

# The Christian Visitor.

REV. I. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

"Glory to God in the highest, and on earth Peace, good will toward Men."

THOMAS McHENRY, SECULAR EDITOR AND MANAGER.

VOL. XIII. SAINT JOHN, NEW-BRUNSWICK, THURSDAY, MAY 3, 1860. NO 18

## ELECTION AND HOLINESS.

### A SERMON

DELIVERED ON SABBATH MORNING, MARCH 11TH, 1860, BY THE REV. C. H. SPURGEON, AT EXETER HALL, STRAND.

"Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked."—Deuteronomy x. 14, 15, 16.

He who preaches the whole truth as it is in Jesus will labour under continual disadvantages; albeit, that the grand advantage of having the presence and blessing of God will more than compensate the greatest loss. It has been my earnest endeavour ever since I have preached the Word, never to keep back a single doctrine which I believe to be taught of God. It is time that we had done with the old and rusty systems that have so long curbed the freeness of religious speech. The Arminian trembles to go an inch beyond Arminius or Wesley, and many a Calvinist refers to John Gill or John Calvin, as an ultimate authority. It is time that these systems were broken up, and that there was sufficient grace in all our hearts to believe everything taught in God's Word; whether it was taught by either of these men or not. I have frequently found when I have preached what is called high doctrine, because I found it in my text, that some people have been offended; they could not enjoy it, could not endure it, and went away. They were generally people who were best gone; I have never regretted their absence. On the other hand, when I have taken for my text some sweet invitation, and have preached the freeness of Christ's love to man; when I have warned sinners that they are responsible while they hear the gospel, and that if they reject Christ, their blood will be upon their own heads, I find another class of doubtless excellent individuals who can not see how these two things agree. And therefore, they also turn aside, and wade into the deceptive miry bog of Antinomianism. I can only say with regard to them, that I had rather adore that they should remain with my congregation. We seek to hold the truth. We know no difference between high doctrine and low doctrine. If God teaches it, it is enough. If it is not in the Word, away with it! away with it! but if it be in the Word, agreeable or disagreeable, systematic or disorderly, I believe it. It may seem to us as if one truth stood in opposition to another, but we are fully convinced that it cannot be so, that it is a mistake in our judgment. That the two things do agree we are quite clear, though where they meet we do not know as yet, but hope to know hereafter. That God has a people whom he has chosen for himself, and who shall show forth his praise, we do believe to be a doctrine legible in the Word of God to every man who cares to read that Book with an honest and candid judgment. That at the same time "Christ is freely presented to every creature under heaven, and that the invitations and exhortations of the gospel are honest and true invitations—not fictitious or myths, nor tantalizations and mockeries, but realities and facts—we do also unfeignedly believe. We subscribe to both truths with our hearty assent and consent.

Now, this morning it may be that some of you will not approve of what I have to say. You will remember, however, that I do not seek your approbation, that it will be sufficient for me if I have cleared my conscience concerning a grand truth and have preached the gospel faithfully. I am not accountable to you, nor you to me. You are accountable to God, if you reject a truth; I am accountable to Him if I preach an error. I am not afraid to stand before His bar with regard to the great doctrines which I shall preach to you this day.

Now, two things this morning. First, I shall attempt to set forth God's Election; secondly, to show its practical bearings. You have both in the text. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." And, then, in the second place, its practical bearings, "Circumcise therefore the foreskin of your heart, and be no more stiff-necked."

I. IN SETTING FORTH ELECTION, I must have you observe, first of all, its extraordinary singularity. God has chosen to himself a people whom no man can number, out of the children of Adam—out of the fallen and apostate race who sprang from the loins of a rebellious man. Now, this is a wonder of wonders, when we come to consider that the heaven, even the heaven of heavens, is the Lord's. If God must have a chosen race, why did he not select one from the majestic orders of angels, or from the flaming cherubim and seraphim who stand around his throne? Why was not Gabriel fixed upon? Why was he not so constituted that from his loins there might spring a mighty race of angels, and why were not these chosen of God from before the foundations of the world? What could there be in man, a creature lower than the angels, that God should select him rather than the angelic spirits? Why were not the cherubim and seraphim given to Christ? Why did he not take up angels? Why did he not assume their nature, and take them into union with himself? An angelic body might be more in keeping with the person of Deity, than a body of weak and suffering flesh and blood. There were something congruous if he had said unto the angels, "Ye shall be my sons." But, no! though all these were his own, he passes by the hierarchy of angels, and stoops to man. He takes up an apostate worm, and says unto him, "Thou shalt be my son," and to myriads of the same race he cries, "Ye shall be my sons and daughters, by a covenant for ever." But, with one, "It seems that God intended to choose a fallen people that he might in them show forth his grace. Now, the angels of course would be unsuitable for this, since they have not fallen." I reply, there are angels that have fallen; there were angels that kept not the first estate, but fell from their dignity. And how is it that these are consigned to blackness of darkness for ever? Answer me, ye that deny God's sovereignty, and hate his election—how is it that angels are condemned to everlasting fire, while to you, the children of Adam, the gospel of Christ is freely preached? The only answer that can possibly be given is this: God wills to do it. He has a delight in them, and he chooses with his own mercy.

Angels deserve no mercy: we deserve none. Nevertheless, he gave it to us, and he denied it them. They are bound in chains, reserved for everlasting fire to the last great day, but we are saved. Before thy sovereignty, I bow, great God, and acknowledge that thou doest as thou wilt, and that thou givest no account of thy matters. Why, if there were any reason to move God in his creatures, he would certainly have chosen devils rather than men. The sin of the first of the fallen angels was not greater than that of Adam. It is not the time to enter into that question. I could, if opportunity were needed, prove it to be rather less than greater if there were degrees in sin.

Had the angels been reclaimed, they could have glorified God more than we; they could have sang his praises louder than we can, clogged as we are with flesh and blood. But passing by the greater, he chose the less, that he might show forth his sovereignty, which is the brightest jewel in the crown of his divinity. Our Arminian antagonists always leave the fallen angels out of the question: for it is not convenient to them to recollect this ancient instance of Election. They call it unjust that God should choose one man and not another. By what reasoning can this be unjust when they will admit that it was righteous enough in God to choose one race—the race of men, and leave another race—the race of angels, to be sunk into misery on account of sin. Brethren, let us have done with arraigning God at our poor fallible judgment seat. He is good and doeth righteousness. Whatever he doth we may know to be right, whether we can see the righteousness or no.

I have given you, then, some reasons at starting, why we should regard God's Election as being singular. But I have to offer to you others. Observe, the text not only says, "Behold, the heaven, even the heaven of heavens is the Lord's," but it adds, "the earth also, and all that therein is." Now, when we think that God has chosen us, when you, my brethren, who by grace have put your trust in Christ, read your "titles clear to mansions in the skies," you may well pause and say in the language of that hymn—

"Pause, my soul! adore and wonder!  
Ask, O why such love to me?"

Kings passed by and beggars chosen; wise men left, but fools made to know the wonders of his redeeming love; publicans and harlots sweetly compelled to come to the feast of mercy; while proud Pharisees are suffered to trust in their own righteousness and perish in their vain boastings. God's choice will ever seem in the eyes of unrepentant men to be a very strange one. He has passed over those whom we should have selected, and he has chosen just the odds and ends of the universe, the men who thought themselves the least likely ever to taste of his grace. Why were we chosen as a people to have the privilege of the gospel? Are there not other nations as great as we have been? Shal a people as this English nation, which manifested itself to be, why has God selected the Anglo-Saxon race to receive the pure truth, while nations who might have received the light with even greater joy than ourselves, still lie shrouded in darkness, and the sun of the gospel has never risen on them? Why, again, I say, in the case of each individual, why is the man chosen who is chosen? Can any answer be given but just the answer of our Saviour—"Even so, Father, for it seemeth good in thy sight?"

Yet one other thought, to make God's Election marvellous indeed. God had unlimited power of creation. Now, if he willed to make a people who should be his favourites, who should be united to the person of his Son, and who should reign with him, why did he not make a new race? When Adam sinned, it would have been easy enough to strike the world out of existence. He had but to speak and this round earth would have dissolved, as the bubble dies into the wave that bears it. There would have been no trace of Adam's sin left, the whole might have died away and have been forgotten for ever. But no! Instead of making a new people, a pure people who could not sin, instead of striking the world out of existence, he purified, without spot, he takes, and that, too, by costly means; by the death of his own Son, by the work of his own Spirit; that these must be the jewels in his crown to reflect his glory for ever. Oh, singular choice! Oh, strange Election! My soul is lost in thy depths, and I can only pause and cry, "Oh, the goodness, oh, the mercy, oh, the sovereignty of God's grace."

Having thus spoken about its singularity, I turn to another subject. Observe the unconstrained freeness of electing love. In our text this is hinted at by the word "ONLY." Why did God love their fathers? Why, only because he did so. There is no other reason. "Only, the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." There was doubtless some wise reason for the Lord's acts, why did he do all things after the counsel of his will, but there certainly could not be any reason in the excellence or virtue of the creature who he chose. Now, just dwell upon that for a moment. Let us remark that there is no original goodness in Abraham that God chose him? He came out of an idolatrous people, and it is said in his posterity—a Syrian ready to perish was thy father. As if God would show that it was not the goodness of Abraham, he says, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him." There was nothing more in Abraham than in any one of us why God should have selected him, for whatever good was in Abraham God put there. Now, if God put it there, the motive for his putting it there could not be the fact of his putting it there. You can not find a motive for a fact in itself; there must be some motive lying higher than anything which can be found in the mere act of God. If God chose a man to make that man holy, righteous, and good, he cannot have chosen him because he was to be good and righteous. It were absurd to reason thus. It were drawing a cause for an effect, and making an effect a cause. If I were to plead that the rose bud were the author of the rose, well! I might, indeed, be laughed at. But were I to urge that any goodness in man is the ground of God's choice, when I call to recollection that the goodness is the effect of God's choice, I should be foolish indeed. That which is the effect cannot be the cause. But what original good is there in man? If God chose us for anything good in ourselves, we must all be left unchosen. Have we not all an evil heart of un-

belief? Have we not all departed from his ways? Are we not all by nature corrupt, enemies to God by wicked works? If he chooses us it cannot be because of any original goodness in us. "But," saith one, "perhaps it may be because of goodness foreseen; God has chosen his people, because he foresees that they will believe and be saved." A singular idea, indeed! Here are a certain number of poor persons, and a prince comes into the place. To some ninety out of the hundred he distributes gold. Some one asks the question, "Why did the prince give this gold to those ninety?" A madman in a corner, whose face ought never to be seen, replies, "He gave it to them because he foresees that they would have it." But how could he foresee that they would have it apart from the fact that he gave it to them? Now, you say that God gives faith, repentance, salvation, because he foresees that men would have it. He did not foresee it apart from the fact that he intended to give it them.—He foresees that he would give them grace. But what was the reason that he gave it to them? Certainly, not his foresight. That were absurd, indeed! and none but a madman would reason thus. Oh, Father, if thou hast given me life, and light, and joy, and peace, the reason is known only to thyself; for reasons in myself I never can find, for I am still a wanderer from thee, and often does my faith flicker, and my love grow dim. There is nothing in me to merit esteem or give thee delight. It is all by thy grace, thy grace alone that I am what I am. So will every Christian say; so must every Christian indeed confess.

But is it not all idle talk, even to controvert for a single moment, with the absurd idea that man can fetter his Maker. Shall the purpose of the Eternal be left contingent on the will of man? Shall man be really his Maker's master? Shall free-will take the place of the divine energy? Shall man take the throne of God, and set aside the purposes of Jehovah—commanding him by merit to choose him? Shall there be something that man can do that shall control the motions of Jehovah? It is said by some one that men give free-will to every one but God, and speak as if God must be the slave of men. Ay, we believe that God has given to man a free-will—that we do not deny; but we will have it that God has a free-will also—that, moreover, he has a right to exercise it, and does exercise it; and that no merit of man can have any compulsion with the Creator. Merit, on the one hand, is impossible; and even if we did possess it, it could not be possible that we could possess it in such a degree as to merit the gift of Christ. Remember, if we deserve salvation, man must have virtue enough to merit heaven, to merit union with Jesus, to merit, in fact, everlasting glory. You go back to the old Romish idea, if you once slip your anchor and cut your cable, and talk about anything in man that could have moved the mercy of God. "Well," saith one, "this is vile Calvinism." Be it so, if you choose to call it so. Calvin found his doctrine in the Scriptures. Doubtless he may have also received some instruction from the works of Augustine, but that mighty doctor of grace learned it from the writings of St. Paul; and St. Paul, the apostle of grace, received it by inspiration from Jesus the Lord. We can trace our pedigree direct to Christ himself. Therefore, we are not ashamed of any title that may be appended to a glorious truth of God. Election is free, and has nothing to do with any original goodness in man, or goodness foreseen, or any merit that man can possibly bring before God.

I come to the hardest part of my task this morning—Election in its justice. Now, I shall defend this great fact, that God has chosen men to himself, and I shall regard it from rather a different point of view from that which is usually taken. My defence is just this. You tell me, if God has chosen some men to eternal life, that he has been unjust. I ask you to prove it. The burden of the proof lies with you. For I would have you remember that *none merited this at all.* Is there one man in the whole world who would have the impertinence to say that he merits anything of his Maker? If so, he is known unto you that he shall have all he merits; and his reward will be the flames of hell for ever, for that is the utmost that any man ever merited of God. God is in debt to no man, and at the last great day every man shall have as much love, as much pity, and as much goodness, as he deserves.—Even the lost in hell shall have all they deserve; ay, and were worth the day for them when they shall have the wrath of God, which will be the summit of their deservings.—If God gives to every man as much as he merits, he is therefore to be accused of injustice because he gives to some infinitely more than they merit? Where is the injustice of a man doing as he wills with his own? Has he not a right to give what he pleases? If God is in debt to any, then there would be injustice. But he is indebted to none, and if he gives his favours according to his own sovereign will, who is he that shall find fault?—Thou hast not been injured; God has not wronged thee. Bring up thy claims, and he will fulfil them to the last jot. If thou art righteous, and canst claim something of thy Maker, stand up and plead thy virtues, and he will answer thee. Though thou gird up thy loins like a man, and stand before him, and plead thy own righteousness, he will make thee tremble, and abhor thyself, and roll in dust and ashes; for thy righteousness is a lie, and thy best performance but as filthy rags. God injures no man in blessing some. Strange it is that there should be any accusation brought against God, as though he were unjust. I defend it again on another ground. To which of you has God ever refused his mercy and love, when you have sought his face? You have not freely proclaimed the gospel to Jesus? And doth not his Word bid you come to Jesus? And doth it not solemnly say, "Whosoever will, let him come and put his trust in Christ?" If you will not do it, but will destroy your own souls, who is to blame? If you put your trust in Christ you shall be saved; God will not put back from his promise. Prove him, try him. The moment you renounce sin, and trust in Christ, that moment you may know yourself to be one of his chosen ones; but if you will wickedly put from you the gospel which is daily preached, if you will not be saved, then on your own head be your blood. The only reason why you can be lost is because you would continue in sin and would not cry to be saved therefrom. You have rejected Christ, you have put him far from you, and left yourselves, you will not receive him. "Well," saith one, "I cannot come to God." Your powerlessness to come lies in the fact that you have no will to come. If thou wert but once willing thou wouldst lack no power. Thou canst not

come because thou art so wedded to thy lusts, so fond of thy sin. That is why thou canst not come. That very inability of thine is thy crime, thy guilt. Thou couldst come if thy love to evil did self were broken. The inability lies not in thy physical nature but in thy depraved moral nature. Oh! if thou wert willing to be saved! There is the point—there is the point! Thou art not willing, nor wilt thou ever be, till grace make thee willing. But who is to blame because thou art not willing to be saved? None but thyself; thou hast the whole blame. If thou refusest eternal life, if thou wilt not look to Christ, if thou wilt not trust to him, remember thy own will damns thee. Was there ever a man who had a sincere will to be saved in God's way who was denied salvation? No, no, a thousand times No, for such a man is already taught of God. He who gives will, will not deny power. Inability lies mainly in the will. When once a man is made willing in the day of God's power, he is made able also. Therefore your destruction lies at your own door.

Then let me ask another question. You say it is unjust that some should be lost while others are saved. Who makes those to be lost that are lost? Did God cause you to sin? Has the Spirit of God ever persuaded you to do a wrong thing? Has the word of God ever bolstered you up in your own self-righteousness? No; God has never exercised any influence upon you, to make you go the wrong way. The whole tendency of his Word, the whole tendency of the preaching of the gospel, is to persuade you to turn from sin unto righteousness, from your wicked ways to Jehovah. I say again, God is just. If you reject the Saviour proclaimed to you, if you refuse to trust him, if you will not come to him and be saved, if you are lost, God is supremely just in your being lost; but if he chooses to exert the supernatural influence of the Holy Spirit upon some of you, he is surely just in giving the mercy which no man can claim, and so just that through eternal ages there shall never be found a flaw in his acts, but the "Holy, Holy, Holy" God shall be hymned by the redeemed, and by cherubim and seraphim; and even the lost in hell shall be compelled to utter an involuntary bass to that dreadful song, "Holy, Holy, Holy, Lord God of Sabaoth."

Having thus tried to defend the justice of Election, I now turn to notice the truth of it. I may possibly have here some godly men who cannot receive this doctrine. Well, my friend, I am not angry with you for not being able to receive it, because no man can receive it unless it is given him from God; no Christian will ever rejoice in it unless he has been taught of the Spirit. But after all, my brother, if you are a renewed man, you believe it. You are coming up-stairs to controvert with me. Come along, and I will allow you to controvert with yourself, and before five minutes have passed, you will out of your own mouth prove my point. Come, my dear brother, you do not believe that God can justly give to some men more grace than to others. Very well. Let us kneel down and pray together; and you shall pray first. You no sooner begin to pray than you say, "O Lord, be pleased, in thy infinite mercy to send thy Holy Spirit to save this congregation, and be pleased to bless my relatives according to the flesh." Stop! stop! you are asking God to do something which, according to your theory, is not right. You are asking him to give them more grace than they have got, you are asking him to do something special. Positively you are pleading with God that he would give grace to your relatives and friends, and to this congregation. How do you make that to be right in your theory? If it would be unjust in God to give more grace to one man than to another, how very unjust in you to ask him to do it! If it is all left to man's free will why do you ask God to interfere? You cry, "Lord, draw them, Lord, break their hearts, renew their spirits." Now, I very heartily use this prayer, but how can you do it, if you think it unrighteous in the Lord to endow this people with more grace than he does the rest of the human race. "Oh!" but you say, "I feel that it is right, and I will ask him." Very well, then, if it is right in you to ask it, it must be right in him to give it; it must be right in him to give mercy to men, and to some men such mercy that they may be constrained to be saved. You have thus proved my point, and I do not want a better proof. And now, my brother, we will have a song together, and we will see how we can get on there. Open your hymn-book, and you sing in the language of your Wesleyan hymn-book,

"Oh, yes, I do love Jesus  
Because he first loved me."

There, brother, that is Calvinism. You have let it out again. You love Jesus because he first loved you. Well, how is it you come to love him while others are left not loving him? Is that to your honour or to his honour? You say, "It is in the praise of grace; let grace have the praise." Very well, brother; we shall get on very well, after all, for, although we may not agree in preaching, yet we agree, you see, in praying and praising. Preaching a few months ago in the midst of a large congregation of Methodists, the brethren were all alive, giving all kinds of answers to my sermon, nodding their heads and crying, "Amen!" "Hallelujah!" "Glory be to God!" and the like. They completely woke me up. My spirit was stirred, and I preached away with an unusual force and vigour; and the more I preached the more they cried, "Amen!" "Hallelujah!" "Glory be to God!" At last, a part of my text led me to what is styled high doctrine. So I said, this brings me to the doctrine of Election. There was a deep drawing of breath. "No, my friends, you believe it," they seemed to say. "No, we don't." But you do, and I will make you say "Hallelujah!" over it. I will so preach it to you that you will acknowledge it and believe it. So I put it thus: Is there no difference between you and other men? "Yes, yes; glory be to God, glory!" There is a difference between what you were and what you are now? "Oh, yes! oh, yes!" There is sitting by your side a man who has been the same chapel as you have, heard the same gospel, he has made the difference, yourself or God? "The Lord!" said they, "the Lord! glory! hallelujah!" Yes, said I, and that is the doctrine of Election; that is all I contend for, that if there be a difference the Lord made the difference. Some good man came up to me and said, "Thou'rt right, lad! thou'rt right! I believe thy doctrine of Election; I do not believe it as it is preached by some people, but I believe that we must give the glory to God; we must put the crown on the right head." After all, there is an instinct in every Christian heart, that makes him receive the substance of this doctrine, even if he will not receive it in the peculiar

form in which we put it. That is enough for me. I do not care about the words or the phraseology, or the form of creed in which I may be in the habit of stating the doctrine. I do not want you to subscribe to my creed; but I do want you to subscribe to a creed that gives God the glory of his salvation. Every saint in heaven sings, "Grace has done it," and I want every saint on earth to sing the same song, "Unto him that loved us, and washed us from our sins in his blood, to him be the glory for ever and ever." The prayers, the praises, the experience of those who do not believe this doctrine, prove the doctrine better than anything I can say. I do not care to prove it better, and I leave it as it is. (To be continued.)

## READ GOOD BOOKS.

Look at the influence on the mind of books of a worse character; see how they taint and pollute it! A respectable lady, in fits of derangement, sang some indelicate songs. When told of it afterwards, when in her right mind, she said she heard them when less than four years old. What then, would be the impression that an impure volume would make upon the young and tender mind? Will it be one easily eradicated? Will it not rather remain as if written with a pen of iron upon the susceptible heart, and exert its polluting influence to a greater or less extent through life? Many very pious people have had a sore trial in contending with the defiling influence occasioned by reading improper books in former years.

By reading books of a good character, such as exert a salutary and beneficial influence, the ground will be occupied, and there will be no room for the poison and trash which surfeit and kill. Give children good books, written in a lively and interesting manner, and they will be so taken up with them as to have no desire for unwholesome reading. The ground will be occupied with something better. There is no room for the worse. Fill a measure with wheat, and there is no room to throw in chaff.

The reading of good books exerts a conservative influence in after life. Not only is the ground preoccupied, and the young kept from the baneful effects of improper reading while they are young, but the influence in the whole course of life will be conservative. In many hours of fearful temptation the truths which were instilled into the mind by early reading have proved a life-preserver to the struggler. Here is a man exposed, from the force of circumstances, to a very severe temptation, and is just about to yield, but at this moment he remembers the history of a man similarly placed, which he read about in a good book when a child, and that only enables him to resist and finally gain the conquest over the temptation. Reading of good books is the means of spiritual growth in many cases. Can any one doubt that Bunyan's inimitable work has made impressions upon the tender mind of childhood which never wear off, and which resulted in sincere, lasting conversion to God? The great William Wilberforce said, "I had rather go to render my account at the last day, carrying off with me the little narrative of 'The Shepherd of Salisbury Plain,' than bearing the load of the volumes of Scott, full as they are of genius." Why? Because the little narrative was the means of the salvation of souls—but Scott's novels never were. Many now eminent in the religious world affirm that their first serious convictions arose from reading good books.—*Watchman & Reflector.*

## CLOSE COMMUNION.

The Episcopal Recorder testifies to the logical consistency of "close communion," in the decisive terms following: and the Southern Christian Advocate endorses the language as having been "very justly spoken." The close communion of the Baptist churches is but the necessary sequences of the fundamental idea out of which their existence has grown. No Christian church would willingly receive to its communion even the humblest and truest believer in Christ who had not been baptized. With the Baptist, immersion only is baptism, and he, therefore, of necessity, excludes from the Lord's table all who have not been immersed. It is an essential part of his system—the legitimate carrying out of his creed. The bigotry lies in its definition of baptism. He cannot abandon it without the grossest inconsistency. To give up close communion, would be to give up the sole claim of his church, to a distinct organization. No honest Baptist can do it without disloyalty to his church.

## ELOQUENT EXTRACT.

Edward Everett, in his "Mount Vernon Papers," after describing the approach of the late comet on the earth, and the beautiful picture it presented says:—"Return then, mysterious traveller, to the depths of the Heavens, never again to be seen by the eyes of men nor living! Thou hast run thy race with glory! Millions of eyes have gazed upon thee with wonder; but they shall never look upon thee again. Since thy last appearance in those skies, empires, languages, and races of men have died away—the Macedonian, the Alexandrian, the Augustan, the Parthian, the Byzantine, the Saracenic, the Ottoman dynasties, have sunk or are sinking into the gulf of ages. Since thy last appearance, old continents have relapsed into ignorance, and new worlds have come out from behind the veil of waters. The Magian fires are quenched on the hills of Asia—the Chaldean is blind; the Egyptian hieroglyphic has lost his cunning; the Oracles are dumb. Wisdom now dwells in the farthest Thule, or in newly discovered worlds beyond the sea. Happily when wheeling up again from the celestial abyss, thou art once more seen by the dwellers on earth, the language we speak shall be forgotten, and the sciences shall have fled to the utmost corners of the earth. But even there his hand that now marks out the wonderful circuit, shall still guide thy course; and then, as now, Hesper will smile at thy approach, and Arcturus with his sons, rejoice at thy coil coming."

## HOW TO PROSPER IN BUSINESS.

In the first place, make up your mind to accomplish whatever you undertake; decide upon some particular employment; persevere in it. All difficulties are overcome by diligence and assiduity. Be not afraid to work with your own hands, and diligently too. "A cat in gloves catches no mice." He who remains in the mill grinds, not he who goes and comes. Attend to your business and never trust it to another. "A pot that belongs to many is ill stirred and worse boiled."

Be frugal. "That which will not make a pot will make a pot lid."

"Save the pence, and the pounds will take care of themselves."

Be abstemious. "Who dainties love shall beggars prove."

Rise early. "The sleeping fox catches no poultry." "Plough deep while sluggards sleep, and you will have ecm to sell and keep."

Treat every one with respect and civility. Everything is gained and nothing lost, by courtesy. Good manners insure success.

Never anticipate wealth from any other course than labor; especially never place dependence upon becoming the possessor of inheritance.

"He who waits for dead men's shoes may have to go for a long time barefoot." "He who runs after a shadow has a wearisome race."

Above all things, never despair. "God is where he was." "Heaven helps those who help themselves."

Follow implicitly these precepts, and nothing can hinder you from prospering.

## THOSE WHO TAKE NO PAPER.

The last issue of the *N. Y. Chronicle* speaking on this subject says:—

"A member of one of our country Churches, on being solicited to give to Madison University, opened her eyes with surprise, exclaiming, 'Why, I thought Hamilton Institution had gone down!' When assured that a new building was going up and that new students were every term coming in, she expressed astonishment and joy. It appeared that the good woman, though in comfortable circumstances, took no paper to give her information on the subject. A similar case came to our knowledge of an old lady who after being for thirty years connected with one of the largest of the Baptist Churches in this city, was asked why she did not take a Baptist paper. 'Baptist paper!' she exclaimed: 'In, ma, I didn't know that there was one published in New York!'"

To our certain knowledge a third if not two-thirds of our families who are abundantly able to take a religious paper receive none. In place thereof they feed their children with party politics, fictitious stories, and all manner of trash, because it comes nominally cheaper, though in reality much dearer. They never have yet learned to appreciate a paper devoted to the single purpose of benefiting instead of corrupting families.

The price is with most the great objection, "Two dollars a year for a paper! how can you pay it?" not a few are ready to exclaim, "Why can you not take less as well as the political papers? You must be making a sight of money!" This is honestly said by Christian fathers and mothers, because they do not consider that weekly political papers are made up principally from the dailies, and thus cost nothing beyond the paper and printing; while the entire expense of editing and publishing a religious paper falls upon its one issue. And again, religious papers are restricted in their circulation just in the proportion that our Church membership bears to the community at large, and it is, of course, impossible to furnish them at the same price with papers which circulate by the hundred thousand. As it is, they are furnished at the same price with such papers as the *Leader* and other story papers, notwithstanding the difference in circulation. The best answer to the suspicion of money-making is found in the fact any one of the three leading dailies in this city makes as much or more, probably, in a year than all the religious papers in this city combined. Our friends may be sure that it is our desire to afford the *CHRONICLE* as cheap as we can without making a loss in publishing it."

## QUEEN VICTORIA AND THE BIBLE.

It was a noble and beautiful answer of our Queen—the monarch of a free people, reigning more by love than law, because seeking to reign in the fear of God—it was a noble answer she gave to an African Prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and our beloved Queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said, "Tell the Prince that this is the secret of England's greatness."—*British Workman.*

## GO TO THE PRAYER-MEETING.

Let attendance on the meetings be regular and constant. Be sure to go, if possible; go and see who you can find there. If your faith is weak, go. If your love is chilled, go. If hope be clouded, go. If joy and peace fail to rise in your soul, go. Every professed Christian, be sure, if possible, to go, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have, for a long time staid away, and the Christian armor has got rusty, go. "Prayer makes it bright," burnishes the shield, the sword, the helmet and the breast-plate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be still less. Go, as did the good deacon, to the red school-house, year after year, and oft alone; and, like him, you may by-and-by find the place filled with anxious worshippers, and see souls converted. Go expecting the presence and refreshings of the Holy Spirit; and expecting to meet Christ there, agreeably to His promise, that where two or three are gathered in His name He will be in the midst of them. Be sure to go, *always to go* to the prayer-meeting, when possible, even at the sacrifice of ease and profit in worldly things; and you will find a rich reward in it to your own soul, and see blessings descend upon the church of Christ. Go—all go, and carry out these suggestions, and God's blessing will be to you, like His promises, sure. Try faithfully this recipe.—*Christian Mirror.*

In his last letter to the *Watchman*, Mr. Spurgeon states that: "daily prayer-meetings continue to multiply all over London, and there is a manifest unctious resting upon the hearts of God's people constraining them to labor for the salvation of those who are out of the way. New fields of labor have been opened up and pursued with a vigor heretofore quite unparalleled in these lukewarm times. Young evangelists are rising up, and among them some who continue to be laymen in name, although their whole souls are given to the work of the ministry. The divisions in the Church of Christ are healing, we are working together as one man, and we are looking and longing for better and more glorious days."