spread His table. All manner of fruits of the earth, and every kind of fruit from bush, and vine, and tree, will they bring. Yellow wheat too, and the golden corn shall be there.

The sacramental wine will be the deacons set forth in the little blue and purple goblets, wherein it was poured by the hand of the Lord. Surely, this is the Lord's Table. Only the love and liberality of a God could spread it! Now, this table is governed by a two-fold law—at once of man's desiring, and God's ordaining.

Man has made a law, by which he assumes to say, who shall and who shall not partake at this out-door communion table. Men may long for those delicious fruits—they may crave the wheat and the corn, and the delicate cups of the purpling vine; but all in vain, unless they can show a property right to the table; or establish their title with the owner of that part of the table, which is spread in the land wherein they dwell.

Moreover, there is a title of title to this table; and different men, assuming claim over the same property, are at war with each other. One section of the table is fenced in by one man's farm, and another section by another man's farm; and so this table is divided and subdivided among many contending owners.

That part which lies through Mr. A.'s grounds, is known as Mr. A.'s table; which simply means, that as this man has made laws for this section, the table is at once the table of A., and the table of the Lord. So, men in their own limited and selfish councils legislate for the right and government of the great out-door banquet table, and presume to say who may eat and drink, and who may not. But there is a higher law. The table is not man's table, but the Lord's table. It is the communion table for man to eat after his own name. He is, in his best estate, only an humble steward; and let him beware how he exceeds the boundary of his office.

The table is the Lord's: He spread it and gave it its full supply. He alone ordained the law, by which it is governed—a law, which long before any human statute was enacted, and clearly inscribed on the fleshy tablets. The table is *apportioned*! Not deeded upon parchment, and such, paper by man; but by human deed. A body, adapted by Him who created it, to the fruits of the earth, the vines and the trees; and those fruits adapted to the body! Over this table in letters of fire, the Lord of the table has written the law:—"Blessed are all, that hunger and thirst, for they shall be filled."

But here is a man who has broken a sacred statute written in his nature. He cannot give the table for a season, even until he has paid the penalty of his fault. He is "under discipline" until he has paid the penalty of his fault, and he declines to conduct him to the feast, until he is restored to health, and thereby to fellowship and communion at the Lord's out-door table.

THE LIGHT AND THE EYE.

God has made the light. The eye has a right to the light, by virtue of its creation—because it is an eye. Now men may stain and pollute the windows according to their fancy, and those who desire to take the sunlight through such windows in house or sanctuary; but the glorious light of the sun may not be so polluted. It is the property of the man who dwells within the house, having the stained windows.

The sun shone, before the building was erected, and will continue to shine when the house is in ruins. It shone through the stained windows of wealth, and into the poor man's cottage. It shines for all. It is the right of every healthy eye to behold the sunlight; whether through the curious colored windows of the Cathedral, or out in the broad day.

If a man abuse his eye, then for a season this communion at the table of light shall be "under discipline." Being withheld from glorious light, the eye made to behold it. No man must give laws to his eye, nor keep back the two bright communicants of my forehead from this table of the Lord. No man may claim my sunshine—the sun shines for all!

THE BIRTHRIGHT COMMUNION.

A child is born! By virtue of its birth it has a right to sunshine. In all its utter helplessness it is clothed with the authority of its Creator; and its cry is the declaration of the law of God.

There is a Lord's table for this little communicant, and that table of love is governed by the Lord's law. What is the law of adoption? Is the law of the table. Now, the law supposes that the doctor should say, this newborn child is healthy; it needs nourishment; it has the right under any circumstances to take sustenance from the table of love. The doctor's word is *salutem*. The newborn nurse would eat of the bread and drink of the milk to hold back a hungry child. We can imagine the grave and solemn physician, with great show of wisdom, answering as the doctor would say, "The mother should be settled forever."—"It is a law written in the one-hand book of true physicians. In that book it is declared that no child shall, or can nurse, until, with proper care and attention, it has been named."

"The child shall be named before it is named; it is guilty in act, though unconscious of the sin; and shall grow to strength thereby, being legally fed." "I hear the nurse say, 'that is the acknowledged law, even the book in my hand; and, if it so declares, I must surrender my judgment to its declaration. But I must, with my own eyes, read the words of the law; the nurse has long since learned not to put implicit faith in the doctor's word, but to read the words of the law; the nurse is not in the book in so many words; but in the best judgment, that such law is a fair inference from the general teaching of the book, and the practice of many physicians."

"That is quite another thing," answers the nurse. "The child is a living being, and it must be named. It may starve, while you are disputing about the name." The nurse's argument prevailed. The child was first named afterwards, and then, taking a sign by which it might be known, it was adopted as a member of the family. But by right of sustenance was not by right of name, but by right of the table. The naming was simply the ceremony, by which it formally took its place in the household; it was a member of the family the moment of its birth, and had the same claim to nursing that it had to naming; and that unchangeable claim was its birthright.

THE ADOPTED CHILD.

A benevolent man finds a poor boy wandering the streets of a great city. He is fatherless, homeless, homeless. The good man takes him by the hand and says come with me and be my son. I will educate you from my wealth; feed you at my table; give you my name. Now, let us suppose that in the house of this good man there was an appointed ceremony, by which an adopted child was declared to be a member of the family. It is the usual order of the house, that this adoption service shall take place. Hence, the name of the child is publicly assumed, and the privileges of the house enjoyed.

The head and lawgiver of the house, however, has never said, that an adopted child *shall* not be before the ceremony of adoption takes place; although it is the goodly custom of the house, that, as a part of the ceremony, shall ordinarily follow immediately upon the name, and the very door of the dwelling. But this boy is hungry—he will fast unless he is fed, and as the man and boy come to the table, the father takes his place at the head of the table—his brothers and sisters are eating and drinking. There is no law against the adopted child's eating and drinking with his brother. The adoption ceremony cannot make him more so; it can only publish a union, which took place in the street the moment the good man said, "Thou art my son this day have I begotten thee!" Shall he not first sit down at his father's table, and having satisfied his hunger, then pass through the adoption ceremony, with his brother, his bath and his robes?—"Blessed are they who hunger and thirst, for they shall be filled."

"FACE THE SUN."

Alexander the Great once ordered out his favorite horse Bucephalus to exhibit to some friends. The groom led him out, but in such a way as to cause the shadow of the horse to be cast before him, and he became restive. Alexander at once ordered the groom to let the horse face the sun, and he became as gentle as a lamb.

We are all troubled sometimes by shadows falling across our pathway. They look black and large, and frighten us out of peace and comfort. "Face the sun" is as good a direction to us as it was to the groom of Bucephalus.

Shadows of past sins often fall upon us in dark deformity. It is a temptation of Satan. If we believe in Christ, those sins are all forgiven. God has cast them behind his back. He has sunk them in the depths of the sea. He has removed them as far as the east is from the west. He has blotted them out. The scarlet has become as wool, and the crimson as white as snow. Christian, face the sun! Let your pardoning God shine upon you, and those dark shadows will flee behind you and you will see them no more.

The only way for sinners to escape from such shadows, deepening evermore, is to face the sun as it shines in Jesus Christ with penitence and faith in Him, and then pardon, peace and joy will come, and their sins will be among the things that were.

Shadows of present trials and temptations are often projected across our path. These may be driven away. Face the sun, and each ray from our Heavenly Friend and Helper will be a promise of help and deliverance. We may by faith in Christ extract from every present trial all that makes it burdensome, and which destroys our peace before its deep shadow falls heavily across the soul. From every temptation His light will enable us to see the "way of escape," which always lies just at hand.

Shadows of future trials, which sometimes throw gloom over the spirit. Losses, bereavements, bodily or mental pain, corroding cares, anticipated, are often worse than present troubles. Face the sun, and let it shine fully upon you. Those troubles have no existence now, save in your own mind. All is clear overhead, and the bright shining of your Savior's face will scatter all dark forebodings like mist before the sun. If anticipated troubles come they cannot bear the bright sunshine, but will be transmuted into golden glory.

Shadows of death, judgment, and eternity frequently look dark and threatening to the Christian. Some hold their hope so feebly that they fear death will detach them from it; that judgment will result in their condemnation, and eternity be one of endless gloom. Turn your face upward to Him whom you trust. Face the sun. Let His light shine in to your soul and hope will grow to knowledge. You will no longer say "I hope I have a hope," but, "I know whom I have believed."

It is your privilege to have the light shining on your face and in your heart each hour, and then your last hour will be as bright as any that preceded it, yea, brighter. If Jesus is to you now a dear companion, and friend, you will not fear Him on the throne of judgment, for there is "no condemnation" for you.

Eternity with God and Christ in light and glory will be a great attracting force drawing your soul toward it with increasing joy. Fellowship with Christ will "face the sun" forever. "For God is a sun," and Jesus is the "brightness of the Father's" glory, and in heaven He is the "light thereof."—*Watkinson and Reflector.*

WASTED EFFORTS.

At regular intervals some religious journals are wont to write concerning the benefit and usefulness of Christian union. The actual number of all existing religious denominations under one and the same name, policy seems to them a pleasant dream that must be realized before the Gospel of Christ can exert its full power or accomplish its destined work for our fallen race. It is singular, also, that the most earnest advocates of this union are found among those who have the most decided denominational views, and who think that the purity and ultimate triumph of the church will be secured only by the adoption of their particular church policy. They are undoubtedly honest in this belief; and still, with unhesitating confidence in the final disappearance of all church forms except their own, they continue to write about the excellence and necessity of church union. They forget that with each religious body there may be the same conscientious conviction of the scripturalness and necessity of its own peculiar belief; and that it cannot, without the sacrifice of its fidelity to duty, throw aside that belief for any other. When the final union is to occur all the other denominations must unite with us,—is the feeling of each one. Nor is this feeling wrong. If a Christian body has any religious principle worth saving, that principle must lead it to adhere to that worship and method of church government which may be peculiar to itself. This must be a matter of conscience to every thinking man. There are many things optional, matters of expediency, mere questions of form varying with the ever varying phases of society and outward life. But to think that any Christian man can lay aside his deliberate and conscientious views of Christian ordinances and Christ's teachings for the dream of a visionary church adoption. The spirit and example of diversity of views which seems inseparable from human nature. Nor is this organic union of all churches in one necessary to the full accomplishment of the Christian work to be done in the world. There is to be, and ought to be, a much more close and intimate union of Christian bodies than now exists. The essential union of spirits that will enable them all to co-operate in general Christian work should be cultivated and should exist; and it will more and more prevail as the true spirit of Christ is found in His people. But it is a waste of sen-

timent and moral power to work for that which is not required under the present condition of things, and which, if obtained, would prove anything but a blessing. How absurd it seems for all the various denominational journals to urge all Christians to unite—of course believing that all others should unite with them. What is to be done with conscientious convictions of duty in the meantime? We are very willing that all others should unite with us; but how or what shall we do when they expect that we shall unite with them? Rather let us all cease this unmeaning talk about organic or formal union, and devote ourselves to the cultivation of that spirit which will enable us with real union of heart to enter into every kind of Christian work in which we can co-operate.

Let Christian love fill our hearts and Christian courtesy characterize our speech. Let the bitterness and anger, the rivalry and self-seeking so often witnessed be put far away. Let the partisan spirit that has often made denominations appear like hostile factions disappear in the reign of that spirit of love and charity that shines so conspicuously in the teaching of Christ and his apostles. This is a form of Christian union attainable by all, a field of labor even which there is not only a call for, but an imperative need of, earnest effort.—*Exchange.*

PAUL AS A MATHEMATICIAN.

A gentleman of a good deal of intelligence said to me—we were comparing men, and speaking of the Apostle Paul—that he was indeed a very great and good man, of a great and comprehensive mind; but he did not suppose him a great mathematician. They had not in that age reached the highest mathematical methods.

I told him I thought Paul had. At any rate, he knew how to reckon. He was certainly master of the highest arithmetic. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

He also knew how to count. "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Yea, doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord, for I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Now, here are two sums under the rule of LOSS AND GAIN that Paul could work out and prove, and had done it as no mathematician of that age or this ever did. He worked under the question of his Lord and Master. "What shall I profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Paul had won Christ, and was continually endeavoring to teach others the method and rule of the same arithmetic.

Then, again, he was master of logic. He knew the method of comprehending the incomprehensible. "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." He knew how to preach the unsearchable riches of Christ; and out of the same, by the Divine Spirit, could draw bills of exchange for his believing hearers on eternity.

Paul could square the circle of eternity by the love of Christ, could measure the infinite and immeasurable by that, and had been taught to make that the quadrant and guide of his own being and actions for eternity. Hear him while he lays down the method and the conclusions. "For the love of Christ constraineth us because we thus judge: that is, thus reckon and demonstrate for ourselves and others, for this is a sum in the higher mathematics of the eternities, that if one die for all then were all dead. The dying of the Son of God is Paul's logarithm of the eternal world; his method of approximation to the measure of the absolute, the infinite, the eternal; the basis of his soteriology, cutting all the meridians at the same angle, continually approaching, but never reaching the unapproachable and unfathomable, and obtaining all certainties from that eternal approach.

Paul could measure the effect of that approach, and of the first beginning of a motion toward it in the soul; the effect of the light inapproachable upon the soul drawn toward it, and yield even beyond the science of this modern age, even in that which is the culminating point of its discoveries—the properties and laws of light. It is said that our discoveries in light—the polarization of light more especially—show us a method of calculating the latitude and longitude by the degree of refraction at different points. It may be measured so precisely, and the rate ascertained according to the distance, or the distance according to the rate of refraction, as to determine, even without the use of the quadrant, the position of the ship. If it be so in physical science, and in relation to material structures and motions, how much more in moral and in relation to the course and position of the ship of our immortality.

The place and the motion of a man's soul, near to God or at a distance from him, may be determined with accuracy by the effect of revealed light upon him—God's light; by the manner in which he receives and the sense and sensibility with which he holds the informing light, especially concerning Christ. The reflection of those doctrines in a man's heart is as good as polarized light to tell where a man stands spiritually. Paul could tell where every man stood, and what to do with him, by presenting Christ to him, and how to bring him to God and have him made over anew in God's image. If there be any higher or more practical mathematics, we should like to know them and the master of them.—*Dr. Cheever in Independent.*

THE RUSSIAN CHURCH.

A foreign review of the work on "The Russian Clergy," by the Jesuit father, Gagarin, presents the following interesting statistical information: The number of parishes in Russia is given as 36,000, and the aggregate of the incomes of the clergy is supposed to be about \$23,500,000, of which the treasury contributes \$3,000,000; "houses and property belonging to parishes" yield \$500,000, and the rest arises from the "contributions of the parishioners." The average income of the clergy of each parish amounts, therefore, to about \$650. Of this the priest gets half, the deacon a quarter, and the remainder goes to a "two clerics discharging the duties of sacristan, beadle, ringler, lector," &c.—that is to say, in parishes which are fully officered. As many districts, however, do not enjoy diaconal ministrations, the average income of a parish priest, arising from the sources which have been mentioned, may be fixed at about \$400. In addition to this, he derives from the share of land assigned to him an income which, in a fertile district, may rise as high as \$200 a year, and he receives from his parishioners a "special" of tithe paid in kind, the value of which varies according to the locality.

The deacons of Russia are 13,444 in number, and these cost the country (at about \$160 a head) \$2,200,000, besides the value of lands allotted them. It is easy to believe that "the existence of the deacon is a painful one." His wants are similar to those of the priest, and he only has a third of a priest's income. The character with which he is clothed forbids him the exercise of many professions, without opening to him access to the laborious practical functions of the ministry. His office, enclosed, the church has no further need of him. He might, it is true, act as a schoolmaster, but he is generally so ignorant that he is incapable of teaching anything. The best thing that can be done with him, suggests Father Gagarin, is to suppress him altogether.

Next to the deacons, in the Russian Church, come the 63,421 clerks, who discharge the duties of readers, chanters, sacristans, beadle, and ringers. They form part of the clergy, take part of the perquisites, and, far from enrolled in the caste. There are generally two in each parish, and their maintenance costs \$3,000,000, or about \$50 per head. Each has, besides, four hectares to cultivate, and creates resources from, cows, pigs, poultry, kitchen-garden, &c. One of their most essential accomplishments is the faculty of reading fast, for "the Eastern Liturgy is extremely long, and if the reader read in an intelligible manner, the whole day would be passed in church." Accordingly, the reader hurries on at such a pace that it is impossible to understand anything. Sometimes, indeed, "in order to proceed still faster, two read at the same time different parts." Father Gagarin suggests that the offices should be abridged, in which case one clerk would be sufficient, who might be "a layman of good life and manners." At present "the 63,000 families of these clerks form the great majority of the caste," and a serious obstacle to many of the attempts to reform it.

THE HONEY AND THE GOLD.

There is no way of feeding upon the Word except by thinking well over it. Perhaps no learned scholar ever attained a deeper insight into the real spirit of God's truth than a poor widow, who in her penury allowed herself still the one luxury of a half-hour's candle-light after her toilsome day was done, that she might read her precious Bible. Experience had taught her how far it would burn in a half hour. So it was her custom to light it for a few moments, and read such a portion as she thought she could remember, and then blow out her light and think it over. So she continued to do until the evening of her life was reached. Surely such meditations, joined with humble prayer, could not fail to extract the pure honey from this precious honey-comb. The joy of that evening feast more than made amends for all the day's ills. She lived the truths she had thus made her own, and was truly said to be "mighty in the Scriptures."

Another poor, lone woman, who had walked by the steady light of her old family Bible for a long life-time, found that her failing eyesight could serve her no longer. She could not even read her favorite passages for others to read. She resorted at last to the expedient of placing pins carefully in the margin opposite to them, and when any one came to visit her she would pass her withered fingers down the page, and beg them to "read here" or "read there." When she died, a hundred and sixty-eight pins were found in the book. Are there pins in our Bibles? Have we our golden passages to which we turn in time of trouble, or any need? If we feed well on the Word, this will be our only true solace, our strong and sure helper.

We can never gain this Gospel gold except we delve for it. Careless reading over a chapter or two will never secure it. Better converse with meditation, than the whole book read thoughtlessly.

MY CHIEF ENEMY.

I have a bitter enemy, with whom I am obliged to live on terms of closest intimacy; and yet, in spite of his evil intentions, and plots to work my ruin, I secretly love and adore him. He never or rarely is out of my mind, and is of such an obtrusive character that he is ever present when I most wish him absent. I am so proud of his intellect and power to wing his flight above and away from the region of sense, of his romantic, artistic, and poetic mind, and even (strange anomaly) of his vices and failings, that I praise and talk of him in glowing terms to any one who will lend an attentive ear, and aid me in exalting him. And yet at the same time I think and know him to be a base and vile thing, whose proper place is in the dust of the earth, and who ought never to have one good thought of himself.

I love him, so am constantly doing that which gives him pleasure, even at times when I really desire to serve my best and truest Friend. And yet I hate him; for he is so

desperately wicked and deceitful that he makes black look as if it were white, and earthly, sensual motives as though they came from heaven. He dresses up pride in the garb of humility, and often his bended knee and recumbent form hide a lifeless prayer. He makes a melodious voice the proxy of the heart, and pleases the eye of sense in order that he may blind the spirit's vision. In fact, he does so many vile things, that I feel sure, if unrestrained, there is nothing he is incapable of doing. I wish him far away, and yet am always inviting his presence by thinking of him, serving him, and gratifying his vanity and love of praise.

Who shall deliver me from this bitter foe? Is there any one stronger than he? There is only one, and He is mightier far; so I cry to him (the Lord Jesus Christ) to save me from myself.

NOT EASILY PROVOKED.

Dr. John Leyburn, in expounding this characteristic of Christian love, in *Sunday-school Times*, makes this practical application to teaching:

Have sometimes thought that teachers, and Sabbath-school teachers, too, allowed themselves to be provoked with scholars, and they would not have done so had they only been a little more considerate, and more thoughtful as to the possible disadvantage of those they were so quick to be displeased with. All children have not the same home-training as to behaviour. A teacher who sees through things at first sight, and with what difficulty a dull scholar reaches that point; and hence, due allowance is not made. Hence the quick-tempered teacher grows impatient, and shows temper most inconsiderately, most unjustly, most unkindly.

There are seven obvious reasons why we should not be easily provoked:

1. To be easily provoked is not doing as we would be done by. It is in direct variance with the golden rule, "As ye would that men should do to you, do ye even so to them."
2. To be easily provoked is in violation of the apostolic injunction to study the things that are lovely. Crossness and impatience, snarling and snappishness, readiness to take offence at trifles, and to fly in one's face on small occasions, or on no occasion, these are not things lovely, and certainly they are not of good report.
3. To be easily provoked sadly cramps and cripples usefulness. People do not like to come near such a one. They give him a wide berth. Regarding him as a sort of porcupine, they prefer not keeping his company. Hence he repels those to whom he might do good. Moreover, even when they do come under his teaching, his instructions are neutralized by his own impurities, by his sharp, hasty words and bad temper, so that when the teacher rebukes the scholar, the latter says in his heart, "He'd better take that beam out of his own eye."
4. And to be easily provoked greatly displeases God. How unlike such conduct to his! How long-suffering and and patient he is to us, notwithstanding we have been so aggravating, so heaven-daring, so wrath-provoking! He who is slow to wrath wishes that his children should be so. And those who would be his true children will strive to be so.

A WORD TO YOUNG CHRISTIANS.

You have consecrated your lives to the service of Christ. You feel and admit that you can do no more for him who loved you and gave himself for you. You regret, perhaps, that thus far you have done so little, and you intend in future to show commendable zeal. It is a noteworthy fact that many professed Christians have such a regard and intention, and yet permit years, crowned with golden opportunities, to pass unimproved.

No man will accomplish much for Christ who does not seize the present opportunity. The command is, "Go work to day in my vineyard." The obeying that command implicitly, instead of making resolutions to obey it pretty soon, makes all the difference between a useful and wasted life. Those who are going to work to-morrow are no help to the Master. How much more may you accomplish if you have a strong desire and firm resolve to work to-day for Christ! Do you ask, "How shall I begin?"

Make a new and entire consecration of yourself to the Lord Jesus. Ask pardon for past remissness, and tell him how much you desire to honor him by being a faithful servant. Ask him to make duty plain, and help you to perform it.

Go to your pastor yourself, and tell him how ready you are to help him, and ask him to designate work for you. With you as his helpers in Christ Jesus, all the waste places in your vicinity may be cultivated, and many sheaves gathered for the Lord of the harvest.

You can participate in the blessed work of advancing the cause of Christ. It is not for young men alone, it is equally for the young women. Not a few pastors can testify that the sisters in the church have rendered them even more efficient help than the brethren. It is but little the pastor can do without the co-operation of the friends of Christ; with it he may expect large and blessed results. "He that reapseth receiveth wages." "They that turn many to righteousness shall shine as the stars forever and ever."

VARIOUS GIFTS.—Christians vary as the leaves of the forest, and are only prepared to be useful when they cease "comparing themselves among themselves, and measuring themselves by themselves." If God has given you a courageous, outspoken nature, consecrate it to Christ. Do not try to be like your friend whose life-work is as unlike yours as the expression of his face and the form of his person. Every Christian can find a place to work in the vineyard. Giving himself unreservedly to Christ, Christ will mould him into his own precious image, and give full exercise to every power.