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Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR,

SPEAK TO SINNERS BY THE WAY. BY MEV. J. PATTON, DROMARA.

Not long ago a Christian friend told me the following incident, which I give, as nearly as I can remember, in his own words. One Sabbath can remember, in his own words. One Sabbath evening in 1859, when returning home from church. I saw some boys on the roads amusing themselves. I went up to them and said, I hoped they all read their Bibles. "O yes," gruffly replied one of them, apparently the ringleader, "we read it enough." "I hope you pray also." "O yes, we pray enough." "Well, I hope you do," I replied, "but, at any rate, I'll pray for you. Remember, if you don't pray for yourselves tonight, I'll pray for you. Now remember;" and I left them.

that before that time he had not been accustomed to pray at all—and that on that very night he got into his bed without prayer as usual. He thought with himself—that man said he would pray for me to-night, and I have not prayed for myself. He felt uneasy, and from that time became anxious about his soul. "I trust sir," he said, "that God has since led me to the Saviour, and I just came to tell you this to encourage you, and to urge you always to speak to sinners by the

Dear reader! that is a true story. Is there not a lesson in it for you and me, that we should speak to sinners by the way!

1. You have frequent opportunities of speaking to sinners. How often do you walk with people alone along the street or road? How often do you meet them on other occasions? Could you not speak a word about Christ then, as well as not speak a word about Christ then, as well as about the weather, or the war, about your business or about your crops! They will never take it amiss if done in kindness when thus alone. I was reading a few days ago a sketch of the life of one whom I knew slightly when at college—David Saudeman, afterwards missionary to China. Of him it is recorded—"In a brief summer excursion in the west of Scotland, a companion of his journey informs us that he believes that he must have spoken to not less than five hundred persons in the course of their pedestrian excursion." If you and I had been on the look-out for epportunities, as he was, how many might we have spoken to even since this year began! Hundreds I suppose, and quite naturally too; and even should there have been at times a little awkwardness, as M'Cheyne says, "What matters it in eternity, the little awkwardness of time!" Perhaps you have unconverted relatives or ser-Perhaps you have unconverted relatives or servants living under the same roof with you. Could

reason why you should never speak to anybody about Christ! Your sphere is not the pulpit, but you are as much bound to speak for Christ in your sphere as ministers are in theirs. Have the private soldiers in the army not to fight as well as the officers! Would Waterloo or Inkermann ever have been won if the rank and file had lain down on the ground and said, "We will let the officers fight it all themselves." Christians! ye are the leaven who are to leaven the whole lump we are the light of the world, and are "to shine. ye are the leaven who are to leaven the whole lump ye are the light of the world, and are "to shine, holding forth the word of life." To you God says.—"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. vi. 20). That is spoken to laymen as much as to ministers. "Let him that heareth"—not that speaketh, but that heareth—"say come," Rev. xxii. 17). Did you ever remark that expression! Just think over it for a few minutes, and ask Just think over it for a few minutes, and ask yourself if it does not mean you. If you saw a poor blind man walking straight towards a precipice, would you not be a very scoundrel if you did not tell him his danger, and put him on the right road? And when you see blind men and women and children—whom you know to be blind—walking on the straight road to hell, is it no sin to let them walk on without telling them of their danger, and of Him who is "the way?" (John xiv. 6). Has the Spirit of God never whispered to you, as he did to Philip (Acts viii. 29), "Go near and speak to that man?" And did you do it? No. If you had, perhaps God would have given you, as he did Philip, a soul for your hire. It was an awful sin. Yet, alas! how many such sins have we all been guilty of! Let us put them all upon the head of the great sacrifice, and ask God to enable us henceforth to be instant in season and out of season."

3. Speak to sinners, and ask God's blessing,

3. Speak to sinners, and ask God's blessing, and you may be the means of saving many souls. Unconverted men do not understand the way of ing saved. They are ignorant of God's righ-ousness. Ask the first unconverted Episcopa-au, or Presbyterian, or Methodist you meet, ow he expects to be saved; and you will likely longh get an answer without the slightest refer-ded to Christ or his blood. Now, if God would

"Hold fast the form of sound words."-2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, MARCH 24, 1864.

London. She had been very giddy, and thoughthe daughter of a rector, been speaking in a slighting manner of religion. He had addressed her very pointedly, requested that before she went to bed that night she would read a chapter of her Bible, and pray to God that he would enlighten her on these subjects; and his words were blessed to lead her to Jesus. "A word spoken in due season, how good is it!" (Prov. xv. 23).

spoken in due season, how good is it!" (Prov. xv. 23).

4. Speak to sinners, and your own soul will be profited by so doing.—Every word that you speak to others about Christ's fulness, and freeness, and willingness to save, will come home with double power to your own heart, and dispel all doubte and fears. "I find," said David Sandeman, "that unless I am continually doing something for the souls of unthinking sinners, my love becomes cold, and a deadening effect is the result, which soon spreads, into everything." And again, "I find almost invariably that the more I am engaged in doing something for the good of others, the happier I am in my mind." Is not this just what God has promised? "He that watereth shall be watered also himself," (Prov. xi. 25).

But you say, "I cannot speak to sinners—I am not qualified." Surely you are as well qualified as the little captive slave of Naaman; and yet, by a word spoken in season, she was the means of leading her master to the knowledge of the true God, and, through his influence, of how much good to Syria, none can tell. It is not talent that is wanted, but a heart. "Where there is a will there is a way." By giving a tract you can easily commence a religious conversation at any time; but you must ask for grace to enable you to speak, and if you be in a prayerful frame of mind it will be quite natural and easy. Hear what Sandeman says on this point—"It is undoubtedly the case that there is a secret refluctance to speak plainly to unthinking men, unless we are specially endued with a sense of eternal things, and that so strongly as to conquer the natural evil of the heart. But if there is much secret striving with God, and then going in his strength boldly to the work, many a seeming diffisecret striving with God, and then going in his strength boldly to the work, many a seeming difficulty will vanish, we are strengthened above what we thought, and a sense of divine things is experienced brighter and clearer than ever before. God has wonderfully connected praying and act-

Let us then, dear readers, resolve, by God's grace, to speak to sinners as we have opportunity. Soon the opportunity will be gone. We will be dead, or, while yet alive, others may die or remove out of our reach. And we will then regret that we had not spoken to them when we coulds, rested a browent smil the first as

to every one he met with about Christ. to every one he met with about Christ. The Lord gave him peace, and he kept his vow. He rode a white pony wherever he went, and at last so accustomed did the pony become to his stoppages; that, whoever the rider might be, whenever the pony came up to a human being, it stopped. God only could tell how many souls such a man would have for his hire. Harlan Page made it a rule never to talk five minutes with any one without saying at least one word to do him good. Let us also speak to sinners by the way, and look up to God for his Spirit to carry the word home, and we shall not wear starless crowns in heaven. We shall have many a crown of rejoicing in that day, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to rightness as the stars for ever and aver."

"Shall we who know his wondrous love;
While here below sit idly down?
Ah! then, if we reach heaven above,
"Twill be to wear a starless crown!

No soul that's saved by grace divine, Has called for blessings on my head, Or link'd its destiny with mine."

From the Christian Times THE SUNDAY SCHOOL.

It is a great part of the proper function of a religious journal, in these days especially, to pro-mote in all practicable ways, the interests of Sun-day school labor. This, however, we have hither-

mote in all practicable ways, the interests of Sunday school labor. This, however, we have hitherto left very much to correspondents, in the persussion that those with whom this kind of work
is more a speciality than it is with us, might be
expected to discuss it more intelligently and profitably. We have now a single thought to suggest for the consideration of both superintendents
and teachers. We think we have detected, in
some quarters at least, a tendency to overrate the
importance of entertainment, to the disadvantage,
if not the disparagement of more direct usefulmess. Will our readers accept a suggestion or
two on this subject:

In large cities, especially, where there is a certain sort of competition among the various schools,
where much effort is properly made to draw in
a class of scholars upon whose antecedent interest
in religious things not much reliance can be placed,
and where the means of entertainment are various
and abundant, there is very great danger of error
in this direction. Evidences, too, that the fault
actually exists, are not wauting. We heard, recently, of a Sunday school concert, in which
scarcely a single sacred song was sung from the
beginning to the end, and which, from the character of the pieces put on exhibition far more
deserved the name of a miniature theatre, than
that which was given it. The fact that it was a
week-night featival seems to have been thought
to justify the almost exclusively secular character
of the entertainment.—Unfortunately, the children could hardly be expected to make such nice
distinctions as would be necessary to extenuate
the inconsistency, or to separate the school and
its objects from the theatricals of the concert.
Where the matter is not carried so far as this,
there seems still an impression that there is no
way of interesting but by entertaining them; that

a school really interesting or profitable where the teachers are inefficient. The worst superintendent could scarcely provent its being so where the teachers are faithful, carnest, prayerful, and devoted.

One thing we have reason to fear in this age is that sort of superficial religion which is worse, if possible, than no religion at all. The children and youth are acquiring a kind of surface acquaintance with certain terms, and phrases, and general ideas, and a flippant way of treating them, that are sometimes positively painful. The answers to those questions which touch upon the generalities of religion they have at their tongue's end, and one is tempted at first to say, how favoured are these young creatures who know so well what "kings and prophets waited for, and songht, but never found." Yet a little stress to be considered that what seems knowledge, scarcely, fiter all, deserves the name, that the convictions are, for the most part, wholly untoasled, that in many cases these sacred themes are regarded and treated with as much levity as if Sunday schools, and their enstromary exercises, were a mere pastime, while, too often, when children and youth the come from the school into the church, they are

teaching must be undertaken as the earnest, so teaching must be undertaken as the earnest, so teach to speak to sinners as we have opportunity. Soon the opportunity will be gone. We will be dead, or, while yet alive, others may die or emove out of our reach. And we will then egret that we had not spoken to them when we could.

"O seize the instant time—you never will With waters once pass'd by impel the mill."

There was a minister in Scotland anxious about the old methods of parental and pastoral categoric that the old methods of parental and pastoral categoric. the old methods of parental and pastoral catechizing, than to have the children's minds fed on husks. Does not this whole subject of Sunday school teaching need to be overhauled from top to bottom! Do not the great majority of those who have this work in hand need to sit themselves down to carnest, prayerful, patient study of the question how to teach in Sunday schools?

LETTER ON THE EDUCATION OF CHIL-

My DEAR MRS. SEYMOUR :- In my last letter I made some inquiries respecting your system of family government, wishing to learn if it was possible to teach a family of children to sleep, eat and play by rule? In this letter I was to ascertain how you could make them mind by a look? You doubtless recollect that I criticised your method, and I have by no means become a convert to that mode of training which appeals to fear more than to love in children, as an incentive to obedience. Man is a complex being. Created in the image of God—united to the Saviour in his human nature—man has another nature akin to the inferior animals.

The boldness of the lion, the ferocity of the tiger, the slyness of the fox; and the cunning of the serpent, are often seen in different disposi-tions; and happily the amiability, the meckness and affection of the lamb and the dove are often manifested. If by a look you mean that peculiar expression of the eye, which, when fastened upon the eye of a serpent or beast of prey, arrests his progress and makes him quail before you, then you appeal to whatever there is in your child's nature akin to brutes, and are educating and strengthening that nature by its use.

If by a look, you mean that look of pity and compassion with which the Saviour looked on

Peter, you doubtless have found the key to your children's hearts. If the former, your children will be "eye servants," and the moment your back is turned they will please themselves rather

What effect had that look of the Saviour upon Peter! It melted him to contrition; he "went

out and wept bitterly."

You and I have long had our theories about the training of children, but however they may the training of children, but however they may differ they are all inadequate to our purpose, if the "law is not written in their hearts." Mankind loved power long before Nero; and as so few have an opportunity for the exercise of it, except in the family, it is no wonder there are so many petty tyrants and despots in the world. Many young and inexperienced parents who had hardly learned the fifth commandment, and have never learned to govern themselves, claim the prerogative to govern the helpless innocent they ought to instruct and succor. How many bad tempers are in this way fostered, if not created? How many hearts are steeled to love and affection in their tender years? This is rooting up the delicate plant, and leaving the weed to grow and thrive. We should have fewer laws and more gospel in our families; more of the moral law and fewer by-laws; instead of trying to cleanse the impurities of every little rill with our own hands, we should take care that the fountain that feeds these streams should be pure.

eath of life into many sours.

e of that Spirit alone on the hearts of our govern that will secure their obedience and the free that which of cur children to wills, independent of the Spirit of God, as an ardity akin to that which prompted the man are will also the for water, while a secky ledge for water, while a dwelling

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many asset kees seved themes are regarded and treated with as much levity as if Sunday schools, and their enstonary exercises, were a mere pastime, while, too often, when children and youth come from the school into the church, they are so poorly prepared to give a reason for the hope that is in them as to occasion surprise. We best limparted to Sunday schools, by the methods of labor there, is so general and so superficial, so seldom individualized, brought home and fastened in heart and conscience like "a nail in a sure place."

It seems to us that, by most of teachers in Sunday schools, the real nature, the magnitude, and the best methods of their work are yet to be learned so as to be properly understood. To teach a child so much of religion as a child can be taught, and make it, instead of a few loose ideas floating in the heart, that is a thing not so easily done as may be supposed. And yet less than that, in Sunday school labor, is almost more a mischief than a benefit. Superficial conviction deep in the heart, that is a thing not so easily done as may be supposed. And yet less than that, in Sunday school labor, is almost more a mischief than a benefit. Superficial conviction is pretty sure to end in superficial conviction is pretty sure to end in superficial conviction is pretty sure to end in superficial conviction deep in the heart, that is a thing not so easily done as may be supposed. And yet less than that, in Sunday school labor, is almost more a mischief than a benefit. Superficial conviction is pretty sure to end in superficial conviction is pretty sure to end in superficial conviction deep in the heart, that is a thing not so easily done as may be supposed. And yet less than that, in Sunday school labor, is almost more a mischief than a benefit. Superficial conviction is pretty sure to end in superficial conviction, and they will have for themselves a new baptism of devotion to Christ and lowe for souls. Sunday school abort the proper design, teachers, in general, must have for themselves a new

tian and an infidel. The latter had sued the former for a heavy sum, falsely alleging his promise to pay it for some stocks which he claimed to have sold him. The Christian admitted an offer of the stocks, but protested that so far from promising the sum demanded he had steadily refused to make any trade whatever with the plaintiff. Each of the parties to the suit had a friend who fully corroborated their assertions. Thus the case went before the jury for decision.

The charge of the judge was stern and significant. "It was a grave and most painful task

cant . "It was a grave and most painful task which devolved upon him to instruct the jurors that one of the parties before them must be guilty of deliberate and wilful perjury. Their statements were wholly irreconcilable with each other; nay, more, were diametrically opposite; and that either were innocently mistaken in their assertions was impossible. Your verdict, gen themen," he said in conclusion, "must decide upon which side this awful and heaven-daring injuries. iniquity belongs. The God of touth help you to find the truth, that the language suffer not."

It was late in the day when the judge's charge was given, and the finding of the jury was to be

rendered in the morning. The plaintiff went carelessly from the court arm in arm with the wicked associate whom he had bribed to swear falsely on his behalf. The defendant and his friend walked away together in painful silence. When the Christian reached his home, he told the family of the judge's sclemn charge, and of the grave responsibility which rested upon the jurors. "They are to decide which of us has perjured ourselves on this trial," he said, "and how terrible a thing for me if they should be mistaken in their judgment. There is so little of anything tangible for their decision to rest upon, that it seems to me as if a breath might blow it either way. They cannot see our hearts, and I feel as if God alone could enable them to discern the truth. Let us spend the evening in prayer that he may give them a clear vision."

The twelve jurymen are their supper in perplexed silence, and were shut in their room for rendered in the morning. The plaintiff went plexed silence, and were shut in their room for

dant have sworn point-blank against each other; dant have sworn point-blank against each other; and how we are to tell which speaks the truth, I cannot see. I should not like to make a mistake in the matter; it would be a sad affair to convict an innocent man of perjury." Again there was silence among them, as if each were weighing the case in his own mind. "For myself, I feel as if the truth is with the defendant; I an What say you, gentlemen?" Every hand was raised in affirmation of this opinion. They were fully persuaded of its truth, and gave a unani-

mous verdies accordingly.

Thus the Christian man was rightfully acquitted, and gave thanks to God with a new and stronger confidence in the power of prayer. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me," saith the Lord.

livered before the British Methodist Conference.

"Preach! Do not deliver essays.

Preach! Do not recite from memory. Preach from the depths of your souls to the souls of others. Go to your work honoring the Holy Spirit in all your acts. Preach repentance; preach it fully, as it needs to be preached in all our congregations and as our Fathers preached it. Show men their sins, and then, preaching Christ, make known their Savior. Set forth the privileges of believers in the enjoyment of the direct witness of the Holy Spirit to their adoption, and urge the possession of sanctification of heart and the large the possession of sanctifications which have in our history bear signally owned of God, and they require to be explicitly preached. Let your preaching also be practical; show your bet your preaching also be explicitly preached, bet your preaching also be practical; show your ongregations their duties while you unfold their civileges. Be real, and you will be impressive! Lim at itsefulness, not at popularity. If popularity should come, be not puffed up thereby, but it for the increase of your profit to the hurch.

and to our professions, we shall recognize in the state of the nation an imperative call to exertions which will dwarf our past labors; and if we respond to this call we shall become greater blessions to the country and to the world than we have ever yet been. You see, then, what manner of men you ought to be. Men instinct with the

For the Christian Visitor.

life of God—earnest, persevering, impressive, in-domitable in your character and work. Men in whom the excellencies of ancient evangelists and pastors, and of our venerated predecessors, shall be reproduced in adaptation to the times in which we live. If you fulfil the promises which you have made, and continue to possess and improve the qualifications which you profess to have received, your ministry will be owned of God and blessed to the world."

Jamily Beading.

ORIGINAL AND SELECTED.

THE MERCHANT'S RING. A wealthy merchant proudly stood, On Boston's wharf one day : A richly laden lofty ship
Came sailing up the bay—
"Ho! youder comes my noble bark" With half a million more, And I will give a royal feast, When she is safe ashore.

To-morrow's sun shall celebrate The fortune of this day, And every year in pomp I'll keep Its anniversary."

A seaman poor stood by his side—
Once blessed by fortune's ray: "Riches," he said, "sometimes take wing

"Pooh!" cried the merchant in his pride. Behold this diamond ring-A thousand worth, lo! in the tide I from my finger fling.

As soon from 'neath that foaming tide

And swiftly fly away.

This bright ring you may see, As to behold my soul debased To common poverty."

Then far he threw the glittering toy-Far down beneath the wave, In deep's dark cavern there it shone, Lone in its watery grave.

The lofty ship came safe to shore,
The morrow's sun shone bright, And ordered was the royal feast, To bring each heart delight.

Among the luxuries for the feast From city market brought, The cook a beauteons salmon dressed, Just from the river caught. The merchant in his parlor sat Amidst his joyful guests, And on the wings of riches pass'd

Then suddenly wide ope'd the door-When to his great surprise, His cook held forth his diamond ring Before his wond'ring eyes;
"Lo! in the fish," his servant cried, "I found your diamond ring: Of ! surely sir, it must be true That riches do take wing."

The merchant gazed upon his ring, His visage turning pale, His feast grew loathsome to his taste, His speech grew faltering frail,
His nights were restless, sleep had fled
Far from his wakeful eyes, Deep melancholy filled his heart, And frequent were his sighs.

His business failed from day to day; To earthly wealth and fame, Honor and power, pleasure, ease, All heedless he became.

He saw that riches will take wings And swiftly fly away, And fortune's friends, those flatt'ring things, As fleetly too as they.

Years passed abased by poverty, He changed his earthly clod For endless treasures—bliss in heaven, And happiness in God.

For the Christian Visitor. REMEDY FOR DIPHTHERIA.

DEAR SIR-I deem it my duty to transmit to you the following Recipe, which if properly applied in its ingredients, will, I feel certain from experience, cure every case of that dreaded form of disease termed Diphtheria :- Tamon to ton or

Spirits of camphor and tincture of myrrh, equal parts; add 4th as much of essence of wormwood, and enough cayenne or black pepper, to render the mixture very pungent. Use one teaspoorful as a gargle every half hour or less, until relief shall be obtained. Apply a little coal tar to the front upper teeth, and bathe the throat freely with the mixture, made stronger by adding spirits of tur-pentine and mint, with more cayenne, wrapping the throat warm in flannels.

After trying the above two or three hours, if the case should still continue quite obstinate, give a prompt emetic of lobelia, or ipecac, preceded by copious draughts of bayberry bark and cayenne-pepper teas. If the bowels should be costive, give injections or brisk physic, to move the bowels, before giving the emetic, if necessary. Put bottles of hot water to the feet.

This recipe and these directions if thoroughly tried, will never fail to cure diphtheria, and putrid sore throat. Yours in hope, P. S.—The above mixture and dose for gargi

nay be weakened for children. One teaspoonfu lobelia seed pulverized, and mixed in tincture of myrrh, is sufficient emetic for an adult. Diphtheria is croup, in a very malignant form, which attacks both children and adults. J. c. D.

For the Christian Visitor. The honest man may be truly said to be the

blest work of God; the dishonest man the most noble. While the one is at peace with himself and all the world, the other is embroiled with a sense of his own ignomy, and at variance with all with whom he comes in contact. While the countenance of one reflects openness, candour, meekness, and all the gracess that adorn the features of man, the other represents some hidden viper, duplicity, irritability, and all the elements of depravity. While the one thinks, knows, and fears no evil, the other is scared with visionary away in pastoral beauty, and the daisies bloom along dreams, that even his own shadow becomes a ter-

" Nothing but Christ; Christ alone for righteousness

your bodily presence so much as it does your more

REV. I. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

Che Christian Bisitur Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

withholds a relation of his good qualities leave ing the world to judge of him, the other is ever-

and anon filling the ears of those who will listen, with a history of his wonderful acts of generosity and honesty, grating on the ears of those who know and are susceptible of finer feelings. While, the one by example and precept trains up his children in the way they should go, the other leaves them with a bad example at the mercy of wicked world. While the one has a warm heart and tender feelings towards the poor and destitute, exercising charity towards those who destitute, exercising charity towards those who may have erred, the other spurus them tauntingly from his presence. While the one wisely attributes all his blessings to God, and as a faithful steward withholds nothing from him, saying it is the Lord, let him do what seemeth to him good, the other arrogantly ascribes all sufficiency and proficiency to self, robbing Him of his glory, who alike sends his rain on the just and on the unjust. While one carefully avoids slander, bankruptcy, and all evil speaking, setting a just value on character, the other disturbs all society, with bablings derogatory to those who may become his prey. While one strennously avoids taking up goods without a good prospect of paying for goods without a good prospect of paying for them, the other uses all the strategem that he can invent to get the property of his fellow man. While one lives at home in the affections of his family as a solace and comfort to them, the other lives in the grog shop, at the card table, or other haunts of iniquity. While one, if his means be searnty, studiously regards fragality, and the wants of his family, and places his earnings at the disposal of his frugal partner, the other spends his earnings at the grog shop, trusting a chance to rob some unwary grocer of bread sufficient to keep soul and body of his half-starved family together. While one will stand unmoved and smile

"THAT'S ENOUGH FOR ME."

to see a burning world, the other will call for the rocks and mountains to fall on him to hide him

from the face of him who sits upon the throne, and from the wrath of the Lamb.

Yours, &c., WILLIAM.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not; her mother was

"Mother told me who to go to before she died," answered the little orphan; "I go to the Lord Jesus; he was my mother's friend, and he's Jesus Christ is up in the sky the is away

off, and has a great many things to attend to in heaven. It is not likely he can stop to mind "I do not know anything about that," said the

orphan; "all I know, he says he will, and that's What a beautiful answer was that what was enough for this child, is enough for

Are you tired of carrying about the heavy load of sin ! "Come unto me, all ye weary and heavy laden, and I will give you rest." But I am not worthy of his forgiving love Never mind that. He says he will, and that's enough

Take the Lord Jesus Christ at his word, for the forgiveness of your sins, and for peace to your soul. "My peace I give unto you," he says. Will he? Oh, his peace is very precious. Will he give us his peace? He says he will, and that's enough for me. Trust him: his word

never fails. "Don't be frightened into religion," some say "there is time enough yet to think of dying besides, God is merciful; he will never cast the

Ah, you may do as you please, but as for me. Ah, you may do as you piease, dut as it will, I will take him at his word. "He says he will, and that's enough for me." God is angry with the wicked every day. "There is no peace, saith the wicked every day. "There is no peace, saimy God, to the wicked." Let me act according and flee from the wrath to come.

THE WATCHWORD.

In one of the great rock galleries of Gibraltar, two British soldiers had mounted guard; one at each end of the vast tunnel. One was a believ-ing man, whose soul had found rest upon the Rock of Ages; the other was seeking rest, but had not found it.

It was nridnight, and these soldiers were going their rounds, the one meditating on the blood which had brought peace to his soul; the other darkly brooding over his own disquietndes and doubts. Suddenly an officer passes, challenges the former, and demands the watchword.

"The precious blood of Christ!" called out the precious blood of Christ!" called out the veteran, forgetting for a moment the password of the night, and uttering unconsciously the thought which was at that moment filling his soul. Next moment he corrected himself, and the officer, no doubt amazed, passed on. But the words he spoke had rung through the gallery, and entered the ears of his fellow-soldier at the other end, like a message from Paven. It seemed as if an angel had spoken, or pather as if God himself had proclaimed the good news in that

"The precious blood of clubst!" Yes, that was peace! His troubled so as now at rest. That midnight voice had specto him, and God had carried N Le the message. "The precious blood of Christor Strange but blessed watchword; never to tree-regotten. For many a day and year, no doubt would be the joy and rejoicing of his heart.

Now, I know no more effectual way to prove love to Jesus Christ, than than to believes now in Christ Jesus is the author and finisher both Ur and and love, and we love him because he first loved us.

My conscience challengeth and writeth bitter things against me, yet I have an answer in that blood that speaketh better things than Abel's.

The noblest independence is the government of our passions, and the most sublime deper

ence is on the Divine Providence. To accept Christ's righteousness alone, His blood, alone for salvation, is the sum of the Gospel. When

Do your duty, however dangerous. Death comes to all alike, and the world does not need