CHRISTIAN VISITOR.

Behold I Knock.

2

FROM THE GERMAN.

Behold I knock! 'Tis piercing cold abroad This bitter winter time; The ice upon the dark pines has not thawed, The earth is white with rime; O human hearts! are ye all frozen too, That at closed doors I vainly call to you? Is there not one will open to his Lord? Behold I knock.

Behold I knock! The evening shadows lie So peaceful, near and far; Earth sleepeth, but in yonder cloudless sky Glimmers the evening star; Tis in such holy twilight time that oft Full many a stony heart hath waxed soft; Like Nicodemus in the dark-drawn night. Behold I knock!

Behold I knock! O soul art thou at home? For thy Beloved's here;

Hast thou made ready flowers ere he should come? Is thy lamp burning clear?

Know'st thou how such a Friend received should be?

Art thou in bridal garments dressed for Me? Decked with thy jewels as for guests most dear?

Behold I knock.

Behold I knock! Say not "'Tis zephyr mild Which rustles the dead leaf." It is thy Saviour, 'tis thy God, my child, Let not thine ear be deaf; If I come now in breezes soft and warm, I may return again upon the storm. 'Tis no light fancy,-firm be thy belief; Behold I knock!

Behold I knock! As yet I am thy guest, Waiting without for thee; The time shall come when, homeless and di tressed, Thou, soul, shall knock for Me. To those who heard my voice ere 'twas too late.

I open in that hour my peaceful gate; To those who scorned a closed door will it be Behold I knock.

The Visitor's Zulpit.

"This Year Also."

SHORT SERMON FOR THE NEW YEAR. FROM THE SICK CHAMBER OF THE REV. C. H. SPURGEON.

"This year also."-Luke xiii. 8.

The following short address was writby Mr. Spurgeon on his sick bed. He sat up to write when he was able, but some of upon the horses—were they "holiness unto low.]

that sin exceedingly multiplied. He who would make the blasphemer, the Sabbath- millions would look that way and live ! saw us misuse those golden months of breaker, and the openly vicious to feel Soon the Lord Jesus will come a second youth, nevertheless affords us "this year what a wonder it is that their lives are time, and then the blaze of his throne will also," and we should enter upon it with a prolonged "this year also"! Are they supplant the mild radiance of his cross ; holy jealousy, lest what of strength and spared to curse, and riot, and defy their the Judge will be seen rather than the ardor may be left to us be allowed to run Maker? Shall this be the only fruit of Redeemer. Now he saves, but then he away into the same wasteful courses as aforetime.

come those of early manhood, when we to wonder that he is allowed to see "this season. Let us believe in Jesus this day, began to muster a household and become as a tree fixed in its place; then also fruit borne with him and put up with his vacilla- pleadings of one who now falls back on would have been precious. Did we bear any? Did we present unto the Lord a impressions, hasty resolves, and speedy basket of summer fruit? Did we offer him apostacies-are these to be the weary story the firstling of our strength? If we did so

we may well adore the grace which so early over and over again? The startled consaved us; but if not the past chides us, and, science, the tyrant passion, the smothered emotion! Are these to be the tokens of lifting an admonitory finger, warns us not yet another year? to let "this year also" follow the way of

May God forbid that any one of u the rest of our lives. He who has wasted should hesitate and delay through this year youth and the morning of manhood has also. Infinite pity holds back the axe of surely had enough of fooling; the time justice, shall it be insulted by the repetition past may well suffice to have wrought the of the sins which caused the uplifting of will of the flesh; it will be a superfluity of the instrument of wrath? What can be naughtiness to suffer "this year also' to be more tantalizing to the heart of infinite trodden down in the service of sin. goodness, than indecision? Well might Many of us are now in the prime of life and our years already spent are not few. the Lord's prophet become impatient and cry, "How long halt ye b tween two opin-Have we still need to confess that our ions?" Well may God himself push for a years are still eaten up by the grasshopper decision and demand an immediate reply. and the canker-worm? Have we reached the half-way house, and still know not O undecided soul! Wilt thou swing much longer between heaven and hell, and act whither we are going? Are we fools at as if it were hard to choose between the forty? Are we half a century old by the slavery of Satan and the liberty calendar, and yet far off from the years of of the Great Father's home of love discretion? Alas! great God, that there This year also wilt thou sport in defiance are men past this age who are without of justice and pervert the generosity of knowledge! Unsaved at sixty, unregenemercy into a license for still greater rebellrated at seventy, unawakened at eighty, ion? "This year also" must divine love unrenewed at ninety! These are each and be made an occasion for continued sin? Oh all startling. Yet, peradventure, they will do not act so basely, so contrary to every each one fall upon ears which should be noble instinct, so injuriously to thine ow made to tingle, but they will hear them as best interests. though they heard them not. Continuance

The believer is kept out of heaven "this year also," in love, not in anger. There are some for whose sake it is needful he should abide in the flesh, some to be helped

by him on their heavenward way, and The sound of the words "this year also" others to be led to the Redeemer's feet makes some of us remember years of great through his instructions. The heaven of mercy, sparkling and flashing with delight. Were those years laid at the Lord's feet? many saints is not yet prepared for them, because their nearest companions have not They were comparable to the silver bells yet arrived, and their spiritual children

At the opening of another year, and at with merry mercy and yet be spent in the ly welcome; they must wait "this year heart and strength, with reason and the also" that their rest may be the more will, to believe that God will listen to The same words recall to some of us our glorious, and that the sheaves which they your voice through Christ, and verily do will bring with them may afford them the thing that he pleaseth thereupon, this greater joy. Surely for the sake of souls, is the last, the greatest achievement of the for the delight of glorifying our Lord, and Christian's warfare on earth. Teach us to for the increase of the jewels of our crown, pray, O Lord !" and then he burst into a we may be glad to wait below "this year flood of tears and asked me to pray for also." This is a wide field but we may not him. linger in it, for our space is little and our A father dying leaves to his child a packstrength is even less. age, sealed, and inscribed, "Not to be open-III. Our last feeble utterance shall re ed till you become of age." The child mind you that "this year also," implies often looks wonderingly on the sealed limit. The vine-dresser asked no longer package; but he respects the father's dying reprieve than one year. If his digging will, suffers the seal to keep the secret, and and manuring should not then prove sucwonders what surprise is in store for him cessful he would plead no more, but the in the future. The heavenly Father gives tree should fall. Even when Jesus is the to each one of His children such a package, year also," dating as it were a year from ing pot. The Lord grant that the coming pleader, the request for mercy has its labeled, "The Eternal Glory, not to be bounds and times. It is not forever that opened till you come of age." Many a we will be let alone and allowed to cumber curious eye has gazed on the sealed pack. the ground; if we will not repent we must age, many a curious imagination has venturperish, if we will not be benefited by the ed a guess at its secret contents; but they remain still unknown. A surprise is in There will come a last year to each one store for us when school is over, and when of us; therefore let each one say to himwe graduate and enter into the true lite of self-is this my last? If it should be the our eternal home. ... viole out tostart net last to the preacher he would gird up his loins to deliver the Lord's message with GREAT all his soul, and bid his fellow-men be reconciled to God. Dear friend, is " this year also" to be your last? Are you ready Looking back upon the past we lament to see the curtain rise upon eternity? Are Set Jato Lor we now prepared to hear the midnight cry and go in to the midnight supper? The Carpetings, House Furnishing judgment and all that will follow upon it Goods, etc., are most surely the heritage of every living man, blessed are they who by faith in AT THE Jesus are able to face the bar of God with-AND KIDDERMINSTER out a thought of terror. If we live to be counted among the oldest inhabitants we must depart at last; CARPET WAREHOUSE, there must be an end and the voice must s, and seen that indeed be heard-"Thus saith the Lord, this year No. 56 King Street shalt thou die." So many have gone bewit lln doldn nids and the cirole a fore us, and are going every, hour that no man needs any other mento mori; and yet criber having purchased the entire S s, will from this dat man is so eager to forget his mortality, and thereby to forfeit his hopes of bliss, Immense Reduction from Regular Price that we cannot too often bring it before FOR CASH ONLY the mind's eye. O mortal man, bethink thee! Prepare to meet thy God : for thou whole stock must be cleared out before th first of May, next, parties wishing to purchase go in this line, should IMMEDIATELY avail themse of this opportunity. must meet him. Seek the Saviour, yes seek him before another sun sinks to his JAMES W. HEGAN. Once more, "This year also," and it may jan29 56 KING STREET be for this year only, the cross is uplifted as the pharos of the world, the one light wail that wasted vigor, that life misspent, draw him to it. O that the Holy Spirit to which no eye can look in vain. Oh that

patient mercy? The procrastinator who will destroy. Let us hear his vocie at this has put off the messenger of heaven with moment. He has limited a day, let us be Upon the heels of our youthful years his delays and half promises, ought he not eager to avail ourselves of the gracious year also "? How is it that the Lord has seeing it may be our last. These are the tions and hesitations? Is this year of grace his pillow in very weakness. Hear them to be spent in the same manner? Transcient | for your souls' sake and live.

> The Providence which watches over the fairs of men works out of their mistakes, at times, a healthier issue than could have been accomplished by their wisest forethought .- Froude.

Gems.

Good works do not make a Christian but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made a Christian by works, but by Christ; and, being in Christ, he brings forth fruit for Him.-Luther.

When the Lord drives us from one creature-rest, we presently perch upon another, but He will not allow us to fix long upon any; at length, like a bird, we become sensible that we can have no safety, no stable peace below; then our hearts take flight and soar heavenwards, and we are taught by His grace to place our treasure and affection out of the reach of changes.-Newton.

The Bible does not need defence so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth-we only need that that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, an eternal truth, needs no other argument for its support than itself clearly preached.—Evangelist.

"Oh no, my dear sir," said Coleridge, within two years of his death, "it is to pray, to pray as God would have us; this it was written with his head on his pil- the Lord "? If not how shall we answer have not yet gathered in glory in sufficient is what at times makes me turn cold to my for it if "this year also" should be musical number to give them a thoroughly heaven- soul. Believe me, to pray with all your

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the commencement of another volume of way of carelessness? sermons, we earnestly desire to utter the words of exhortation; but alas! at this present the preacher is a prisoner, and must speak from his pillow instead of his put together come with diminished power from a sick man, for the musket fired by a with none the less force. Our desire is t, speak with living words, or not at all. He who enables us to sit up and compose these accordance with his own mind.

the fruitless fig tree, "let it alone this another season of the furnace and the finthe time wherein he spoke. Trees and tribulation may take more chaff out of us fruit-bearing plants have a natural meas- than any of its predecessors, and leave the urement for their lives; evidently a year wheat cleaner and better.) atold tout But came to its close when it was time to seek fruit on the fig tree, and another year commenced when the vine-dresser began his digging and pruning work. Men are such which have blossomed only to fade; shall barren things that their fruitage marks no certain periods, and it becomes needful to gone before? May we not hope for grace make artificial divisions of time for them; to advance upon grace already obtained, there seems to be no set period for man's and should we not seek for power to turn spiritual harvest or vintage, or if there be, our poor sickly promises into robust acthe sheaves and the clusters come not in | tion? their season, and hence we have to say one in it, and come to its close under the un- be partakers "this year also." failing blessing of the Lord, to whom all years belong. - we start guidity and and

rately and honestly. "This year also;"provocations.

First came our youthful years, when even a little fruit unto God is peculiarly sweet and in pursuance of love's designs. to him. How did we spend them? Did

deadly slumber.

years of sharp affliction when we were indeed digged about and dunged. How went those years? God was doing great pulpit. Let not these words which we can things for us, exercising careful and expensive husbandry, caring for us with exceeding great and wise care,-did we renwounded soldier sends forth the bullet der in accordance with the benefits received? Did we rise from the bed more patient and gentle, weaned from the world and welded to Christ? Did we bring forth trembling sentences is entreated to clothe clusters to reward the dresser of the vinethem with his Spirit, that they may be in yard? Let us not refuse these questions. of self-examination, for it may be that this

in evil breeds callousness of heart, and

when the soul has long been sleeping in in-

difference it is hard to arouse it from the

The interceding vine-dresser pleaded for is to be another of these years of captivity. The new year also reminds us of opportunities for usefulness, which have come spade we must fall by the axe. and gone, and of unfulfilled resolutions "this year also" be as those which have

to another, "This shall be the beginning the follies by which we would not wilof a new year." Be it so, then. Let us lingly be held captive "this year also," congratulate each other upon seeing the and we adore the forgiving mercy, the dawn of this year also, and let us unitedly preserving providence, the boundless liberpray that we may enter upon it, continue ality, the divine love, of which we hope to

II. If the preacher could think freely he could wherry the text at his pleasure in I. The beginning of a new year sug- many directions, but he is feeble, and so gests a retrospect. Let us take it delibe- must let it drive with the current which bears it on to a second consideration : the then there had been other years of grace. text mentions a mercy. It was in great The dresser of the vineyard was not for goodness that the tree which cumbered the the first time aware of the fig tree's failure, soil was allowed to stand another year, and neither had the owner come for the first prolonged life should always be regarded time seeking fruit in vain. God, who gives as a boon of mercy. We must view "this us "this year also," has given us others be- year also" as a grant from infinite grace. fore it; His sparing mercy is no novelty. It is wrong to speak as if we cared nothing His patience has already been taxed by our for life, and looked upon our being here as an evil or a punishment; we are here "this year also" as the result of love's pleadings.

The wicked man should count that the our strength run all into wild wood and Lord's longsuffering points to his salvation wanton branch? If so we may well be- and he should permit the cords of love to



