God my wisdom, my righteousness, my sanctification, my redemption.

Complete in Christ! O how delightful is the thought! There is nothing in this wide world that we need, but just Christ. We are perfectly independent of the world, in Christ. Though having nothing, we are as possessing all things in Christ. In him we have riches, food, drink, light and life. He is our bread, our wealth, our health, our sun, our shield, our rock, our refuge, our exceeding great reward. Let the Christian go about the world singing, Complete in Christ, Complete in Christ.—*N. Y. Evangelist.*

Spirit of the True Preacher.

In a certain congregation there was a hearer of whose presence the preacher was not aware during the delivery of his sermon. When the fact of that hearer's presence was made known to him, it had a great effect upon the preacher.—The hearer had himself been unrivalled in his day in every charm that dorns the preacher, and in all respects as one entrusted with the care of souls had been pre-eminently faithful and successful. How did our brother feel when he knew that he had spoken in the hearing of that man? His first feeling as one of self-distrust but his next feeling was if he could only enjoy the benefit of that hearer free and affectionate counsels and advice with gard to preaching it would be invaluable to im. Who was the preacher and who this hear? The preacher I doubt not may have bee any young minister present, and the hearer s Jesus Christ.—Every time we have preac we have had him for a hearer. When the gt and the learned and the honored of the ear come to hear you, he is there, whose opinio of you, while it is infinitely more important t theirs, will either confirm or reverse their gement of you.—When we meet a few of o flock in that distant school-house in a dark d stormy night, and something whispers, you waste your time and strength on these people, the Son of God is there to hear wh you say to them, and to have an opinion o ou for saying it which is or will hereafter be reater reward to you than the applauses o throng. In the bungalow, or under the plan or the palm, or in those South African hut here you must creep like an animal to get i remember that you cannot speak in his n but you will speak in his ear. He was on preacher and a minister to souls. He know the trials of the profession, and all the et influences which make thoughts and wor oquent. We shall agree that the secret of h quence consisted in what he was, and no any artificial power. Whatever of grace or er there may have been in his natural manner was resistless as a preacher because he w perfection that which we should aim to be i virtue and knowledge. He never sought e nce for its own sake, neither should we thi at we can acquire it as men learn a trade. seeking to be all that a good man and a scho nd a minister to souls ought to be, in menta ifications in the arts of oratory, in professio husiasm, and in moral worth, eloquence ma expected to flow from us, and for similar rea as it did from him who had without measu t Spirit which he can also pour out on us. us not think that he does not condescend preciate our efforts when in his name we sp well.—God who ordained the priesthood, Aron his high-priest of whom he could sa know that he can speak well." This is o iness, to speak well. I have endeavore show what this implies. If we would spea ll, it must be our constant aim to speak In doing so, we may remember that thi may not be the only term of service in w God may use us to influence others by the nu nication of our thoughts and feelings. an not be that eloquent communication fr nd to mind is limited to earth. Then wha it be for all the sanctioned genius which n eloquent in song on earth to be gathered r in heaven,

"And its ninefold harmony,
Make up full concert to the angelic symph

What must it be for the preachers of from Noah to the last generation to meet and for angels to listen to the eloquence of flowing from what they never knew,—the perience of sin, repentance, and restoration the presence of this company of preachers ma one who speaks before them feel as Jacob when he said, 'This is God's host,' where in distance shall many of us stand when the tongues which were most eloquent here upon the themes of redemption, instruct and please the heavenly world? Where in the distance did I say?—From your lips, if they have dwelt with peculiar love and power on the doctrines of the cross, may the inhabitants of other worlds learn things yet imperfectly understood by them in the history of redemption. It may be that you will then be called of God to be employed in wondrous acts of ministry to other worlds, because he can say of you, in remembrance of your earthly attainments and service, 'I know that he can speak well.'

The Season for a Revival.

Various opinions are cherished by professed Christians, upon this important subject. There are those who hold revivals in contempt and who dread nothing so much as a religious awakening; who see in them nothing but the workings of the unclean spirit of fanaticism.—Such persons know no proper time for a revival. Others there are, who, while they profess to value these visits of the Holy Spirit, believe that they need give themselves no trouble about the time when they are made. God is a Sovereign they tell us, and He will arrange this matter according to the promptings of His own wisdom and love. Hence such Christians feel quite at liberty to sink into a carnal stupor, to fall asleep and indulge in pleasant dreams, while they wait God's time. Others still suppose that there is a certain portion of the year suitable for a revival, as if the sun in particular parts of its orbit exerted some mysterious influence upon the souls of men. At the North winter is regarded as the fit and consecrated time for the outpouring of the Holy Ghost.—There it is presumed that the heart is inclined to warm and melt, as all external nature becomes cold and hard under the influence of frost and snow. At the South, on the contrary, we are apt to suppose that there can be no revival except in the latter part of summer, or early in autum. Our faith and zeal seem to be proportioned in their intensity, to the heat of the sun's rays. Some think that every third, seventh or tenth year is a proper time for a religioos refreshing. Finally some are opposed to fixing upon any definite period as suitable for such an event—they would leave it entirely the creature of favorable circumstances. These are always exclaiming "there are yet four months, and then cometh the harvest."

In opposition to all those notions, we hold that the time for a Revival is *the time when it is needed.* When the church is cold, when iniquity abounds and the love of many waxes cold,' when Christians forgetful of their high calling are eager in the pursuit of the vanities of the world, when a general ungodliness prevails, when sinners grow audacious in their transgressions and seem greedy to fill up the measure of their guilt, then, emphatically is the proper time for a revival. Is not the present such a season in this city and in many parts of our country?

The season for a revival is always the season when it is desired. When there are those who are filled with horror and anguish as they behold the desolations of Zion, who weep in secret places over the infatuation of the impenitent, who experience in their hearts the throes and anxieties of spiritual travail, who feel that they cannot let God go without this blessing, this too is the heaven-ordained period for a refreshing from the Lord's presence. It may be but few who have those emotions, the great mass of the church may be cold and careless, but if this little few hold fast to the promises of God, they will prove that earnest desires for a revival from the presage of its approach.

From what has been said, it follows clearly, that *now is the appropriate season for a work of grace.* Now we at least need such a work.—Now professed christians are wandering from God and now souls are perishing. Whether we desire a revival or not, one thing is certain, we need it. Christians, let your necessities inflame your anxieties and induce you to offer up without delay prayers for an immediate revival of religion.—*Southern Baptist.*

The Queen of England.—Rev. Mr. Eddy, in a recent letter from England, states that the Queen is inclined to favor a liberal whig administration, but is also opposed to High Church tions, often appearing *incog*, as a worshipper at e church of Mr. Noel.

The Dead Church.

BY DR. BEDELL.

"Thou hast a name that thou livest, but are dead."

This was said of a church as a general characteristic. A church takes its character from the character of the majority of those who compose it.—Where the majority are in a state of spiritual growth, there the church to which they are attached is in a flourishing condition. Where the majority are in a cold lukewarm state, there the condition resembles that of death. I have but a word to say as to the condition of the church of which this text was originally spoken.

This church of Sardis had gained a high reputation for religion; it "had a name to live;" it had a living name, or to all appearance, it was a most flourishing church. In this term everything is implied. The church to all casual observation, was pure in the doctrines which it maintained; it was perfect as regards all its external and internal arrangements; everything was done decently and in order; there was a most zealous and scrupulous adherence to all forms and ceremonies of religion; in fine there was a peace and unity within, and there was the appearance of every thing that was fair and beautiful in the Christian profession. This was the appearance which the condition of the church wore to the eyes of men, and this was the high reputation in which it stood before the world. Was this its real state? Man looketh on the outward appearance, but God looketh on the heart. The omniscient Saviour on whom no deceptions can be practised, says in the context—"I know thy works." He then tells us the real state of this church. "Thou has a name that thou livest, but art dead." All this fair show amounts to nothing—it is all hypocrisy or formality—it is a splendid outside while within it is absolutely nought—it is the cleansing of the outide of the cup and platter—it is the whitening of a sepulchre, which within is full of dead men's bones and uncleanness. There is no life, no really pure faith; there is no really gospel-regulated conduct—there is the service of the lips without the warm inspiration of the heart—there is every thing which eternal duty requires, and yet this is mere bodily exercise, which profiteth nothing Indeed, take a passage of St. Paul's Epistle to Timothy, and add it to this, and appears to me that you will have as clear an idea of the actual spiritual state of the church alluded to, as could be given in language—"Having the form of godliness but denying the power thereof," having "a name to live, but thou art dead." Formality, then, or mere nominal religion, is the evil complained of.

Church Choirs.

The choir should meet often, in order to cultivate their powers and render their performance a standard for the congregation. New tunes might be occasionally introduced, but with deliberation and only after a full conviction that they will wear well. Some good but old fashioned people would have the range of tunes restricted to some dozen or two ancient melodies; worn almost threadbare, while others and this a fault common to leaders and members of choirs, would be continually singing something new, so as to prevent the congregation from joining. As in most matters of wide difference, the truth lies between the two extremes.—The rage for new music has been excited in a great measure by the leading professors of sacred music, who are ever publishing new collections of music, containing many compositions which are but old tunes altered and generally not improved, but with new names attached. In Germany, where music is a common branch of education, every hymn is sung to its own tune as a general rule, which is a general rule, which is the true plan, but practicable only where all are proficient in the reading of music at sight. It is to be hoped that the time is drawing near when this important branch of education will receive an attention as general in this country.

The subject has its difficulties, and like every thing else connected with time and this world, cannot be satisfactorily settled. But in heaven, infinite wisdom will arrange all matters to perfection. In heaven all sing—the prophet calls "a voice," though as "of many waters," "as of many thunders," "the harping of many harpers," and yet one voice. —*N. Y. Observer.*

War and Intemperance.—A late report of the New British and Foreign Temperance Society, computes that in 101 battalions, in a period of 18 years, 143,218 soldiers, or one tenth of the whole, have been tried for crimes committed under the influence of strong drink, and have received 11, 925,575 lashes, and 3,453,796 days imprisonment; and the deluded lovers of strong drink have forfeited in their pay, for drunkenness, about $500,000.

CHRISTIAN EARNESTNESS.

'Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor wisdom, nor device in the grave whither thou goest!' Christian responsibility is a solemn thing. Is it realized as it should be? Christian, ask thine own heart, hast thou labored with thy might? With hearty zeal, with persevering energy, with truthful confidence?

A father, mother, sister, brother, husband, or wife is still an alien from God. Now, surely here is a case which calls for the most anxious concern of the believer. Thou shouldst cease not strong crying and earnest supplication to Almighty God that this dear one, from whose presence thou canst not now, perhaps, be separated for an hour, without pain, shall not be forever separated from thee in eternity! Here is something, surely, which 'thy hand hath found to do;' hast thou done it, art thou doing it, with 'thy might?' Hast thou affectionately, yet solemnly,—the more affectionately from deep solemnity,—warned thy impenitent relatives of the certain consequences of a continuance in rebellion? Hast thou urged them by all the appreciation of happiness here, and hereafter, by all their hopes of heaven and fears of hell, to fly 'for refuge to the hope set before them in the gospel?' Hast thou, we repeat it, 'labored with thy might,' for the conversion of these souls, so soon to take up their abode in darkness, or in joy eternal? If not, DO IT! 'For there is no knowledge; nor wisdom, nor device, in the grave whither thou goest!'

Alas, alas! what a fearful reckoning is preparing for the careless Christian; what an awful accouut must those give, who in the midst of 'a world lying in wickedness, fold their hands,' give slumber to their eyes, and sleep to their eyelids, and although surrounded with the spiritually dead and dying, on every side, are yet 'at ease in Zion!'

The Holy Father who freely gave up his only begotten Son to die for our salvation, is awaiting for the repentance of the unconverted.

Jesus, who ever liveth to make intercession for all who come unto God through him, is contemplating His disciples, to observe how nearly they emulate his holy zeal, who fainted not, neither was weary in the discharge of his merciful mission!

The Eternal Spirit of the Most High is moving upon the hearts of the redeemed, to go forth and prepare the way for His blessed ministrations to the hearts of those who now slumber in indifference.

The holy angels, who would fain be employed in ministering to those who shall be heirs of salvation, are anxious to extend their beneficent agency to the fallen sons of men; they would fain rejoice over new-born souls, abased in holy penitence;—and yet, Christian, art thou inactive? 'Awake, thou sleeper, and call upon thy God.' Whatever has been thy remissness, heretofore, be no more slothful! 'Whatsoever thy hand findeth to do, do it with thy might, for there is no knowledge, nor wisdom, nor device, in the grave whither thou goest!'—*Epis. Recorder.*

The Christian in Heaven.—In heaven, the believer ceases from all that is *laborious* in the duties, and *painful* in the exercises of religion. His term of probation is expired; his course is finished; the conflict is over; the victory is won. He has no further need to mourn over his ignorance, ingratitude, and rebellion; to struggle with the evil passions and corrupt propensities of his wicked and deceitful heart; to resist the allurements of the world, and the more wily temptations of Satan; to believe, even in opposition to the dictates of sense and carnal reason; and patiently to enduire the necessary chastisements of the Divine hand. Afflicting remembrances, self-examination, earnest wrestlings with God in prayer, a habit of constant self-denial, and daily strivings against sin and unbelieif, are unknown in the abodes of the blessed. The wailing of confession is exchanged for the song of thanksgiving; the dim and distant discoveries of faith, for the open vision of eternal realities; and the pantings of desire after the Chief Good, for the full enjoyment of his presence, and the contemplation of his excellencies. "The former things have passed away." The believer no longer traverses his "great and terrible wilderness, wherein are fiery serpents, and scorpions, and drought," but inherits his lot in the celestial Canaan, plucks the fruit of the tree of life, breathes a pure and life-inspiring atmosphere, and walks beneath the splendors of a cloudless sky.