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# SAINT JOHN, N. B., FRIDAY, SEPTEMBER 9, 1881.

### MEANS OF GRACE. BY BISHOP J. DICKSON, D. D.

tions the claims of obligation. Its ear is ever open to hear, its eye to see, its hand ever The passover was one of the most important late that is alive, that has incarnated itself in I see about your Church is that you cannot hold the most encoding joy, to incur needless disready to do, and its foot to run. Nor is the true of the Jewish festivals. It seems to have par-our deepest nature. It is a true vital force of a prayer-meeting, but you can appoint a sociable ity and the rod of command. Gratitude prompts this was befitting; for the Jewish was a religious The man of faith has taken God and his

to service and loyalty inspires to faithfulness. nation, so intended by the Almighty, and so too claims into account and measures all things else there is never recognized the stern and inflexible in as far as he could make it. The promise of by these sublime facts. To him religion is not we cannot get the people out to a prayer-meet-

secration ; never tarries in the choice of right ;

never lingers in the path of duty ; never ques-

The only law is that of gladness; the gushing seed a great nation. But it was a nation with clothing for fancies that hover about the drawn spontanety of gratitude, voicing itself in the God at its head, and with true religion as its curtains at the gates of life; it is a logic, a spontanety of gratitude, voicing itself in the law of the Lord. But human nature is very uncertain. What is be observed by all the people. It was a com-be

But human nature is very uncertain. What is expected fails to appear. It merits no depend-ence and constantly needs the lash of conscience ence and constantly needs the lash of conscience the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the nation from a condition the passing out of the passing out of the nation from a condition the passing out of th to spur it on to duty. And this miserable ele-the passing out of the nation from a condition of freedom and the birling incomplete over all. It follows that not help you. As soon as that Freemason in the will I trust in him. 'Ps. 9 : 10-' They that know thy name will put their trust in the.' to spur it on to duty. And this miserable ele-ment enters into all that pertains to the divine life in the flesh. We have more about us of the reptile that crawls than of the bird that soars; more of dross than of gold. We are solved hy this in the best of our Chris-We are solved by this.

We are very human in the best of our Chris-tianity. Now, to be "followers of God as dear ting it, we can not but rejoice with them when hypothesis. children," suggests and demands far more than the day of deliverance came.

at times is discerned and performed. It emat times is discerned and performed. It end that best away from Egypt was in the wilderness of ment in devout souls. A transient exercise of the same breath mentioning many good things quainted with the God of the Bible. My soul unqualified submission, absolute self-sacrifice, Sinai. Here the command for its observance, our thought or our love may have no great value. that God made to grow); "why may we not longs to have others know what I have found by greating acquainted with God of rich spiritual lessons, as those have found, and whole-hearted consecration to the service with some of the regulations concerning it, was It may illumine a moment, or make an hour de-use what God has given us !" of rich spiritual lessons, as those have found, who have studied deeply and carefully as we have been going along. have been We can review some of these lessons very well on earth as it is done in heaven; to go about ed here by some unfortunate men who were of nature; so that doubt has now to attack, not him to beware of tobacco. It is a poison. And I roll all the burden on God. A hundreth part We can review some of these lessons very well nder the topics designated. I. Bondage. The condition of the Israelites Descrob furnishes some ant I. Bondage. The condition of the Israelites I. Bondage. The condition of the Israelites are topic topics of the privilege of participating in the observ-whole force of a redeemed man. All accidents of the passover ordinance. This was a 1. Bondage. The condition of the Israelices legal obedience, not will worship, hot external from the privilege of participants, and the privilege of participants of the passover ordinance. This was a of moments and their visions are lost in the the injurious effects of tobacco on the human den on the Lord and he will sustain thee?"-N excellency of philanthropy, not the close, calcu- grievous thing to them; so they came right to divine order which faith reveals and holds fast. constitution." ner while in bondage to Satan. They were lating discharge of religious duties, not our Moses and Aaron with the question, saying, As well struggle against one's belief in the sky under a hard master. No thought of mercy regular presence in the sanctuary nor our gifts "We are defiled with the dead body of a man; and its horizon as against this hypothesis of God under a hard master. No thought of metry dwelt in his heart. His only object was to get from them the greatest possible amount of work, and to hold them continually under his will. They seemed to have been fairly well fed, for They seemed to have been fairly well fed, for

to his servants, oftentimes, such pleasures as oc-long to the present life, mere animal and sen-good. Seek holiness because God is holy. At-to eat the passover at a proper time. And so affirm them, not as a theory, but as the most D. "Yes, and that encouraged me to use it."

sual gratifications, but he holds them none the less rigidly to his service. The bondage is gall-our duty, as read in the word and proclaimed Now, we very much like the spirit of these defield people. They were not glad to get out less rigidly to his service. The bondage is gall-ing, grinding servitude, and that without respite. The Hebrews had no power to deliver then-the union with God, for the reception of the service and the meeting was all over, and then when asked The meeting was all over, and then when asked The Hebrews had no power to deriver them, munion with God, for the reception of the seven and the meeting was all over, and then when asked gin; here I rest; in this hypothesis you shall name, and in thy name cast out devils, and in mistakes or the troubles into which we may necks. They could get no vantage ground on knowledge and for the betterment of our relig-necks. They could get no vantage ground on knowledge and for the betterment of our relig-necks. They could get no vantage ground on knowledge and for the betterment of our relig-necks. They could get no vantage ground on knowledge and for the betterment of our relig-necks. They could get no vantage ground on knowledge and for the betterment of our relig-necks. They could get no vantage ground on knowledge and for the betterment of our relig-necks. They could get no vantage ground on knowledge and for the betterment of our relig-saw "Oh, we were defiled by the body of a Low faith. This is the bottom of my huilding the nowledge and for the betterment of our relig-ous life. Following God is intense in its purpose, hon-They deemed these divinely appointed instituest in its effort, all absorbing it its pursuits; a They deemed these divinely-appointed institu-perfect circle of consecration; holding within its tions valuable aids to them in their religious NORMALSCHOOL BUILDING. himself out of the slough into which he has fallen. task-master. So is the sinner. He cannot lift eircumference every duty to God and man. True life. Their observance was a source of real soul-it may be of less consequence than we have angry at us if we rebuke them. True people of We should, to use the language of Muller, "Do circumference every duty to God and man. True religion is inter-penetrative and permeative; reach-ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and ing the most hidden depths of man's being, and into the church members of our day would have acted thus i. What frivolous pretexts are offer-into the attitude of unquestioning chedience and into the attitude of unquestioning chedience and into the attitude of unquestioning chedience and into the attitude of unquestioning chedience and His vain efforts only cause him to sink deeper. Help must come to him from outside, from some touching the life-spring of allomotions, causes them acted thus? What frivolous pretexts are offer-touching the life-spring of allomotions, causes them acted thus? What frivolous pretexts are offer-touching the life-spring of allomotions, causes them acted thus? What frivolous pretexts are offer-touching the life-spring of allomotions, causes them acted thus? What frivolous pretexts are offer-touching the life-spring of allomotions, causes them acted thus? What frivolous pretexts are offer-into the attitude of unquestioning obedience and information and entreat us concerning matters about which saviour whose feet stand upon a solid foundation ; to gush in streams of gratitude, which, ever swell-to gush in streams of gratitude, which, ever swell-We sucht like these men to appreciate the some one wise enough and strong enough to lead to gush in streams of gratitude, which, ever swell-ing because ever augmenting, stay not till they have watered and fructified every spot of the soul's wide experience. Religion is the life of the Nazarene incarnated in the life of the be-the Nazarene incarnated in the life of the bethem out from their hopeless condition, defend them from all enemies that may assail them by the way, and guide them to a place of perfect II. Deliverance. Jehovah raised up Moses the Nazarene incarnated in the file of the be-liever. It is constraining and restraining. It is inspiring, aspiring and perspiring. Full of We are so situated that we can not enjoy them. We are saved by it; it is a life-boat that no storm can sink. We are made fit for work by it; it is nerve-force, mind-force, God-force. We to be a deliverer to his people. The circumstances of his birth, preservation and education wisdom as to secure for him the best possible proparation for the work before him. At the proper time he was sent of God to begin and and yield correlates. That no sacrifices are demanded, and chers as they were abroad on their great proper still a be proper, when it takes possession of a man, banishes all the ghosts of the vere abroad on their great possession of a man, banishes all the ghosts of the vere the Saviour's most initimate the broaker of James, he surface for the saviour's most initimate the vere the Saviour's most initimate the broaker of James, he surface for the proper the saviour's most initimate the vere the Saviour's most initimate th stances of his birth, preservation and education counsel and command, and a life of work as well There was another part of this order from are enlightened by it; it is the sun that neither where greating. Or innoting the greating, or innoting and endowments, he could have splendid abilities and endowments, he could have done little, or nothing. But being sent of God, Jehovah was with him, and through His power, lent to him, or manifested through him. Moses destructive of all spiritual attainment. Unlike the services of the house of God. A presiding vincible, unchangeable, eternal love.-Methodist. became the deliverer of his nation. So Jesus the tree, the Christian can not successfully grow elder of the West said to me once, "When I at both ends ; either skyward or earthward must | travel through a country I always let the people man could have rescued a fallen race; a race enslaved by the power of Satan over and in the at PLEASE GIVE US A CALL AT OUR NEW PREMISES AND PURCHASE YOUR GOODS CHEAP FOR CASH.
 a present of the great work. And there was but one whom God could send. Upon his only begoten Son the burden was laid. Willingly he took it and faithfully he bore it. He opened wide a door of deliverance to all whom Satan had held, or might ever hold, in bondage. As Moses manifested the power of God before the Exprtians and Israelites as did Learner, and Israelites as and Israelites as and Israelites as did Learner, and Israelites as the Israelites as the Israelites as the Israelites as the Israelites ason Israelites as and Israelites as Israelites as and Israelit know that I am a Christian minister." We had held, or might ever hold, in bondage. As had held, or might ever hold, in bondage. As Moses manifested the power of God before the grapptians and Israelites, so did Jesus Christ manifest the same power before the whole world, that whosoever should believe in him might not that the use of tobacco in any of its that the use of tobacco in any of its that the use of tobacco in any of its that the use of tobacco in any of its that that is required. that the use of tobacco in any of its that the use of tobacco in any of its that that to retr perish but might have eternal life. Deliverance of religion in the worldly life to hinder entire in a journey, and forbeareth to keep the passcame to the Hebrews only through faith in and pleasure in carnal things. How benumbing, over, even the same shall be cut off from among obedience to the appointed deliverer, so salva-tion from sin can come only through faith and withering and destroying is the influence of the his people." That to a sincere Jew was one of the bis people." That to a sincere Jew was one of the bis people." That to a sincere Jew was one of the bis people." That to a sincere Jew was one of the bis people." That to a sincere Jew was one of the bis people." tion from sin can come only through faith and in obedience to the Lord Jesus Christ, for "there is none other name under heaven given among men whereby we must be saved." III. Divine goodness. From beginning to end III. Divine goodness. From beginning to end MERCHANT TAILOR, Has now open for inspection at his Tailoring stock, comprising ENGLISH, SCOTCH, and CANADIAN TWEEDS IN GREAT VARIETY. Minimum and residue and work of an the signed stock of the cost of the signed stock of the cost of the south is the presence of the world in the wilder, and depopulates the fair palace of faith of all its, in disposition is very observable in many per-the wine to set away from Event at all i in the by the Nile of bountiful grace. Merce and Warded Coastings ness; in making possible for such an immense throng to get away from Egypt at all; in the wonderful arrangements for their guidance and protection, for their organization and education as a nation, and in ways too many to mention, and in ways tob mention, and ways too many to mention. As a nation, as a nation, and in ways too many to mention, God steadily manifested his unfailing goodness mount it could not to its wings had become frozen doing to the hearts of God's ministers doing to the hearts doing to the heart God steadily manifested his unfailing goodness and mercy to the children of Israel. Nor less upon the carcass that when it thought again to bow cheering to the hearts of God's ministers his dram, or the tobacco chewer his quid. The tobacco chewer his quid. The tobacco chewer his quid. and mercy to the children of Israel. Nor less to us. We can not tell one-half of his goodness. to the ice. How many there are who, 'while to us have been tempted could feel as these defiled Jews felt with regard to truth and error, and that intense tual, have been richly given to us. Let all the children of men praise the Lord, for his mercy and have stooped to gain and enjoy, but at last To be deprived of the means of grace would be to find that when they would return to their to them a painful privation. "Let us not forendureth forever. fellowship with God they could not, for they sake the assembling of ourselves together as the manner of some is, but exhort one another had become earth-bound. Now such an experience is a sad commentary daily." Then shall we prosper in religion our-"FOLLOWERS OF GOD." apon the real condition of the heart. Choice selves, and help others, our brethren and sisters, BY REV. J. B. MULFORD, WHEELING, W. VA. reveals preference, habits determine character. to a happier and better Christian life .-- Ex-Worldly-mindedness proves something organi-cally wrong. "If any man love the world, the The Christian profession conveys to the mind

nor a happy accident of a favored hour. It is all through us, the main force of our life, the constant experience of our souls. It is a postu- Church) : "One of the most unfavorable things

God to Abraham was that he would make of his a shadow, a hope, a fear, a blessed dream, a fair ing."

How Churches Lose Their Strength. Preacher (to deacon, after preaching at his welcome the discipline, we get little from it but

and an ice-cream festival."

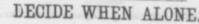
This broader and more vital character of ing to it with the index finger of the other

by the exercise trial gives. But if we do not the suffering. To repine at affliction is to miss

WHOLE No. 1440.

tress, and to lose faith-culture besides. (2.) Seek acquaintance with God as he is revealed in the Bible. Trust will be spontaneous if we really know Him. The notions of God which the world, and even many in the Church, entertain, are not true. Mr. M. repeated three not complain of anything, but will rejoice in all. D. (Holding his cigar in one hand and point- I say deliberately, from my knowledge of tens

den on the Lord, and he will sustain thee." -N.



They seemed to have been fairly well led, for this was for Pharach's interest. Satan grants to his servants, oftentimes, such pleasures as be-because we feel right. Do good because it is to his servants, oftentimes, such pleasures as be-to his servants, oftentimes, such pleasures as be-because we feel right. Do good because it is to here to obey from the heart. Live right to his servants, oftentimes, such pleasures as be-to out the words are nothing; but to ast the words are nothing; but to because we feel right. Do good because it is to ast the words are nothing; but taing souls become bewildered, and finally act, to me if I lead people to think more of myself should go alone where we can lay our wants titude, and listening to the urgent persuasion of

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#### HEALTH AND TEMPERANCE. BY MRS. HANNAH CLOUGH.

excesses; for it is written that whether we eat love for the souls of men which communion or drink, we are to do all to the glory of God. | with the Saviour had created. 1 Cor. 10: 31.)

with them is the main thing, and must be ad- ted to the most familiar love of Christ, made hand, stretch away in long lines on either sidehered to, however much it may injure their health. They must wear a small shoe, if it does produce corns. They must wear corsets if it does hinder their lungs from expanding. And then the flounces, frills, and furbelows,—all of which demand an intemperate use of time. ted to the most familiar love of Christ, made the partner of his more private experiences, his bosom friend, and yet no one of all the sacred writers has so much as he to say of the Godhead of Christ. This is powerful testimony to the divine nature of him in whom dwelleth all the fullness of the Godhead holding. The here we are interesting the gambling dens are aflame with palatial

excuse is resorted to as a means of defense. But liability is the more increased, and guilt the more clear. The very anxiety of such to put

figuration, and to the Garden of Gethsemane. the effort very lean, but one thing impressed We therefore see that the disciple whom Jesus me a little. 'Go,' said he, 'and do something loved had all the attributes of a man. Softness after I have done preaching. Have to say in a man may create a certain degree of love when I come back, four weeks hence, that you for him in others; but the highest love is awak- have done something, and my word and God's ened only by forcible, manly qualities, subdued Word for it, you will be a better and happier

We all know that health is one of the greatest by goodness. It is an aweetness of disposition man.' I knew a poor widow living on the edge of earthly blessings, and also that temperance is which makes a man greatly and extensively be- of some woods about a mile from my home. a great promoter of health. But many people loved; it may be so with a child, but force of Her husband had been dead two or three years, do not seem to realize the true meaning of tem- character is essential in a man, and though oc- and with three helpless little girls, she had a perance. They seem to think that to refrain casionally excessive, it does not diminish, but hard conflict with poverty. I had often spoken less true that the use of tobacco in any of its forms is very injurious to the health, and the use of it a species of intemperance. We are commanded to be temperate in all things. We often eat food which we have every reason to intermediate of something beside pathos, melting moods, re-pose. And in this disciple we have already seen, and on further examination may be still more widow. A load of wood for which I paid three believe is not healthful, and also eat too much convinced, that all the elements of a manly dollars preceded me. An hour's drive brought

## NIGHT OF LIFE-YOUNG MAN

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week. This is more emphati-One thing in John strikes us with great force, We ought to be temperate in our dress. Some not only as illustrating his character, but that cally true of the city than of the country. The there are who must follow the fashion. Style of his adored Redeemer. Here is a man admit-The Christian profession conveys to the hind of an observant world the idea of individual al-love of the Father is not in him;" and the per-bring of the heart is further seen when the the second when the beart is further seen when the heart seen when the heart is further seen when the heart seen when theart seen when the heart seen when the heart seen when theart see

and the se	None but First Class Reliable Offices Represented. <b>TICKETS:</b> As we keep the only Railway Ticket Office in the City, parties going West will find it to their advantage to give us a call before purchasing elsewhere. Tickets to all points in the United States and Canada. <b>Organs:</b> Sole Agents for Wilcox & White's celebrated Organs, seknowledged to be the cheapest in the market. War-	sion, its necessitated duties and demands, lead to this conclusion. And if to the world such real- ity appears, how evident it should seem to the Christian. He feels a newness of life, and ad- mits a newness of obligation. Love has died for him ; blood has purchased him ; pardon has secured him the peace of God ; and every ele- ment of power, every degree of talent, every possibility of service, that have become his pos- session and privilege through grace, belong to the redeement. Mercy enjoyed is the call for mercy given. Cheerful service in the cause of truth and humanity is the rightful duty of every one who has been benefited by the death of Christ.	in proportion to the divergence. What a grand and incontrovertible proof of the genuineness of Christianity would it be, if every child of God, in all that goes to make up physical, mental, moral, and religious manhood, were dedicated and consecrated to the service	positions. To another man faith is only the feeling of assent, the manifestation of confidence, in short, the love which goes along with faith. But neither the thinking which organizes itself in an opinion, nor the love which may flow along with the meaning or object of a creed, is faith. One is thought; the other is affection. Faith is deeper than either. A swift definition is not easy; but the swiftest one is this: Faith is the attitude of a good man toward God and the whole circle of his claims. A glimmer of it is in sound opinion; the assent to a truth which	read or pray, no time to prepare for the coming judgment; but work must go on, and some- times even intrude upon the Sabbath. Health is left out of the question, and the consequence is sickness and death; too much labor for the meat which perisheth, and too little for that which endureth unto everlasting life. Some are not temperate in their conversation. They give way to a hasty temper, and speak unadvisedly with their lips. Some speak great swelling words of vanity. Some are boasters, making themselves the herces of their savince	love with regard to him do not beget lightness, nor tempt to unsuitable freedom in thought or speech. When he who leaned on Jesus' bosom first opens his lips to speak of Christ, instead of telling us what favors he had enjoyed, what bliss he had experienced in his intimacy with him, it seems as though he could not repress his adoring thoughts, but strikes at once a chord worthy of Gabriel: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made." There must have been in John qualities of mind and heart which laid the	of destruction are grinding health, honor, hap- piness, and hope out of thousands of lives. The city under the gaslight is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose gloomy depths and abysses and whirlpools make us start back with horror. All night long tears are falling, blood is streaming. "They that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." 1 Thess. v. 7, 8
	parties going West will find it to their advantage to give us a call before purchasing elsewhere. Tickets to all points in the United States and Canada. Organs: Organs: Sole Agents for Wilcox & White's celebrated Organs, seknowledged to be the cheapest in the market. War- ranted for Six Years. <b>Wrapping Paper</b> always on hand; in all sizes at mill prices. Nelson's Paper Bags all Sizes. Liberal Discount to the Trade. Country Orders promptly attended to. Hard and Soft Coal Always on Hand. JOHN RICHARDS & SON, MANUFACTURERS' AGENTS fan 14-by To Your Name in hew type 100 New Styles, by best artists: Bogues, Birds, Gold Chromos, Landscape, Water Scenes, etc., a 2 alite. Agent's Complete Sample Bage.	secured him the peace of God ; and every ele- ment of power, every degree of talent, every possibility of service, that have become his pos- session and privilege through grace, belong to the redeemer of his soul. Receptivity is the law of disbursement. Merey enjoyed is the call for mercy given. Cheerful service in the cause of truth and humanity is the rightful duty of every one who has been benefited by the death of Christ. The new birth ushers us into a realm of conse- crated activity, and when slothfulness marks our career, we outrage the principles of our re- demption. For a Christian, idleness is as much a sin as theft or murder by an outlaw ; indiffer- ence is its aggravation ; and wilful neglect of duty, when duty is seen, is the most brazen effrontery that mortal man, so highly blessed, can render to the God whose hand has plucked him from consuming vengeance. It is a ques- tion whether it is possible to be a Christian and yet a sluggard ; a child of God and yet an idler in the market-place ; a saint, and yet a slave of ease. The case suggests doubts of conversion. If a professor can cover his profession, his religion may well be questioned. If a Christian can live without the evidences of Christianity, an interrogation point may aptly be made after the declaration of his creed	ressed, explained and excused, is certainly at a disadvantage. Men never make excuse for doing right. Excuses begin just where conduct begins to deviate from the right, and to multiply in proportion to the divergence. What a grand and incontrovertible proof of the genuineness of Christianity would it be, if every child of God, in all that goes to make up physical, mental, moral, and religious manhood, were dedicated and consecrated to the service and worship of the Nazarene ! What a resistless power would the Church of Christ be if, above the portal of every Christian's heart, the eye of the world could read, <i>Holiness to the Lord /</i> Example is better than precept, and righteousness in the life is more potent than in the creed. <i>Journal and Messenger</i> .	in short, the love which goes along with faith. But neither the thinking which organizes itself in an opinion, nor the love which may flow along with the meaning or object of a creed, is faith. One is thought; the other is affection. Faith is deeper than either. A swift definition is not easy; but the swiftest one is this: Faith is the attitude of a good man toward God and the whole circle of his claims. A glimmer of it is in sound opinion; the assent to a truth which we have described as really love, carries by necessity some of the light of faith. But faith lies below the thinking and the loving, and is the moral and spiritual basis of all other graces. When one has true faith it turns the whole being toward God and duty. It is a moral at- titude, because it creates loyalty, obedience, righteousness. It is a spiritual attitude, be- cause it takes up and holds position in presence of the supernatural order that exists in us and about us. It is the hand by which we seize the infinite, the eye with which we see God, the stubborn loyalty that serves and suffers and dies for the veracity of conscience and the conscience creating God. Faith, if it be in us, is in the whole of us; if is in our thinking, our feeling, our acting. If is pervasive and all-powerful over life within and life without. Faith is a living postulate that God is, and is Master over us. It is not an	times even intrude upon the Sabbath. Health is left out of the question, and the consequence is sickness and death ; too much labor for the meat which perisheth, and too little for that which endureth unto everlasting life. Some are not temperate in their conversation. They give way to a hasty temper, and speak unadvisedly with their lips. Some speak great swelling words of vanity. Some are boasters, making themselves the heroes of their sayings. Others enlarge upon the truth to such an extent that it is greatly marred. One indulges in gos- sip, one in railing, another in scoffing. All these things are contrary to true temperance. "In the multitude of words there wanteth not sin." "Let all bitterness, and wrath, and anger, and clamor, and all evil speaking, be put away from you, with all malice." Some are not temperate in resting. They rest too much. Their strength is to sit still. It would be for their health to exercise more, to be more dilligent in business. Many other things might be brought forward on these subjects; but I would recommend to those who wish to be temperate, and enjoy life to subscribe for the journal entitled, <i>Good Health</i> , and by following out its teachings, they will be amply rewarded for the small expense.	of telling us what favors he had enjoyed, what bliss he had experienced in his intimacy with him, it seems as though he could not repress his adoring thoughts, but strikes at once a chord worthy of Gabriel : "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made." There must have been in John qualities of mind and heart which laid the foundation for the deepest affection on the part of Christ. <b>GEORGE MULLER ON FAITH.</b> During his recent visit in this country, Mr. Muller made the following points in speaking of "Faith : what it is, and how to increase it" : I. Faith : what it is. Positively, faith is confidence that God will act according to what he has declared in his Holy Word. It is reliance on God's word through the assurance that he will act truthfully. It is based altogether on his character. Nega- tively, faith is not any impression, whether strong or weak. We believe because God has spoken, and not because we have impressions. Neither is it any degree of feeling or emotion. It has nothing to do with probabilities. Faith begins where probability ends. Many go under a cloud when they might be in clear light, be- cause they are looking at their own impressions or feelings, or are weighing probabilities.	darker and more destructive. Night life in our cities is a dark problem, whose gloomy depths and abysses and whirlpools make us start back with horror. All night long tears are falling, blood is streaming. "They that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." 1 Thess. v. 7, 8 <b>RANDOM READINGS.</b> Where Christ is made righteousness he is made sanctification. His spirit and merit go to- gether. A new nature and a new state are con- comitants; and he that sins upon presumption of the grand sacrifice, never had any share in it.— <i>Charnock</i> . The time is short. This gives value to life. It gives emphasis to prayer. They pray the best who pray and watch; they watch the best who watch and pray. So says the poet. Faith- ful servants keep their ceaseless vigils. When Christ implants the well of living water in a man's heart, it will not have merely a re- freshing influence, but a cleansing and purify- ing effect. If there be none of the latter, the absence of the living water may well be argued. Humility and repentance are the result of large acquaintance with God. Humility is pro- duced by the sight of his greatness, repentance by a knowledge of his nurity. It is the
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