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FIVE HUNDRED AND ONE SERMON ILLUSTRATIONS
Compiled and Edited by W. G. Heslop

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INTRODUCTION

This book contains illustrations, analogies, allegories, anecdotes, emblems, legends, fables, metaphors, parables, quotations, similes, types and figures as well as other helpful and suitable material for the building of sermons, the making of messages, the giving of talks, lectures and addresses for preachers, missionaries, evangelists, Sunday School teachers, Christian workers and soul winners everywhere, in all churches, and among all denominations.

This book is intended to be a preacher's friend, a teacher's helper, and a soul winner's tool chest. It belongs in the library of all who preach the gospel, teach the young, visit the shut-ins, and indeed, all who seek to win others to Christ, holiness and heaven. It is sent upon its mission of mercy and salvation with the earnest prayer of the compiler and editor that all who glance and glean from its pages may be richly blessed and benefited and thus be made more meet for the Master's use and presence.

W. G. Heslop

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THE VALUE OF ILLUSTRATIONS

1. Benefit of Illustration

There can be no doubt, that, for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech; through them truth shines; and ordinary minds fail to perceive truth clearly, unless it is presented to them through this medium. -- E. P. Hood.

2. Illustrating

I have generally found that the most intellectual auditors prefer to hear a simple scriptural and spiritual preaching. The late Judge McLean, of the United States Supreme Court, once said to me, "I was glad to hear you give that solemn personal incident in your discourse last night. Ministers now-a-days are getting above telling a story in a sermon; but I like it." -- T. L. Cuyler, D.D.

3. Proper Use of Illustrations

For the mass of the people it is well that there should be a goodly number of illustrations in our discourses. We have the example of our Lord for that, and most of the great preachers have abounded in similes, metaphors, allegories and anecdotes. But beware of overdoing this business. Illustrate richly and aptly, but not so much with parables imported from foreign sources as with apt similes growing out of the subject itself. Do not, however, think the illustration everything; it is the window, but of what use is the light which it admits, if you have nothing for the light to reveal? Garnish your dishes, but remember that the joint is the main point to consider. -- C. H. Spurgeon.

4. Great Examples

The greatest preacher the world has ever known was remarkable for his use of illustrations. Our Master never preached a sermon when He did not liken His truth to some every-day, ordinary object so that the little children in His company could take in the power and sweetness of the truth He taught. There is a great difference between the illustrations of Jesus and Paul. Paul lived in the city, and his truth was colored because of his contact with the people in the great centers of population but Jesus lived in the country, and the sparrows flying through the air, the grass growing beneath His feet, and the lilies blooming on every side furnished His

illustrations. We are following in right footsteps when we pattern after Jesus and Paul in illustrating truth. -- J. Wilbur Chapman, D.D.

"A wisely chosen illustration is almost essential to fasten a truth upon the ordinary mind, and no teacher can afford to neglect this part of his preparation." -- Chancellor Crosby.

"Posterity preserves only what will pack into small compass. Jewels are handed down from age to age; less portable valuables disappear." -- Lord Stanley.

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A-TOPICS

ABASEMENT, To be rejoiced in. When Latimer resigned his bishopric, Foxe tells us that as he put off his rochet from his shoulders he gave a skip on the floor for joy, "feeling his shoulders so light at being discharged of such a burden." To be relieved of our wealth or high position is to be unloaded of weighty responsibilities, and should not cause us to fret, but rather to rejoice as those who are lightened of a great load. If we cease from office in the church, or from public honors, or from power of any sort, we may be consoled by the thought that there is just so much the less for us to answer for at the great audit, when we must give an account of our stewardship.

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ABEL, Prominence of. Abel is celebrated as the first martyr, and the first mortal to enter heaven. His blood was the first to cry for vengeance. He was the first who received assurance of the acceptance of his offering, and the first believer in an atonement by blood of whom we have any record. Christ calls him "Righteous Abel." His faith was the first voice of reconciliation, and in six thousand years it has lost none of its influence.

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ABILITIES, Concentration of. Go out in the spring when the sun is yet far distant, and you can scarcely feel the influence of its beams, scattered as they are over the wide face of creation; but collect those beams to a focus, and they kindle up a flame in an instant. So the man that squanders his talents and his strength in many things will fail to make an impression on either; but let him draw them to a point, let him strike at a single object, and it will yield before him. -- Anon.

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ABILITIES, Feeble. Be not discouraged because your talents number four rather than five, or one rather than two. Not the number but the use of talents fills the world with blessing. From a single dollar actively employed princely fortunes have sprung. The feeble shout of a tiny child has saved the thundering train from wreck, and snatched a hundred souls from death. In all lands the widows' mites have filled God's treasuries. He who will do nothing until he can do a good thing, will never do anything. -- Dr. Geo. H. Whitney.

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ABSTINENCE, Example of. Bishop Asbury was a guest of a family where brandy was placed on the table, and he was invited to partake, but he declined. The lady blushed, and said, "Bishop, I believe that brandy is good in its place." "So do I," said Mr. Asbury; "if you have no objection I will put it in its place:" so he put it in the old-fashioned cupboard in the corner of the room, saying, "That is the place, and there let it stay;" and there it did stay, never to be brought on the table again.

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ABSTINENCE, Excuse for. On the occasion of a dinner at the Bishop of Chester's, Hannah More urged Dr. Johnson to take a little wine. He replied, "I can't drink a little, child, and, therefore, I never touch it. Abstinence is as easy to me as temperance would be difficult." Many are ruined because they are destitute of the same courage.

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ACCEPTANCE, Divine. The Lord was many times pleased to testify his acceptance of sacrifice visibly by fire, as doubtless in Abel's offering, Gen. 4:4; in Aaron's first offering after the erection of the Tabernacle, Lev. 9:24; in Gideon's offering, Judges 6:21; in Manoah's, Judges 13:19, 20; in David's I Chron. 21:26; in Solomon's II Chron. 7:1; in Elijah's, I Kings 18:38. The Divine acceptance is marked equally of the offerings of the poor and of the rich. See Lev. 1-4. The Levites' tithe of the tithe was to be reckoned to them "as though it were the corn of the threshing floor or the fulness of the winepress," Num. 18:26, 27. Samuel's offering of one "sucking lamb," I Sam. 7:9, was far more acceptable than vast holocausts of pride and hypocrisy; as in gospel history, the poor widow's mite was preferred before the abundant offerings of the rich, Mark 12:43, 44. The sacrifices are in many cases spoken of as "a sweet savor unto the Lord." See Noah's sacrifice after the flood, Gen. 8:21; Aaron's ram and wave-offering, Exod. 29:18, 25; the Levitical offerings, Lev. 1:9, 13, 17; 2:2, 9, 12.

Frankincense mixed with the offering, or placed upon the shewbread, was probably designed as a symbol of acceptance. Fragrant in its perfume, it shadowed forth the offering of faith, perfumed with the rich incense of the Savior's merits. -- Bowes.

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ACTION, Brevities. Marcus Antonius' rule for his own conduct was, "Manage all your actions and thoughts as if you were just going out of the world." The end of man is an action, and not a thought, though it were the noblest. -- Carlyle. What I must do is all that concerns me, and not what people think. -- Emerson. Our actions must clothe us with an immortality loathsome or glorious. -- Colton. Strong reasons make strong actions. -- Shakespeare.

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ACTION, Eloquent. Demosthenes being asked what was the first part of oratory, answered, "Action"; and which was the second, he replied "Action"; and which was the third, he still answered, "Action." Shakespeare says, "Action is eloquence, and the eyes of the ignorant are more learned than their ears."

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ADORNMENT, Lesson of. A minister visiting a gay person, was introduced to a room near to that in which she dressed. After waiting some hours, the lady came in and found him in tears. She inquired the reason of his weeping. He replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul." The rebuke struck her conscience. She put on the ornament of a meek and quiet spirit.

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ADVENT, Welcoming the. No man rightly desires Christ's coming, but he that hath assurance of benefit at His coming. To him the day of Christ is as the day of harvest to the husbandman; as the day of deliverance to the prisoner; as the day of coronation to the king; the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. To them the Lord Jesus is all sweetness, as wine to the palate, and ointment to the nostrils, saith Solomon; honey in the mouth, saith St. Bernard; music in the ear, and a jubilee in the heart. Get assurance of Christ's coming, as a ransom to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a bridegroom to marry you, and then shall you with boldness and confidence, with joy and gladness, with vehement and holy longings, say, "Come, Lord Jesus." -- Grosse.

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ADVERSITY, Bearing. It helps us to bear adversity to remember that the worst of our portion is better than we deserve.

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ADVERSITY, Effect of. I have read of a fountain that is cold at mid-day, and warm at midnight. Thus are saints frequently cold in the midday of prosperity, and warm in the mid-night of adversity. Afflictions are not a consuming, but a refining fire to the godly. They are like the thorn at the nightingale's breast, which rouses and puts her upon her delightful notes. -- Secker.

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ADVERSITY, Preferred. If adversity hath killed its thousands, prosperity hath killed his ten thousands; therefore adversity is to be preferred. The one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many philosophers have voluntarily sought adversity, and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great infelicity that in his lifetime he had no misfortune. -- Burton.

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ADVOCATE, Christ our. There is an old plowman in the country I sometimes talk with, and he often says, though in uncouth words, some precious things. He said to me one day, "The other day, sir, the devil was tempting me and I tried to answer him; but I found he was an old lawyer, and understood the law a great deal better than I did, so I gave over, and would not argue with him any more; so I said to him, 'What do you trouble me for?' 'Why,' said he, 'about your soul.' 'Oh!' said I, 'that is no business of mine; I have given my soul over into the hand of Christ; I have transferred everything to him; if you want an answer to your doubts and queries, you must apply to my Advocate'." -- Spurgeon.

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AFFLICTION, Overruled to promote Joy. Our afflictions are like weights, and have a tendency to bow us to the dust, but there is a way of arranging weights by means of wheels and pulleys, so that they will even lift us up. Grace, by its matchless art, has often turned the heaviest of our trials into occasions for heavenly joy. "We glory in tribulations also." We gather honey out of the rock, and oil out of the flinty rock.

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AFFLICTION, Burden of. Nothing can render affliction so insupportable as the load of sin. Would you then be fitted for afflictions? Be sure to get the burden of your sins laid aside, and then what affliction soever you may meet with will be easy to you. -- Bunyan.

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AFFLICTION, Cure for. Crantor a heathen, says, "To be innocent is the greatest comfort in affliction." He knew nothing of the blood of Christ, that washes whiter than snow, and prepares the dying for the enjoyments of a heaven of purity; but he saw the advantage of that condition.

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AFFLICTION, Design of. Rev. Richard Cecil was introduced into the chamber where the child of Thomas Williams, a very prosperous bookseller of London, lay dying. "You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene." "Thank God," fervently exclaimed the minister, comprehending at a glance the situation of his friend, "thank God, He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone on so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this -- will not suffer him to go on in prosperity, without some check, some reverse! And I see He has not. No; God has not forgotten you."

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AFFLICTION, Frost of. There are some fruits, like the persimmon, that now seem fair and ready to eat, that are most bitter and disagreeable. But the coming frosts will somehow work to change all the acids and bitterness into a most luscious and wholesome fruit. So earthly trials work to change the sour, selfish, disagreeable spirits of some Christians into a genuine sweetness. And there are many who keep up the fair form of a Christian profession who need some like power to remove their disposition to bitterness of criticism and sourness of temper. -- A. D. Vail.

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AFFLICTIONS, Grace from. When Munster lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his sores and ulcers, whereof he was full, and said, "These are God's gems and jewels, wherewith he decketh his best friends, and to me they are more precious than all the gold and silver in the world." A soul at first conversion is but a rough cast; but God by afflictions doth square and fit and fashion it for that glory above, which doth speak them to flow from precious love; therefore the afflictions that do attend the people of God should be no bar to holiness, nor a motive to draw the soul to ways of wickedness. -- Brooks

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ALCOHOL, Effects of. It may seem strange, but it is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let cattle into his crops, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of the windows and fill them with rags. It will take the gloss from his clothes and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden, as well as to the farmer; for, in its deadly enmity to the human race, alcohol is no respecter of persons. -- Temperance Worker.

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ALCOHOL, Passion for. An old woman in London went into a dram-shop and called for a glass of gin, which she drank. She then drew a Bible from under her apron, saying she had no money, but would leave that in pledge, and redeem it in half an hour; she, however, never returned. A woman in Glasgow, in order to gratify her immoderate craving for ardent spirits, offered her own child for sale as a subject for dissection.

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ANCHOR, Christ the. A dying sailor said, "I now take my cable, and fix it on my anchor, Jesus, and go through the storm."

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ANCHOR, Christian's. The iron anchor of the seaman is cast downward into the deep of the sea; but the hope anchor of the Christian is thrown upward into the deep of heaven, and, passing through the super-celestial waters, finds its ground and fathoming there. -- Delitzsch.

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ANXIETY, Bane of. Anxiety is the poison of human life, It is the parent of many sins, and of more miseries. In a world where everything is doubtful, where you may be disappointed and be blessed in disappointment -- what means this restless stir and commotion of mind? Can your solicitude alter the cause or unravel the intricacy of human events? Can your curiosity pierce through the cloud which the Supreme Being hath made impenetrable to mortal eye? To provide against every important danger by the employment of the most promising means is the office of wisdom; but at this point wisdom stops. -- Blair.

When I was in England I knew an eminent minister, who a few months afterward died. And for a while before he died he was troubled for fear his wife and children might come to want. He carried the burden of that fear for days. A little while before he died he was lying on his sofa, and a little bird came and pecked at the window; the bird had a worm in its mouth, and afterward it flew away. The man said to himself, "Dear me! God takes care of that bird; He feeds it, yet here am I troubled about my family!" And there and then the burden was laid on the Lord. He had been one of those liberal men, and had given his money to others all through his life. Well, when he died, the people in the town raised 5,000 pounds for his widow, God took care of them. -- D. L. Moody.

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ANXIETY, Sufferings from. This fear of any future difficulties or misfortune is so natural to the mind, that were a man's sorrows and disquietudes summed up at the end of his life, it would generally be found that he had suffered more from the apprehension of such evils as never happened to him, than from those evils which had really befallen him. To this we may add, that among those evils which befall us, there are many which have been more painful to us in the prospect than by their actual pressure. -- Addison.

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ANXIETY, Useless. The generality of mankind create to themselves a thousand needless anxieties by a vain search after a thing that never was, nor ever will be, found upon earth. Let us, then, sit down contented with our lot, and in the meantime be as happy as we can in a diligent preparation for what is to come. -- T. Adams.

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ARMAGEDDON

"I see the last dark, bloody sunset,
I see the dread Avenger's form;

I hear the Armageddon's onset--
But I shall be above the storm.

"There comes a moaning and a sighing,
There comes the death-clod's heavy fall,
A thousand agonies of dying--
But I shall be above them all."

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AVARICE, in Death. A minister relates that one of his parishioners, a faithful attendant upon the services of the church, and a man of considerable wealth, could never be induced to give anything to any benevolent object. On his death-bed he sent for the minister and asked him what he thought would become of him. He exhorted him to repent, and renounce the world if he would be saved. The miser gazed at his admonisher in amazement. Give up the world, his treasures, he would not. Even then, within a few moments of death, he was grasping the keys to the cabinet which contained his treasures, and held them in his hands concealed under the bed-clothes. He could not give them up, but death opened his hand. He passed into eternity clutching his keys. Such is the power of avarice, as it sometimes develops when it supplants the love of God in the professor's heart.

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AVARICE, Evil of. Avarice isolates man from the great universe and the holy God, deadens the sensibilities to the highest joys, and shuts the soul up in its own dark self, the victim of a thousand miserable suspicions, and the subject of attributes that every generous heart must loathe. -- Dr. Thomas.

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AVARICE, Expedient of. An avaricious man will proceed to any lengths of crime that his desires may be satisfied. An instance of this is given us in the story of the death of Caius Gracchus. To anyone who would bring his head a reward was offered of its weight in gold. A dastardly wretch snatched it from the hand of him who had been his executioner, that he might himself procure the prize. But before he delivered up the head it is said that he took out its brains and filled the cavity with molten lead, that when it was weighed his prize might be the larger. -- Anon.

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AVARICE, Penalty of. In one of the houses of Pompeii the skeleton of a man was found "Who apparently for the sake of sixty coins, a small plate, and a saucepan of silver, had remained in his house till the street was already half filled with volcanic matter. He was found as in the act of escaping from the window."

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B-TOPICS

BACKSLIDER. In the west of Scotland when you travel sometimes when the furnaces are in full blast, furnace after furnace flings its reflection on the sky. You see the molten metal flowing into the mold. As you look from the carriage windows you see dusky figures flitting about, all activity; but when the furnaces are damped down for a strike or for dull trade, what a misery it is to go through these manufacturing districts and behold idleness. The flames have been damped out, the men are not working, but lounging about at street corners; women and bairns, sad at heart; wheels still; hammers ceased hammering, It is the same way, maybe, with your soul. You have damped out the furnace of Christian activity. God knows it. Why, when you were a young man, you had dozens of furnaces in full blast for God. You gave tracts, you spoke to your fellows, you took a class in the Sabbath School, you gave of your money, you prayed and agonized; and all is shut up now, and you know it. You're asleep; you do nothing for God now. -- John Robertson.

One morning Donald observed that the big clock was striking the hour very slowly, and heard his Uncle John remark: "Sounds as if the striking part is nearly run down." Donald not only saw him wind it, but did not forget. The following Sunday morning, while his uncle was reading the paper, his wife came in and inquired if he was going to church. He replied very slowly: "Oh, I--I suppose so." Donald eyed him wonderingly as he remarked: "Why, Uncle John, that sounds as if the meeting side of you was nearly run down! Is it?" Aunt Hannah laughed, and Uncle John flushed as he threw the paper aside, saying: "Maybe it is, Donald. But we'll wind it up again and get a stronger movement. Neither clocks nor people are of much use when the springs that ought to keep them going are neglected." -- Forward.

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BACKSLIDING, Possibility of. There are weeds in almost every soil. If you throw up the soil from ten or twenty feet deep there will be found the seeds from which they grow. Now, those seeds cannot germinate until they are put in a convenient place; then let the sun shine and the dews fall, and the weeds begin to show themselves, There may be many weeds in our nature, deep down, out of sight; but should they be thrown up by some change of circumstances, we shall find in ourselves evils we never dreamed of. Oh, let no man boast; let no man say, "I should never fall into that particular sin." How knowest thou, my brother? Thou mayst never have been in that position in which such a sin would have allured you. Beware! perhaps where thou thinkest thou art iron, thou art clay; and when thou thinkest that the gates are closed with bars of brass, it may be but rotten wood. With respect to none of us, even the holiest, is there reason to trust his best faculties, his best desires, his best resolutions; we are utter weakness through and through, and to transgression prone, notwithstanding all that God's grace has done for us. The sin which is in us as a taint in our constitution, might easily break out as a loathsome distemper, spreading over the entire man from head to foot, and spoiling all the character. I pray God it never may. -- Spurgeon.

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BACKSLIDING, Sadness of. It is a miserable thing to be a backslider. Of all unhappy things that can befall a man, I suppose it is the worst. A stranded ship, a broken-winged eagle, a

garden overrun with weeds, a harp without strings, a church in ruins -- all these are sad sights, but a backslider is a sadder sight still -- Ryle.

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BACKSLIDING, Simile of. "There was a well near here," said a bystander, "and very good water used to come from it; but it has been filled up for a long time." "Indeed! I never knew there was a well here, much less tasted the water. How did it get filled up?" "Neglect, sir. Some rubbish got in, then part of the surrounding soil; and as it was not cleared out at once, it got worse and worse till it is as you see it -- quite choked up. I wonder if there is any water at the bottom?" These last words set me thinking. I wonder if there is any water at the bottom? I thought how much this old well was like some Christians. The Lord Jesus spoke of the life he gives to the believer as "a well of water" unto him (John 4, 14); but are there not many who are supposed to be Christians in whom we do not see any water; and of whom we can say, as of this old well, "I wonder if there is any water at the bottom?" -- Anon.

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BACKSLIDING, Treatment of. An anchorite said to the famous hermit Poemen, "When a brother comes to see me who is a pious man, I receive him with joy; but if one comes who has fallen away from his high profession, I shut the door in his face." "You do wrong," said Poemen; "the sick soul needs the gentle hands of the nurse and the tender care of the hospital; throw open thy door, and spread your arms to the sinner."

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BELIEVERS, Support of. A kite soaring on high is in a situation quite foreign to its nature; as much as the soul of man is, when raised above this lower world to high and heavenly pursuits. A person at a distance sees not how it is kept in its exalted situation; he sees not the wind that blows it, nor the hand that holds it, nor the string by whose instrumentality it is held. But all of these powers are necessary to its preservation in that preternatural state. If the wind were to sink, it would fall. It has nothing whatever in itself to uphold itself: it has the same tendency to gravitate to the earth that it ever had, and, if left for a moment to itself, it would fall. Thus it is with the soul of every true believer, It has been raised by the Spirit of God to a preternatural, a heavenly state; and in that state it is upheld by an invisible and almighty hand, through the medium of faith. And upheld it shall be, but not by any power in itself. If left for a moment, it would fall as much as ever. The whole strength is in God alone; and its whole security is in the unchangeableness of his nature, and in the efficacy of his grace. In a word, "it is kept by the power of God, through faith, unto salvation." -- Salter.

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BEREAVED, Consolation for the. Bishop Herber related the following beautiful apologue to a lady, who was bitterly lamenting the death of an infant child: "A shepherd was mourning over the death of his favorite child, and in the passionate and rebellious feeling of his heart, was bitterly complaining, that what he loved most tenderly, and was in itself most lovely, had been taken from

him. Suddenly, a stranger of grave and venerable appearance stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him: 'When you select one of these lambs from the flock, you choose the best and most beautiful among them; why should you murmur, because I, the good shepherd of the sheep, have selected from those which you have nourished for me, the one which was most fitted for my eternal fold?' The mysterious stranger was seen no more, and the father's heart was comforted."

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BIBLE. The historical matters of Scripture, both narrative and prophecy, constitute as it were the bones of its system; whereas the spiritual matters are as its muscles, blood-vessels and nerves, As the bones are necessary to the human system, so Scripture must have its historical matters. The expositor who nullifies the historical groundwork of Scripture for the sake of finding only spiritual truths everywhere, brings death on all correct interpretation. -- J. A. Bengel.

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BIBLE, Cause of Interest in it. The lifeboat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my salvation from the howling sea! So the interest which a regenerate soul takes in the Bible, is founded on a personal application to the heart of saving truth which it contains, If there is no taste for this, there can be no relish for the Scriptures. -- J. W. Alexander, D.D.

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BIBLE, Analogies of the. God's Word is as full of weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. It is a guide-book for every road, a chart for every sea, a medicine for every malady, a balm for every wound. Rob us of our Bible, and our sky has lost its sun, and in the best of other books we have naught but the glimmer of twinkling stars. It is the wealth of the poor, blessing poverty with the contentment which makes it rich, It is the shield of wealth, protecting the few that are rich against the many that are poor. It may be compared to the skies, which hold at once the most blessed and the most baneful elements -- soft dews to bathe the opening rose, and bolts that rend the oak asunder. -- Guthrie.

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BIBLE, Analogies of the. God's Word is as full of analogies as his works. The histories, offerings, and prophecies of the Old Testament are figures of better things which have been brought to light by the gospel The lessons of the Lord and his apostles teem with types. Almost every doctrine is given in duplicate: the spirit is provided with a body; a body clothes the spirit. Every fruitful vine has a strong elm to which it clings; every strong elm supports a fruitful vine. -- Arnot.

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BIBLE, Attachment to the. The poet Collins, in the latter part of his life, withdrew from his general studies, and traveled with no other book than an English New Testament, such as children carry to school. A friend was anxious to know what companion such a man of letters had chosen; the poet said, "I have only one book, and that book is the best."

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BIBLE, Benefit of the. A Roman Catholic priest in Belgium rebuked a young woman and her brother for reading the Bible. She replied, "A little while ago my brother was an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and delightful. How comes it, that a bad book produces such good fruits?"

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BIBLE, Care for the. The inhabitants of the South Sea Islands were much rejoiced when copies of the Bible were first given to them. One old native preacher held up his Bible before the whole congregation and said. "My brethren and sisters, this is my resolve: the dust shall never cover my Bible, the moth shall never eat it, the mildew shall never rot it. My light! My joy!"

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BIBLE, Follow the. A boy in a printing office received from his master a list of Scripture questions and answers to be set up and printed, In the progress of the work, he asked the foreman if he should "follow copy" -- that is, set up just as it is written. "Certainly," said the foreman. "Why not?" "Because this copy is not like the Bible." "How do you know that?" "Why, I learned some of these proofs at Sunday-school, and I know that two of them are not like the Bible." The boy took the Bible, and made it his guide, and pattern. That is the true and only standard. Follow it.

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BIBLE, Harmony of the. As when you see wheels, shafts, pins, bands, lying apart, each finished in itself, yet each adapted to others, you know that some machine is contemplated by the founder, though you may not see how to put it together; but when you see the machine put together and in action, you perceive new fitness in every part, and the grand combination of all for one end; so in the several books of the Bible you discover an adaptation to the same end, but in the completed volume you behold the grand harmony of all the books in one object -- the restoration of a sinful race to its Paradise in God! The mind that conceived such a plan, and slowly unfolding it, part by part, through the ages, brought it together finished in this book, must be divine. -- Dr. J. P. Thompson.

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BIBLE, Practicing the. I have here a music-book, one used by singers. The object of this book is to teach and promote vocal music, and also instrumental music, to be employed in

worship, commonly called sacred music. Now, how does this music-book teach music? Simply by being studied, Not at all. Suppose a person previously unacquainted with the science and art of music, who has never sung a strain, and has no ear for melody, takes this book and commits it to memory, will that make him a musician? He might almost as well swallow the book, and would derive about as much benefit from it! He must reduce the book to practice. He must make the sounds indicated, or the book is a dead letter to him. Precisely so is it with the Bible. -- Dr. E. O. Haven.

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BLOOD, Accusing. Abel's blood, and so Christ's cry unto God, as the hire of the laborers unjustly detained, James 5:4; or as the whole creation, which is in bondage through our sins, is said to cry and groan in the ears of the Lord, Rom. 8:22, not vocally but efficaciously. How sad is the case of those that have no interest in Christ's blood; but instead of pleading for them, it cries to God against them, as its despisers and abusers! Every unbeliever despises it; the apostate treads it under foot. To be guilty of a man's blood is sad: but to have the blood of Jesus accusing and crying to God against a soul, is unspeakably terrible. -- John Flavel.

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BLOOD, Cleansing. A poor tempted Scotchman in great distress of mind proceeded to put himself in order for church, and while washing his hands, no one by, he heard a voice say, "Cannot I in my blood as easily wash your soul as that water does your hands," "Now, Minister," he said, in telling me this, "I do not say there was a real voice, yet I heard it distinctly, word for word, as you now hear me. I felt a load taken off my mind, and went to the table and sat under Christ's shadow with great delight." -- Dr. Guthrie.

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BODY AND SOUL. "Two things a master commits to his servants' care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say, at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body; I was grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away for ever. I took little care and thought about it!" -- Flavel.

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BOOKS, Advantages of. The writers who despise books may be original perhaps, but they may pass their lives without being original to any purpose of interest or utility. Whereas, true talent will become original in the very act of engaging itself with the ideas of others; nay, will often convert the dross of previous authors into the golden ore that shines forth to the world as its own peculiar creation. From a series of extravagant and weak Italian romances, Shakespeare took the plots, the characters, and the major parts which have exalted his name, as an original writer, above that of every others in the annals of literature. -- Dr. Cromwell.

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BOOKS, Communion of. It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are true levelers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine away for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live. -- Channing.

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BOOKS, Destruction of Bad. A French lady who kept a book store in Paris heard Father Beauregard preach against the danger of immoral books, and was deeply convinced. She sent for the Father to come and examine her stock. He rejected books to the value of 6,000 livres, and she burned them in his presence, glad to make the sacrifice.

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BROKEN THINGS, The Value of, It is on crushed grain that man is fed; it is by bruised plants that he is restored to health, It was by broken pitchers that Gideon triumphed; it was from a wasted barrel and empty cruse that the prophet was sustained; it was on boards and broken pieces of the ship that Paul and his companions were saved, It was amid the fragments of broken humanity that the promise of the higher life was given; though not a bone of him was broken, yet it was by the broken life of Christ that his people shall live eternally; it was by the scattering of the Jews that the Gentiles were brought in; it was by the bruised and torn bodies of the saints that the truth was so made to triumph that it became a saying, that "the blood of the martyrs was the seed of the church." It was by this broken box (Mark 14:3), that throughout the wide world it is proclaimed how blessed and glorious a thing it is to do a whole thing to Christ, When the true story of all things shall be known, then will it appear how precious in God's sight, how powerful in his hands, were many broken things. Broken earthly hopes will be found to have been necessary to the bringing of the better hope which endures forever. Broken bodily constitutions will be found to have been needful in some cases to the attainment of that land where the body shall be weary and sore no more; broken earthly fortunes, to the winning of the wealth beyond the reach of rust and moth and thief; broken earthly honor, to the being crowned with the diadem which fadeth not away. -- P. B. Powers.

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C-TOPICS

CALVARY, Mount. Mount Calvary is lord of the Sacred Mountains, and by its baptism of blood and agony, its moral grandeur, and the intense glory that beams from its summit, is worthy to crown the immortal group. Its moral height no man can measure, for though its base is on the earth, its top is lost in the heaven of heavens. The angels hover around the dazzling summit, struggling in vain to scale the highest point, which has never yet been fanned by even an immortal wing. The divine eye alone embraces its length and breadth, and depth and height. Oh, what associations cluster around it; what mysteries hover there! and what revelations it makes to the awe-struck beholder! Mount Calvary! at the mention of that name the universe thrills with a new emotion, and heaven trembles with a new anthem, in which pity and exultation mingle in strange yet sweet accord! -- Headley.

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CALVARY, Safety on. Away on the frontier of our country, out on the prairies, where men sometimes go to hunt, or for other purposes, the grass in the dry season sometimes catches fire, and you will see the flames uprise twenty or thirty feet high, and roll over the Western desert faster than any fleet horse can run. Now, what do the men do? They know it is sure death unless they can make some escape. They would try to run away, perhaps, if they had fleet horses. But they can't; that fire goes faster than the fleetest horse can run. What do they do? Why, they just take a match, and they light the grass from it, and away it burns, and then they get into that burnt district. The fire comes on, and there they stand perfectly secure, There they stand perfectly secure -- nothing to fear. Why? Because the fire has burned all there is to burn. Such a place is Mount Calvary. -- Moody.

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CHASTISEMENTS, Reception of. On one occasion a minister found it necessary to punish his little daughter. But she climbed into his lap, and, throwing her arms around his neck, said: "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, papa."

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CHASTISEMENTS, Test of. All is well as long as the sun shines and the fair breath of heaven gently wafts us to our own purposes. But if you will try the excellency and feel the work of faith, place the man in a persecution; let him ride in a storm; let his bones be broken with sorrow, and his eyelids loosed with sickness, let his bread be dipped with tears, and all the daughters of music be brought low; let us come to sit upon the margin of our grave, and let a tyrant lean hard upon our fortunes and dwell upon our wrong; let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes. -- Jeremy Taylor.

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CHEERFULNESS, Advantages of. Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent

sullenness. He will do more in the same time -- he will do it better -- he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous -- a spirit all sunshine -- graceful from very gladness -- beautiful because bright. -- Carlyle.

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CHEERFULNESS a Blessing. Persons who are always innocently cheerful and good-humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them. -- Miss Tallbot.

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CHEERFULNESS, Effects of. The poet Carpani inquired of Haydn, how it happened that his church music was always so cheerful. The great composer replied, "I cannot make it otherwise. I write according to the thoughts I feel: when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen: and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit."

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CHEERFULNESS, Enforced. Emerson says: "Do not hang a dismal picture on your wall, and do not deal with sable and gloom in your conversation." Beecher follows: "Away with these fellows who go howling through life, and all the while passing for Birds of Paradise. He that cannot laugh and be gay, should look to himself. He should fast and pray until his face breaks forth into light." Talmage then takes up the strain: "Some people have an idea that they comfort the afflicted when they groan over them. Don't drive a hearse through a man's soul. When you bind up a broken bone of the soul, and you want splints, do not make them out of cast iron." Hume, the historian, said that the habit of looking at the bright side of things was better than an income of a thousand a year. It was said of Cromwell that hope shone like a fiery pillar in him when it had gone out in all others.

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CHILDREN, Biblical. Children are represented as "Stars," Gen. 37:9. Arrows in the hands of a mighty man, Ps. 127:4. A Chinese proverb says, "When a son is born into a family, a bow and arrow are hung up at the gate." "Olive plants," Ps. 128:3, the emblem of peace, richness and prosperity. Corner stones polished after the similitude of a palace, Ps. 144:12, the bonds of union and upholders of harmony. Lambs, John 21:15. The Hebrew idiom for childhood is taken from building a house, from which the Hebrew word for son is derived, Deut. 25:9; Ruth 4:11. Prov. 23:15 -- "My son, if thine heart be wise, mine heart shall rejoice, even mine." Swinnock says, "Lord, let thy blessing so accompany my endeavors, that my sons may be Benaiahs (the Lord's building), then will they be all Abners (their father's light); and that all my daughters may be Bethuels (the Lord's daughters), and then will they all be Abigail's (their father's joy) ." -- B owes.

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CHILDREN, First work of. I think a good deal of all the work done in Sabbath-school is lost because we try to teach God's truth to children before their hearts have been given to Christ, If they can only be induced to open their hearts, their minds will be illuminated by the Divine truth. I have taught in the Sunday-school, and it was a good while before I knew this. There was a Sunday school superintendent who got discouraged, and said, he was going to give up the school. "I'll tell you what you want," said a wise brother who went to him; "seek and find Jesus yourself, and you will have the strength and see the way to carry on your work acceptably in your sight and in the sight of God." And he did find Jesus and courage. -- Moody.

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CHRIST. The Divine Knocker. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Man's soul has a door that can never be opened by force, Christ the Omnipotent will not enforce an entrance.

1. He knocks as a Savior to save.
2. He knocks as a Baptizer to Sanctify.
3. He knocks as a Physician to heal.
4. He knocks as a Leader to guide.
5. He knocks as a King to rule.
6. He knocks as a Brother to fellowship.
7. He knocks as a Bridegroom to separate and make happy. -- Dr. W. G. Heslop.

Behold I stand . . . and knock

I. Behold I Stand.

1. His condescension.
2. His forbearance.
3. His importunity.

II. Behold I Knock.

1. By His Word
2. By His Spirit
3. By sending or permitting sickness
4. By bereavement
5. By affliction
6. By disappointments
7. By calamities. -- Dr. W. G. Heslop.

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CHRIST JESUS, the Marrow of Theology. The late venerable and godly Dr. Archibald Alexander, of Princeton, United States, had been a preacher of Christ for sixty years, and a professor of divinity for forty. He died on the 22nd, October, 1851. On his death-bed, he was heard to say to a friend, "All my theology is reduced to this narrow compass, Jesus Christ came into the world to save sinners"

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CHRIST, our only Hope. On a huge cross by the side of an Italian highway hung a hideous caricature of the Beloved of our souls, who poured out his life for our redemption. Out of reverence to the living Christ we turned aside, disgusted, from the revolting image, but not until we had espied the words SPES UNICA, in capitals over its head. Here was truth emblazoned on an idol. Yes, indeed, Jesus, our now exalted, but once crucified Lord is the sole and only hope of man. Assuredly, O Lord Jesus, thou are spes unica to our soul.

"Other refuge have we none.
Hangs our helpless soul on thee."

We found this diamond in the mire of superstition: does it sparkle any the less?

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CHRIST, Accessibility of. John 6:37 -- "Him that cometh unto me I will in no wise cast out" Recently rendered by Matthew of Erberg, in his Italian Bible, "I will by no means thrust him out of doors." Dr. A. Clarke regards the figure, as that of a poor man in deep distress and poverty, who comes to a nobleman's house for relief; he appears at the door, and the owner receives him and relieves him. The strong negative, "I will in no wise cast him out," is equal to the affirmative -- I will kindly and graciously receive him. Christ was born at an inn, says Bishop Hall, to prefigure his willingness to receive all comers. The cities of refuge were distributed over the land

of Canaan, and made accessible to all, and kept with the gates open -- clear types of Jesus, the strong refuge, ever ready to receive all needing shelter and protection. -- Bowes.

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CHRIST, Conquests of. How insipid and tame are the histories of all other conquests -- of the rise and fall of all other kingdoms and empires -- when compared with the grand and wonderful achievements of. the "King Immortal," and the fall of death beneath his power, and the giving up of all his prey; when every victim from earth and sea, though under monuments of marble, nay, rocks of adamant, shall be restored; when he shall bring forth every particular form to be repossessed by its proper spirit from which it has been for a season divorced! Thus will he "swallow up death in victory," and then clothe his redeemed with garments of immortality. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to him whom all redeemed will acknowledge as their Great Deliverer. -- R. Hall.

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CHRIST our Example. The Gospel doth not only represent the doctrine of Christ to be believed; but also the life of Christ to be followed: nor shall any have him for their advocate and propitiation, but such as are willing to have him for their pattern and example; to copy out and imitate his humility, patience, purity, benignity, and self-resignation. None shall be benefited by his death, that are unwilling to live his life. -- Dr. Worthington.

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CHRIST, Excellency of. As all waters meet in the sea, and as all the lights meet in the sun, so all the perfections and excellencies of all the saints and angels meet in Christ; nay, Christ hath not only the holiness of angels, the loveliness of saints, and the treasure of heaven, but also the fullness of the Godhead -- the riches of the Deity are in Him: "For it hath pleased the Father that in Him should all fulness dwell," -- fulness of grace, fulness of knowledge, fulness of love, fulness of glory. -- Dyer.

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CHRIST, Humanity of. Types and figures. The Tabernacle, both as a whole, and in its different parts. John 1:14 -- "The Word was made flesh and dwelt (literally tabernacled) among us." The vail, made of beautiful and costly work, rent at Christ's death, Heb. 10:20; Matt. 27:51; the shittim wood of the brazen altar, and of the altar of incense, etc. The Temple -- the shrine of Deity, John 2:19-21; Col. 2:9. The Twig, or sprout, from the stem of Jesse, Isa. 11:1. Contrast the fall of the high trees, and Lebanon destroyed (the great ones of the earth), with the rise and reign of the slender twig, 10:33, 34. The Tender plant, or sucker out of the dry ground, Isa. 53:2; see 52:23. The Branch, Zech. 3:8; 6:12; Jer. 23:5; Isa. 4:2; 11:1. The Hebrew word for branch (neetzer) is most probably the origin of the name of Nazareth, and helps to explain Matt. 2:23. The dayspring from on high, Luke 1:18 (marg. sunrise, or branch). Jacob's ladder-of which the foot was on earth, and the top reached to heaven, Gen. 28:12; John 1:51. -- Bowes.

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CHRIST, Incomprehensible In a company of literary gentlemen, Daniel Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No sir;" he replied and added, "I should be ashamed to acknowledge him as my Savior if I could comprehend him. If I could comprehend him he could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Savior, one so great and glorious that I cannot comprehend him."

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CHRIST, Immortal. After William Pitt had finished his education he started, according to the custom of his day, to make the tour of the continent of Europe. In a German grave-yard he found the name of one upon a monument, and following it the epitaph, "The great borrower." This man had established a great business, gained the public confidence, borrowed millions, and died bankrupt. The thought came to Pitt that he was bankrupted because death put an end to his plans. "My country," said he, "can afford to borrow, for she is immortal." Such is the story of the founder of the great British national debt. Men die, nations wane and disappear, but Jesus Christ is "the same yesterday, today and forever." He can afford to wait, but "he will not fail nor be discouraged till he has brought forth judgment unto victory."

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CHRIST, Need of Contact with. There are two kinds of magnets, steel magnets and soft iron magnets. The steel magnet receives its magnetism from the lodestone, and has it permanently; it can get along very well alone in a small way; it can pick up needles and do many other little things to amuse children, There is another kind of magnet which is made of soft iron, with a coil of copper wire round it. When the battery is all ready and the cups are filled with the mercury, and the connection is made with the wires, this magnet is twenty times as strong as the steel magnet. Break the circuit and its power is all gone instantly. We are soft iron magnets; our whole power must come from the Lord Jesus Christ; but faith makes the connection, and while it holds we are safe. -- C. D. Foss.

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CHRIST Not a Hard Master. I remember once a party of gentlemen speaking of this parable that I read, and asking a deaf man, "What do you think of this man s hiding his talent and about the justice of his reward?" The deaf man replied, "I don't know anything about the justice of his reward, but I know he is a liar. The Lord isn't a hard master." And so these men who bury their talents, they think the Lord is a hard master; but the men who are using their talents, they don't think the Lord is a hard master. -- Moody.

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CHRISTIAN, A Royal Personage. A poor but pious woman called upon two elegant young ladies, who, regardless of her poverty, invited her to sit down with them in the drawing-room, and

entered into conversation with her upon religious subjects. While thus employed, their brother, a dashing youth, by chance entered, and appeared astonished to see his sisters thus engaged. One of them instantly exclaimed, "Brother, don't be surprised; this is a king's daughter, though she has not yet put on her fine clothes." -- Pioneer.

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CHRISTIAN, What he should be. A child of God should be a visible Beatitude, for joy and happiness, and a living Doxology, for gratitude and adoration.

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CHRISTIAN, Almost. A preacher was speaking on "the almost Christian," and it happened to be just the time that the papers were full of the massacre at Cawnpore, he describe the approach of Havelock's victorious troops, he drew a graphic picture of the suspense of the English prisoners in the city, how high their hopes ran when the guns told them of the nearer approach of what they hoped would prove a rescue -- how the British rested for the night within half a mile of their prison, and entered the city in the morning, only just too late. They were almost saved. -- Pilkington.

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CHURCH, Baubles in the. When Oliver Cromwell was about to turn the members of Parliament out of their chamber, he pointed to the mace, and cried, "Take away that bauble!" When He shall come, who will effectually purge the church, He will say much the same of many ecclesiastical ornaments, now held in high repute. Gowns and altars, and banners and painted windows, will all go at one sweep with "take away those baubles." Nor will the rhetorical embellishments and philosophies of modern pulpits be any more tenderly dealt with. "Take away this bauble" will be the signal for turning many a treasured folly into perpetual contempt. -- Spurgeon.

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CHURCH, Figures of the Biblical. Body of Christ, Eph. 1:23 -- the emblem of union and subjection -- many members under one head. Bride, the Lamb's spouse -- wife, Rev. 19:7; 21:9; "my sister, my spouse," Cant. 4:12 -- sister for purity, spouse for love; "a chaste virgin." II Cor. 11:2. Building of God, I Cor. 3:9; I Pet. 2:5; Eph. 2:21, 22. Candlestick, Rev. 1:20; 2:1. City, Heb. 12:22; Rev. 21:2 -- the emblem of order, security and harmony. Dove, Cant. 2:14; 5:2. Family, Eph. 3:15 -- the dwelling place of order, affection and union. Fold John 10:16 -- the abode of peace and safety. Flock, I Pet. 5:2. Garden, Cant. 4:12; Isa. 58:11 -- enclosed -- fair -- fragrant -- fruitful A house -- habitation -- household, Eph. 2:19, 22. Lily, Cant. 2:3. Temple, I Cor. 3:16. Vineyard -- Husbandry, Isa. 5:1; I Cor. 3:9. Burning brush, tabernacle, temple, apocalyptic city, New Jerusalem. -- Bowes.

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CIRCUMSTANCES. Horace Smith truly and wittily remarks, "If a letter were to be addressed to that most influential word, circumstances, concluding thus -- 'I am, sir, your very obedient humble servant,' the greater part of the world might subscribe it without deviating from the strictest veracity."

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CLOSEST, Communion of the. Bengel was much given to intercessory prayer. One who was anxious to find out his secret, watched him, unobserved, in his hours of retirement. "Now," said he, "I shall hear Bengel pray." The aged saint sat long comparing Scripture with Scripture, till the hour of midnight sounded. Nature seemed exhausted. He folded his arms over the open word, and looking up, gave utterance to these words: "Lord Jesus, thou knowest me; we are on the same old terms." In a few moments he was sleeping soundly.

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CLOSET, Importance of the. The closets of God's people are where the roots of the church grow. And if the roots be not nourished, there can be no tree with branches and fruit. In many senses the root of the plant is the most important part of it. Men do not see it, It is hidden away down under the ground. Yet in the dark it works away, and in its secret laboratory it prepares the life which goes up into the plant or tree, and manifests itself in trunk and branches, in leaves and fruits. The beautiful leaf-fabrics are woven down in the looms of that dark earth-factory. The colors that tint the flowers are prepared in that lowly work-shop. The little blocks that are piled in silence, one by one, as the fabric of the tree goes up, are hewn out in secret quarries of the roots. He that would bless a tree must first bless its roots. So it is in the spiritual life. It is not the closet which men see. It is not a man's secret, personal religious life which the world understands and praises. Yet it is the closet that the roots of his life grow. And if the roots be not nourished, then the tree will soon die. -- J. R. Miller.

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COMMUNION, Divine. How many beautiful expressions suggest sweet thoughts as to the believer's near communion with God: Abiding before God, Ps. 61:7; under the shadow of the Almighty, Ps. 91:1; in the light, I John 2:10 in the love of Jesus, John 15:4, 10; as the branch in the vine, John 15:4, 5; the beautiful emblems of constant nourishment, calm security, and upholding trust. Dwelling in the secret place of the Most High, Ps. 91:1; in God, I John 4:16; implying the ideas of refuge and rest. Delighting in the Lord, Ps. 37:4; Isa. 58:14 -- "If desire be love in motion, like a bird on the wing; delight may be compared to love at rest, rejoicing in its own happiness." Drawing near, Ps. 73:28, as with Abraham's reverence and confidence, Gen. 18:23. Entering into the Holiest, Heb 10:19. Fellowship, I Cor. 1:9; I John 1:3; symbolized by eating and drinking together, as in the ancient sacrifices, and now in the Lord's Supper. Sitting in heavenly places in Christ Jesus, Eph. 2:6, our heart and hope being there already. -- Bowes.

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COMMUNION, Open. One of our Baptist friends, Dr. Colver, visited his son's farm in Illinois. He found the gate at the usual place in front of the house, but the fence was down all along the road. He could have entered anywhere else as well as at the gate. To him this farm seemed like an open communion church. It has a door, but is open all around. -- Dr. Holme.

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COMMUNION With Christ, its influence on our views. When you have been sitting in a well-lighted room and are suddenly called into the outer darkness, how black it seems; and thus when a man has dwelt in communion with God, sin becomes exceedingly sinful, and the darkness in which the world lieth appears like a ten fold night.

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COMPLAINING, Habit of. Every one must see daily instances of people who complain from a mere habit of complaining. -- Graves.

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COMPLAINING, Self. I will not be as those who spend the day in complaining of headache; and the night in drinking the wine that gives the headache. -- Goethe.

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COMPLAINT, Foolishness of. We do not wisely when we vent complaint and censure. Human nature is more sensible of smart in suffering than of pleasure in rejoicing, and the present endurances easily take up our thoughts. We cry out for a little pain, when we do but smile for a great deal of contentment. -- Feltham.

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COMPLAINT, Noisy. As some oxen were dragging a wagon along a heavy road, the wheels set up a tremendous creaking. "Brute!" cried the driver to the wagon; "why do you groan, when they who are drawing all the weight are silent?" Those who cry loudest are not always the most hurt. -- Aesop.

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COMPLAINT, Useless. The soldiers in the late war showed remarkable fortitude. Their sufferings and privations were many and great, but they never complained. It is the study of a soldier's life to endure hardship. When asked why they never complained, one answered, "We've been where it did no good to complain." If people in the common walks of life would learn this lesson, half their ills would vanish.

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CONCEIT, Example of. "Is not this great Babylon that I have builded?" An old farmer walked out over his broad acres and said aloud, "Whose fine farm is this?" With great complaisance he answered himself: "Squire Doubleday's." "Whose elegant mansion is that yonder?" Stroking his breast he answered, "Squire Doubleday's." There is a Squire Doubleday in every man. -- Dr. Holme

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CONCEIT, Fable of. A gnat that had been buzzing about the head of a bull, at length settling himself down upon his horn, begged his pardon for incommoding him; "but if," says he, "my weight at all inconveniences you, pray say so and I will be off in a moment," "Oh, never trouble your head about that," says the bull, "for 'tis all one to me whether you go or stay; and, to say the truth, I did not know you were there." The smaller the mind the greater the conceit. -- Aesop.

"Blessed art thou, Simon Barjonas." Yes, he blessed him right there because he confessed him to be the Son of God. He was hungry to get some one to confess him. Then let every one take his stand on the side of the Lord; confess him here on earth, and he will confess you when you get to heaven, He will look around upon you with pride, because you stood up for him here. If you want the blessing of heaven, and the peace that passeth all understanding, you must be ready and willing to confess him. Do you know how Peter fell? He fell as ten thousand people fall, because they don't confess the Son of God. -- Moody.

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CONFESSING CHRIST, Result of. A woman, whom I know, found peace with God in a prayer-meeting -- went home, and told her friends what great things the Lord had done for her. A deep impression was made upon their minds by her statements; and in less than six months, her husband, her father, her brother, her lodger, and two of her sisters were brought to the Saviour, and admitted into His church, as the result of her Christian exertions. -- Robert Young.

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CONSCIENCE, Five kinds of, There be five kinds of conscience on foot in the world; first an ignorant conscience, which neither sees nor says anything, neither beholds the sins in a soul, nor reproves them. Secondly, the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes the man in the committing thereof. Thirdly, the seared conscience which has neither sight, speech nor sense in men that are past feeling. Fourthly, a wounded conscience, frightened with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful, an affliction, no offense, and is in the ready way, at the next remove, to be turned into a quiet conscience. -- Thos. Fuller.

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CONSCIENCE, Guilt of. A man of good reputation, being in great destitution, stole a lamb to keep his children from starving. When it was cooked and placed upon the table, he could not ask a blessing over it as was his wont. In great confusion he went to the owner, confessed his sin and promised restitution.

A death-bed is the hour when conscience reasserts its supremacy, however stupefied it may have been with the opium of half a century, and reminds its possessor of all behind and before. In such a case there are two resources: either the Romish priest, with a strong opiate, under which man will die deluded and deceived; or the blood of Jesus, with pardon for the sin, and therefore peace for the conscience, which is the joyful sound of forgiveness. -- Dr. Cumming.

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CONSCIENCE, Jesus whispering. "What is conscience?" asked a Sunday-school teacher one day of his class. Several of the children answered, some one thing and some another, until a little timid child spoke out: "It is Jesus whispering in our hearts."

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CONSECRATION, Custom of. It was the custom of the Jews to select the tenth of their sheep after this manner: the lambs were separated from the dams, and enclosed in a sheepcote, with only one narrow way out; the dams were at the entrance. On opening the gate, the lambs hastened to join the dams; and a man placed at the entrance, with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying, "Let this be holy." Hence, saith the Lord by the prophet Ezekiel, "I will cause you to pass under the rod." See Lev. 27:32; Jer. 33:13. -- Biblical Treasury.

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CONSECRATION, Emblem of. Travelers have said that they have discovered gardens of Solomon, which were of old enclosed as private places wherein the king walked in solitude; and they have also found wells of most deliciously cold water, dexterously covered, so that no person unacquainted with the stone in the wall, which either revolved or slid away with a touch, could have found the entrance to the spring. At the foot of some lofty range of mountains a reservoir received the cooling streams which flowed from melted snows; this reservoir was carefully guarded and shut out from all common entrance, in order that the king alone might enter there, and might refresh himself during the scorching heats. Such is the Christian's heart. It is a spring for Jesus only. O come, Great King, and enjoy thy possessions. -- Spurgeon.

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CONSECRATION, Entire. Ralph Wells, at a late session of his Grace Mission Sunday-school, had on his blackboard the words: "See that Jesus gets it all." What did they mean? Little Emma, a child of the mission, brought into the school from a low dance-house, lay dying. Her parents were very poor. Left alone with her grandmother, she said, "Granny, will you bring me my purse?" -- a gift from the school at the last Christmas anniversary. The little purse was brought

to her, when, counting out therefrom forty-eight cents, she said, "Granny, this is my money that I have saved for Jesus to give to the mission-school; dear Granny, see that Jesus gets it all!"

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CONSISTENCY. Milton excuses Oliver Cromwell's want of bookish application in his youth thus: -- "It did not become that hand to wax soft in literary ease which was to be inured to the use of arms and hardened with asperity; that right arm to be softly wrapped up among the birds of Athens, by which thunderbolts were soon afterwards to be hurled among the eagles which emulate the sun.

Carnal ease and worldly wisdom are not becoming in the soldier of Jesus Christ, He has to wrestle against principalities and powers, and has need of sterner qualities than those which sparkle in the eyes of fashion or adorn the neck of elegance.

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CONSISTENCY. "I shall not attend Sabbath-school any more," said a young girl to one of her class. "Why not?" asked her friend. "Because my mother is going to send me to the dancing-school, and I think it very inconsistent to attend both at the same time." Children are sure to reason, if their parents do not. "Lead us not into temptation," let children pray; for are they not often led there?

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CONTENTMENT, Attainment of. The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough. -- Zimmerman. -- They that deserve nothing should be content with anything. -- Mason.

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CONTENTMENT, Benefits of. An unquiet mind makes but a slow recovery. Contentment is the best food to preserve a sound man, and the best medicine to restore a sick man. It resembles the gilt on nauseous pills, which makes a man take them without tasting their bitterness. Contentment will make a cottage look as fair as a palace. He is not a poor man that hath but little, but he is a poor man that wants much. Never complain of thy hard fortune, Christian, so long as Jesus is thy friend. -- Secker.

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CONVICTION, Quenched. I knew a man that was once, as I thought, hopefully awakened about his condition. Yea, I knew two who were so awakened. But in course of time they began to draw back, and to incline again to their lusts. Wherefore, God gave them up to the company of three or four men, who, in less than three years, brought them round to the gallows, where they were hanged like dogs, because they refused to live like honest men. -- Bunyan.

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CONVICTION, Relief from. A young man, whose soul was passing through the deep waters of conviction, retired to a grove to pray. Ease from his heavy burden was all he desired, and he deliberately asked God to give him quiet by taking his Holy Spirit from him. It was a fearful prayer, but it was answered. He arose with all his burden gone. For twenty years he lived on, careless and unconcerned, and when death came to him he related this fact in his history to a friend standing beside him. "I know," he said, "that I shall soon be in hell. Nothing can save me. My doom is sealed, and yet I am quite indifferent to the future." -- William Jones.

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CONVICTION, Repentance and. Two brothers started to go West to seek their fortune. One had money, the other had none, When they got to the frontier the one without money murdered the other, and taking his money fled to California. Doctors took the head of the murdered man and preserved it in alcohol. No proof of the murder could be found. No one was present when the deed was done. The brother was accused, but declared his innocence. No eye was there but his and God's. He was brought before jury and judge, and declared his innocence. The dead face of his brother was brought into court. He gazed on it, he fainted, and fell to the floor, and confessed his sin. There is a time when all these unconfessed sins will come in before us, tramp, tramp, tramp, until they all come back. When a man comes and throws himself on his knees in the inquiry room, there is hope of him. -- Moody.

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CORRUPTIONS, Hard to Die. A cat once sprang at my lips while I was talking, and bit me savagely. My friend in whose house it occurred, decreed that the poor creature should die. The sentence he executed personally, to the best of his ability, and threw the carcass away. To his surprise, the cat walked into the house next day.

Often and often have I vowed death to some evil propensity, and have fondly dreamed that the sentence was fulfilled, but alas! in weaker moments I have had sad cause to know that the sinful tendency still survived.

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COURAGE, Strengthened by past Deliverances. Sir Francis Drake, being in a dangerous storm in the Thames, was heard to say, "Must I who have escaped the rage of the ocean, be drowned in a ditch!" Will you, experienced saints, who have passed through a world of tribulation, lie down and die of despair, or give up your profession because you are at the present moment passing through some light affliction? Let your past preservation inspire you with courage and constrain you to brave all storms for Jesus' sake.

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COURAGE, Biblical. A lion, Prov. 28:1; II Sam. 17:10. A goodly horse in the battle, Zech. 10:3. A soldier, brave and fearless. See Deut. 20:5. A defenced city and iron pillars, and brazen walls, Jer. 1:18. Setting the face like a lion, I Chron. 12:8. Setting the face like flint, Isa. 50:7. Setting the face like adamant, "harder than flint," Ezek. 3:9. "Valiant for the truth," Jer. 9:3; Heb. 11:34. "Not ashamed," Rom. 1:16; II Tim. 1:8; I Pet. 4:16. Not afraid, nor dismayed, nor confounded." "In nothing terrified," Phil. 1:20-28. II Pet. 1:5. "Add to your faith virtue." Christian manliness or courage. Observe the connection -- courage, the result of faith, tempered by knowledge, or moral discernment, enlightened by conscientiousness, and leading to love. II Tim. 1:7. I Chron. 19:13. A beautiful exemplification of the wise remark, "Duties are ours, results are God's." "BE OF GOOD COURAGE." It is important to observe how frequently this, or some similar charge, was given to many chief ministers and leaders of the church at the commencement of their work; as in the case of Moses, Joshua, Solomon, Jeremiah, Ezekiel, the Apostles, the Seventy, St. Paul, etc. Like the oft repeated charge, "Be strong." -- Bowes.

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COURAGE, Christian. Soon after the beginning of the reign of bloody Mary in England, an officer was sent to bring Bishop Latimer to London, of which he had notice six hours before he arrived. Instead of fleeing, he prepared for his journey to London; and, when the officer arrived, he said to him, "My friend, you are welcome. I go as willingly to London, to give an account of my faith, as ever I went to any place in the world. And I doubt not, but as the Lord made me worthy formerly to preach the Word before two excellent princes, he will now enable me to bear witness to the truth before the third, either to her eternal comfort or discomfort" As he rode on this occasion through Smithfield, he remarked "that Smithfield had groaned for him a long time."

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COVETOUSNESS, Biblical Emblems and Expressions of. Wolves -- Proverbial for their rapacity and savage nature. Ezek. 22:27. Greedy dogs, that can never have enough, Isa. 56:11. The horseleech (or bloodsucker), Prov. 30:15, with its two-forked tongue, which gorges blood, and having emptied itself, craves for more. The four insatiable things: the grave -- the barren womb -- the parched land -- the fire, Prov. 30:15, 16. The man "greedy of gain," Prov. 1:19; 15:27; "hasting to be rich," Prov. 28:22; who "enlargeth his desire as hell" (or the grave); that is (insatiable) as death, that "cannot be satisfied," Heb. 2:5; who makes "gold his hope," Job. 31:24; and turns "aside after lucre," I Sam. 8:3; whose eye is evil, Prov. 28:22; and whose heart "walketh after his eyes," Job 31:7. The Greek word ordinarily used for covetousness means a desire of having more than belongs to one." -- Parkhurst. -- The covetous man's desire is "only to have enough"; but what is enough? The pleasure of what we have, is lost by coveting more. Another Greek word is also used, which means the love of silver or money; see II Tim 3:2, where this is marked as a prominent sign of "the last days"; see Eccles. 5:10; I Tim. 6:10. Our English word miser is not more nearly allied in sound than it is in sense to its derivation -- misery. FEW SINS have brought more bitter fruit than covetousness. Examples are Lot -- Laban -- Balaam -- Achan -- Saul -- Ahab -- Gehazi -- Haman -- Rich young ruler -- Pharisees -- Ananias and Sapphira. -- Bowes.

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COVETOUSNESS, Blight of. The covetous man is like the spider. He does nothing but lay his wits to catch every fly, gaping only for a booty of gain; so yet more in that whilst he makes nets for these flies, he consumeth his own bowels, so that which is his life is his death. And yet he is at least to be pitied, because he makes himself miserable; like wicked Ahab, the sight of another man's vineyard makes him sick; he wants it for himself. He hates his neighbors as badly as he is hated by them, and would sell his best friend, if he had one, for a groat. He pines his body that he may damn his soul; and whenever disappointed of his expected gain, through the accursed discontent of his mind, he would dispatch himself, but that he is loth to cast away the money on a cord. -- Bishop Hall.

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COVETOUSNESS, Folly of. Covetous men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death, They are held by their own greed as surely as beasts with cords, or fish with nets, or men with chains. They may be likened to those foolish apes which in some countries are caught by narrow-necked vessels; into these corn is placed, the creatures thrust in their hands, and when they have filled them they cannot draw out their fists unless they let go the grain; sooner than do this they submit to be captured. How much covetous men are like these beasts. -- Spurgeon.

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COVETOUSNESS, Fruitlessness of. Rich people who are covetous are like the cypress tree; they may appear well, but are fruitless; so rich persons have the means to be generous, yet some are not so; but they should consider they are only trustees for what they possess, and should show their wealth to be more in doing good, than merely in having it. They should not reserve their benevolences for purposes after they are dead; for those who give not till they die, show that they would not then, if they could keep it any longer. -- Bishop Hall.

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COVETOUSNESS, No Cure for, The great and learned Hippocrates wished a consultation of all the physicians of the world, that they might advise together upon the means of how to cure covetousness, It is now above two thousand years since he had this desire. After him a thousand, and a thousand philosophers have employed their endeavors to cure this insatiable dropsy. All of them have lost their labor therein; the evil rather increases than declines under the multitude of remedies. There have been a number in former ages sick of it; and this wide hospital of the world is still as full of such patients as ever it was. -- Wanley.

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COVETOUSNESS, Penalty of. Marcus Crassus, a Roman, was possessor of three hundred talents, when called to be consul. By covetous practices he became owner of vast estates, kept an open feast for all Rome upon a thousand tables, and gave to every citizen corn to support him three months. Before entering upon a Parthian expedition he was worth seven thousand one hundred talents. Thirsting for gold he led his army against the Parthians by whom he was overthrown. His

head was chopped off and molten gold poured down his throat by Surinas, the Parthians General -- in mockery of Crassus' unquenchable avarice.

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CROSS, All-sufficiency of the. The Cross of Christ is the invincible sanctuary of the humble, and the dejection of the proud, the victory of Christ, the destruction of the devil, the confirmation of the faithful, the death of the unbeliever, the life of the just. It is the key of Paradise, the weak man's staff, the convert's convoy, the upright man's perfection, the soul and body's health, the prevention of all evil, and the procurer of all good. -- Quarles.

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CROSS, The Key of Paradise. We do not sail to glory in the salt sea of our own tears, but in the red sea of a Redeemer's blood. We owe the life of our souls to the death of our Saviour, It was his going into the furnace which keeps us from the flames. Man lives by death; his natural life is preserved by the death of the creature, and his spiritual life by the death of the Redeemer. -- Secker.

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D-TOPICS

DANCING, Demoralization of. "I was called," says a minister, "in the early part of my ministry to stand beside the bed of a beautiful young mother whose life was fast ebbing away. Deep, hopeless anguish, was riveted on her countenance. Death was knocking for admission. I asked her if she was willing that I should pray with her. Her reply was 'I have no objection, but prayers will be of no avail now; it is too late, too late; I must die; I am lost! lost for ever!' I prayed earnestly with her, but her hard heart was untouched; there was in it no fountain of love to its Maker; it was 'too late.' What was the cause of her cold and careless indifference? Listen, mothers, and from her who "being dead, yet speaketh," learn a lesson. This lovely mother was, at a very early period of her life, deeply and seriously impressed with the importance of religion, and the arrows of conviction were fastened in her heart, 'My mother,' says she, 'sent me to the dancing school, and I danced all my convictions away.' As she lived, so did she die -- without Christ in the world."

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DANCING, Evil Influence of. When I hear of a dancing party I feel an uneasy sensation about the throat, remembering that a far greater preacher had his head danced off in the days of our Lord. However pleasing the polkas of Herodias might be to Herod, they were death to John the Baptist. The caperings and wantonings of the ballroom are death to the solemn influences of our ministry, and many an ill-ended life first received its bent for evil amid the flippancies of gay assemblies met to trip away the hours. -- Spurgeon.

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DANCING, Habit of. The city of Sybaris boasted of its prosperity and power. At one time it sent out three hundred thousand men against the Crotonians. They had taught their horses at a certain tune to rise on their hind feet and on their fore feet to keep a kind of time with the music. A minstrel who had been ill-used amongst them, fled to Crotona, and told them "If they would make him their captain he would put all the enemy's horses, their chief strength, into their hands." They agreed to the terms, and he immediately began to teach the tune to all the minstrels in the city. When the Sybarites came up to a close charge, at a signal given, the minstrels began to play, and all the horses began to dance. Thus rendered unserviceable, they became an easy prey to the enemy.

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DEATH, Avarice in. Mr. Watson, uncle to the late Marquis of Rockingham, a man of immense fortune, finding himself at the point of death, desired a friend who was present to open him a drawer, in which was an old shirt, that he might put it on. Being asked why he would wish to change his linen when he was so ill, he said, "Because I'm told that the shirt that I die in must be the nurse's perquisite, and that is good enough for her!" This was as bad as the woman, who with her last breath, blew out an inch of candle -- "Because," said she, "I can see to die in the dark." -- Hood.

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DEATH, Biblical Figures of. The king of terrors, Job. 18:14. Sleep, Acts 7:60. Putting off the tabernacle of the body, II Cor. 5:1. Cut down like the grass or flower, Ps. 90:5, 6. Cut off like the weaver's thread, Is. 38:12; or the ears of corn, Job. 24:24. Fleeing as a shadow, Job 14:1. Carried away as a flood, Ps. 90:5. The consuming of snow-water, Job. 24:9; water spilt upon the ground, II Sam. 14:14. In some Eastern lands in ancient times they poured water into the grave in token of man's frailty. Departing like a vessel from the harbor, Phil. 1:23. The river Jordan, the entrance to the land of rest. Sowing like seed, I Cor. 15:42-45. Resting as in a tranquil bed, Is. 57:2. Returning to dust, Gen. 3:19; Eccl. 12:7. Going the way whence there is no return, Job. 16:22. A war from which there is no discharge, Eccl. 8:8. -- Bowes.

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DEATH, Bishop Butler's. As this great Christian apologist lay on his death-bed, he said to his chaplain: "I know that Jesus Christ is a Savior, but how am I to know that he is a Savior to me?" The chaplain replied, "It is written, 'Him that cometh unto me I will in no wise cast out!'" After musing awhile the dying bishop said, "I have often read and thought of that scripture, but never till this moment did I feel its full power, and now I die happy."

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DEATH, Calling for. An old man that had traveled a long way with a huge bundle of sticks, found himself so weary that he cast it down, and called upon Death to deliver him from his most

miserable existence. Death came straightway at his call, and asked him what he wanted. "Pray, good sir," says he, "do me but the favor to help me up with my burden again." -- Aesop.

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DEATH, Certainty of. There is nothing more certain than death, nothing more uncertain than the time of dying. I will, therefore, be prepared for that at all times, which may come at any time, must come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better. -- Warwick.

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DEATH, Change in. There lies my friend. He hastens to depart. Death is upon him. The change has well-nigh come. How little intervenes between his present humiliations and his awaiting glories! I tremble to think what in an instant he must be! How unlike all he was! I bend over thee, and mark thy wasted, pallid frame; I look up, and there is ascending above me an angel's form. I stoop to thee, and just can catch thy feeble, gasping whisper: I listen, and there floats around me a seraph's song. I take thy hand, tremulous and cold: it is waving to me from yonder skies. I wipe thy brow, damp and furrowed: it is enwreathed with the garland of victory. I slake thy lip, bloodless and parched; it is drinking the living fountains, the overflowing springs of heaven. -- R. W. Hamilton.

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DEATH, A Change of Place only. Rev. Thomas Sheppard, of Charleston, Mass., on the day before his death, said to Dr. Cotton Mather, "My hopes are built on the free mercy of God, and the rich merit of Christ; and I do believe that if I am taken out of the world, I shall only change my place: I shall neither change my company nor my communion."

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DEATH of CHRIST, Biblical Types and Figures of. Abel's sacrifice, Gen. 4:4; Heb. 11:4. Abraham's ram, Gen. 22:13. The Jewish sacrifices and offerings, varying in costliness and number, but all typical of the one great sacrifice and offering. The paschal lamb, Exod. 12:3-7; John 19:36; I Cor. 5:7. The smitten rock, Exod. 17:6; I Cor. 10:4. The scapegoat, Lev. 16:20-22. The brazen serpent, Num. 21:9; John 3:14, 15. The leper's offering -- the bird killed, Lev. 14:45. The red heifer, Num. 19:2-6; Heb. 9:13, 14. Jonah in the whale's belly, Jonah 1:17; Matt. 12:40. The roasting, slaying, drying, etc., of the different sacrifices and offerings; animals slain, consumed in whole or in part upon the altar; corn ground and baked; olives bruised, etc., all spoke of the suffering of the one great Victim. -- B owes.

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DELAY, Beware of, When the Shunamite went to the prophet on behalf of her dead child, she made great haste to get to him, and said to her servant, "Drive and go forward, slack not thy pace;" but thou hast a business of greater concernment to go to Christ about than this woman had to

go to the prophet. She had a dead son, and thou hast a soul dead in trespasses and sins; therefore make haste, go forward, slack not thy pace till thou hast gotten to Christ, and Christ hath given thee life. -- Stockton.

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DELAY, fatal. During a violent storm, a trading vessel was wrecked on the west coast of England. Many of the crew perished, but the captain and his wife were providentially enabled to reach a rock, and, climbing up, escaped from the waves, But the danger was not over. The tide was rising, the cold intense; and it soon became evident that unless assistance was quickly rendered, they must perish. Happily, they were seen from the neighboring shore, and a boat was sent to attempt their rescue. As the boat could not possibly come close to the rock, the only alternative was to project a rope from the shore by a rocket, and then to haul them through the surf within reach of the boat After many fruitless attempts this succeeded, and then the only way of deliverance was by springing into the wave at the moment of its highest swell, and being borne over the danger and pulled into the boat. The wife was the first to make the attempt, and was told what to do. All was ready. The big wave swelled full at her feet. "Now, now," shouted the crew, "spring into the wave!" Alas! she trembled, hesitated, delayed only a moment -- but that moment was fatal. She leaped towards the receding wave, fell upon the rugged rocks beneath, and the next moment was dragged on board, a mangled lifeless corpse. The captain, ignorant of her hapless fate, followed, and, taking the wave in the swell, was saved. -- Anon.

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DEATH, Folly of. More wise was the poor peasant in the fable, who is represented as coming and sitting by the side of a swiftly-flowing river, and who, because it flowed so swiftly, fancied that it would soon run dry, and therefore sat upon the brink and watched and waited; but still it flowed on. So it is with the man who waits for a more convenient season; the river of corruption, of obstacles, of impediments, runs on and broadens, and deepens as it goes. -- Hugh Stowell.

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DELAY, A Little. During the closing services one Sabbath, my eyes rested on a lovely youth. I approached him, and exhorted him to repentance and faith on the Lord Jesus Christ. He replied, "I am not ready now, but in two weeks I am resolved to seek the salvation of my soul." A few days after, this minister was summoned to visit him upon a bed of sickness. He said to the minister, "I was invited to the Saviour at the meeting on the Sabbath, but replied that I was not ready then, and now I am not ready to die." On a subsequent visit, the dying youth exclaimed, "I was not ready to seek God at the meeting; I was not ready to die when the message came; and now I am not ready to lie down in hell! My two weeks have not yet elapsed when I hoped to have made my peace with God, and sickness, death, and hell have overtaken me, and I am forever lost." -- E. P. Hill.

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DEPRAVITY, Admission of. Rev. Dr. Waugh, of the Methodist Episcopal Mission in India, states that the Hindus and Mohammedans almost universally concede the depravity of the race. Among illustrative examples he gave this from one of the chief men in Lucknow: "The sinfulness of man," said he, "is easily enough understood when we remember that in disposing of a good thing -- for instance, milk -- we have to carry it to men's doors; and when we wish to furnish that which is evil -- that is, sell rum -- we have but to open a shop, and they come to us. That is," continued the man, "we will make sacrifices to destroy ourselves, but none to help ourselves."

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DEPRAVITY, Corruption of. I have read of an English painter, who, after only meeting any stranger in the streets, could go home and paint that person's picture to the life. Let us suppose that one whose likeness is taken in this manner should happen to see unexpectedly his own picture. It would startle him. The exact similitude of air, shape, features and complexion, would convince him that the representation was designed for himself, though his own name be not affixed to it, and he is conscious that he never sat for the piece. In the scriptures of truth we have a striking delineation of human depravity through original sin. Though we have not sat to the inspired writers, the likeness suits us all. When the Spirit of God holds up the mirror and shows us to ourselves, we see, we feel, we deplore, our apostasy from, and our inability to recover the images of his rectitude. Experience proves the horrid likeness true; and we need no arguments to convince us, that in and of ourselves we are spiritually "wretched, and miserable, and poor, and blind, and naked." -- Salter.

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DEPRAVITY, Course of. We fall not from virtue, like Vulcan from heaven, in a day. Bad dispositions require some time to grow into bad habits; bad habits must undermine good, and oft-repeated acts make us habitually evil; so that by gradual depravations, and while we are but staggeringly evil, we are not left without parentheses of consideration, thoughtful rebukes, and merciful interventions, to recall us to ourselves. -- Brown.

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DEPRAVITY, Evidences of, As it is said of Crete, we may by a great chance discover one single region of the world that never afforded any dens and coverts for wild beasts. But through the long succession of ages, even to this time, there scarce ever was a state or kingdom that hath not suffered under envy, hatred, emulation, the love of strife, fierce and unruly passions, of all others the most productive of enmity and ill-will among men. Nay, if nothing else will bring it to pass, familiarity will at last breed contempt, and the very friendship of men doth frequently draw them into quarrels, that prove sharp and sometimes implacable. -- Plutarch.

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DEPRAVITY, Heathen Testimony to. The fox in Aesop, disputing with the panther for the superiority in beautiful variety, when the latter had shown his body, and his superfcies curiously stained and spotted, whereas the fox's tawny skin was ill-favored and unpleasant to the sight, said

thus: "But if you, sir judge, will look within me, you will find me much fuller of variety than this leopard;" manifesting the nimble subtlety of his natural disposition, frequently changing as occasions require.

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DEVIL, Works of the. The devil is the author of evil, the fountain of wickedness, the adversary of the truth, the corrupter of the world, man's perpetual enemy; he planteth snares, diggeth ditches, spurreth bodies; he goadeth souls, he suggesteth thoughts, belceth anger, exposeth virtues to hatred, maketh vices beloved, soweth error, nourisheth contention, disturbeth peace, and scattereth affliction. -- Quarles.

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DEVILS, Guard of. A man dreamt he was traveling, and came to a little church, and on the cupola of that church there was a devil fast asleep. He went along further, and came to a log cabin, and it was surrounded by devils all wide awake. He asked one of them what it meant; said the devil, "I will tell you. The fact is, the whole church is asleep, and one devil can take care of all the people; but here are a man and a woman who pray, and they have more power than the whole church."

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DISCONTENT, Delusion of. The happiest of mankind, overlooking those solid blessings which they already have, set their hearts upon something which they want; some untried pleasure, which if they could but taste, they should then be completely blest. -- Atterbury.

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DISCONTENT, Emblem of. It is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it than about the means of removing it. -- Feltham.

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DISCONTENT, Error of. The great error of our nature is, not to know where to stop, not to be satisfied with any reasonable acquirement; not to compound with our condition; but to lose all we have gained by an insatiable pursuit after more. -- Burke

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DISCONTENT, Incurable. An ass, belonging to a gardener, having little to eat and much to do, besought Jupiter to release him from the gardener's service, and give him another master. Jupiter, angry at his discontent, made him over to a potter. He had now heavier burdens to carry than before, and again appealed to Jupiter to relieve him, who accordingly contrived that he should be sold to a tanner. The ass having now fallen into worse hands than ever, and daily observing

how his master was employed, exclaimed with a groan, "Alas, wretch that I am! it had been better for me to have remained content with my former masters, for now I see that my present owner not only works me harder while living, but will not even spare my hide when I am dead!" -- Aesop.

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DISCONTENT, Misery of. The discontented is ever restless and uneasy, dissatisfied with his station in life, his connections, and almost every circumstance that happens to him, He is continually peevish and fretful, impatient of every injury he receives, and unduly impressed with every disappointment he suffers. He considers most other persons as happier than himself, and enjoys hardly any of the blessings of Providence with a calm and grateful mind. He forms to himself a thousand distressing fears concerning futurity, and makes his present condition unhappy, by anticipating the misery he may endure in years to come. -- Stennett.

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DOING GOOD, Aim at. An English Lord congratulated Handel on the success of his new oratorio of the "Messiah," and thanked him for the entertainment he had furnished the people. Handel replied, "My lord, I should be sorry if I only entertained them; I wish to make them better." That preacher mistakes who does not in every sermon, prayer, conversation, visit, and all other work of his ministry aim to make people better. This will have a wider application, extending to all Christians.

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DOING Good, Effect of. I have read of one Pachomius, a soldier under Constantine the Emperor, how that his army was being almost starved for want of necessary provision, he came to a city of Christians, and they of their own charity relieved them speedily and freely. He, wondering at their free and noble charity, inquired what kind of people they were whom he saw so bountiful It was answered that they were Christians, whose profession it is to hurt no man, and do good to every man. Hereupon Pachomius, convinced of the excellency of this religion, threw away his arms and became a Christian, a saint. -- Brooks.

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DOING GOOD, Example of. Dr. Cotton Mather, at the age of sixteen, adopted the maxim, "An opportunity to do good implies the positive duty to do it," and made it his rule in every relation of a long and well spent life. After he had attained to man's estate, he imposed upon himself a rule never to enter any company where it was proper for him to speak without endeavoring to be useful in it; dropping, as opportunities might offer, some instructive hint or admonition. By way of improving every moment of his time, he avoided paying or receiving unnecessary visits. No day passed without some contrivance on his part "to do good," nor without his being able to say at the close of it, that some part of his income had been distributed for purposes of charity.

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DOUBLE-MINDEDNESS, Biblical. Is like a man with a double heart, Ps. 12:2 ("a heart and a heart," marg. -- with truth on the surface and deception underneath); I Chron. 12:33 compared with verse 38, men "of double heart" contrasted with "perfect" and "one" (united) heart. "Ungodly professors," says Cocceius, "have two hearts, two lords, two ways, two ends." But of the godly man it is said, "his heart is fixed," Ps. 112:1, yea, David says it twice, "My heart is fixed," O God, my heart is fixed," Ps. 57:7; see Hosea 10:2. Is like "a cake not turned" -- half baked, half dough, Hosea 7:8; as Israel mixed idolatry with the worship of God. Is like a speckled bird, Jer. 12:9. Is like a kingdom, city, or house divided against itself, that cannot stand, Matt. 12:25.

Illustrative Texts. Lev. 19:19. "The original prohibition of mingling divers things may not inaptly be regarded, as implying a command of 'simplicity and godly sincerity' in all things. It may fairly be accommodated to the case of those who endeavor to reconcile the service of God and mammon, or the pleasures of the world with those of religion; to unite works and grace in the matter of justification, and to many others heterogeneous and unnatural commixtures." -- Scott. -- I Kings 18:21. "How long halt ye between two opinions?" The idea is taken from a bird hopping recklessly about from bough to bough, not knowing on which to settle (Dr. A. Clarke); or, according to others, from the unequal walk of a lame person. -- (Scott.) Ps. 119:113 -- "I hate vain thoughts." The word "vain" is not in the original, and the meaning might be expressed, "I hate other thoughts -- thoughts which are at variance with the one law I follow." Prov. 28:18. -- "He that is perverse in his ways shall fall at once." The Hebrew word for "ways," is in the dual form, and means, properly, in two ways. "He that endeavors to preserve himself by fraud and deceit, though he can wind and turn, and hath several shifts he thinks to save himself by, yet in one or other of them he shall perish." -- Bishop Patrick.

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DRESS, Beneficence and. What a remarkable woman Mrs. Fletcher was! In many things how Christ-like? What exemplary self-denial! What love of the poor! It is recorded of one year, that in it she spent, upon dress, but nineteen shillings, while she distributed to the necessitous £180. O that women of our time would follow in this track of simplicity and charity. -- T. Collins.

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DRESS, Cost of. A minister writes from Saratoga: "The belle of the season wears a dress valued at the amount of my salary for two years, and a set of diamonds equal in value to the cost of a comfortable mission church, with infant-room attached, gas-fixtures and cabinet organ included."

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DRESS, Game of. It is not the cheapest of games. I saw a brooch in a jeweler's in Bond Street, not an inch wide, and without any singular jewel in it, yet worth £3,000. And I wish I could tell you what this "play" costs altogether, in England, France, and Russia annually, But it is a pretty game, and on certain terms I like it; nay, I don't see it played quite as much as I would fain have it. You ladies like to lead the fashion -- by all means lead it thoroughly, lead it far enough. Dress

yourselves nicely, and dress everybody else nicely. Lead the fashions for the poor first; make them look well, and you yourselves will look, in ways of which you have now no conception, all the better. The fashions you have set for some time among your peasantry are not pretty ones; their doublets are too irregularly slashed, and the wind blows too frankly through them. -- Ruskin.

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DRESS, Idolatry in. Let the Christian dress so that Christian manhood shall not be overlaid, disguised, or misinterpreted. Let Christians so dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate that dress is a supreme object in life, and whatever implies this, is just so far both wrong and unchristian, There is no better definition of an idol than that it steals the heart away from God; and when dress does this it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody.

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DRESS, Importance of. A stranger of tolerable sense, dressed like a gentleman, will be better received by those of quality above him, than one of much better parts whose dress is regulated by the rigid notions of frugality. A man's appearance falls within the censure of every one that sees him; his parts and learning very few are judges of; and even upon these few they cannot at first be well intruded; for policy and good breeding will counsel him to be reserved among strangers, and to support himself only by the common spirit of conversation. -- Steele.

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DRESS, an Index of the Mind, As the index tells us the content of stories, and directs to the particular chapter, even so does the outward habit and superficial order of garments (in man or woman) give us a taste of the spirit, and demonstratively point (as it were a natural note from the margin) all the internal quality of the soul: and there cannot be more evident, palpable, gross manifestation of poor, degenerate, dunghilly blood and breeding, than a rude, unpolished, disordered, and slovenly outside. -- Massinger.

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DRUNKARD, Wail of a. The brilliant Charles Lamb wrote, "The waters have gone over me, but out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood. Could the youth to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down the precipice with open eyes and passive will -- to see all godliness emptied out of him, and yet not be able to forget a time when it was otherwise -- to bear about the piteous spectacle of his own ruin; could he see my feverish eye, feverish with last night's drinking, and feverish looking for tonight's repetition of the folly; could he but feel the body of death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation."

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DRUNKARDS, Responsibility of. It is a maxim in legal practice, that those who presume to commit crimes when drunk must submit to punishment when sober. This state of the law is not peculiar to modern times. In ancient Greece, it was decreed by Pittacus, that he who committed a crime when intoxicated should receive a double punishment -- viz., one for the crime itself, and the other for the ebriety which prompted him to commit it. The Athenians not only punished offenses done in drunkenness with increased severity, but, by an enactment of Solon, inebriation in a magistrate was made capital. In our own country, at the present time, acts of violence committed under its influence are held to be aggravated, rather than otherwise; nor can the person bring it forward as an extenuation of any folly or misdemeanor which he may chance to commit. A bond signed in intoxication holds in law, and is perfectly binding, unless it can be shown that the person who signed it was inebriated by the collusion or contrivance of those to whom the bond was given. -- Anatomy of Drunkenness.

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DRUNKENNESS, Breaking off. Webb, the celebrated English walker, who was remarkable for vigor both of body and mind, drank nothing but water. He was one day recommending his regimen to a friend who loved wine, and urging him with great earnestness to quit a course of luxury by which his health and intellects would be equally destroyed. The gentleman appeared convinced, and told him that he would conform to his counsel, though he thought he could not change his course of life at once, but would leave off strong liquor by degrees. "By degrees!" exclaimed Webb: "if you should unhappily die tomorrow, what then?"

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DRUNKENNESS, Resolute. Theotymus, on being told by his physician that except he did abstain from drunkenness and excess, he was like to lose his eyes, his heart was so desperately set upon his sin, that he said -- "vale lumen amicum; Farewell sweet light, then, I must have my pleasure in that sin; I must drink though I drink out my eyes: then farewell eyes, and farewell light and all!" -- St. Ambrose.

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E-TOPICS

EARNESTNESS, Christian. Matt. 11:12 -- "The kingdom of heaven suffereth violence, and the violent take it by force." How startling these words! Do violence to God? Storm the kingdom of heaven? He that forbids us to touch another's goods rejoices to have his own invaded; he that condemns the violence of avarice praises the violence of faith. -- Paulinus.

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EARNESTNESS, Ministerial. Mr. Betterton, the actor, being one day at dinner at the Archbishop of Canterbury's, the latter expressed his astonishment that the representation of fables

in their pieces should make more impression upon the mind than that of truth in the sermons of the clergy: upon which Mr. Betterton, explaining the reason of it, said, "May it please your Grace, it is because the clergy, in reading their sermons, pronounce them as if they were reading fables; but we, in acting our parts, and using them in a proper gesture, represent them as matters of fact."

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EARNESTNESS, Power of, It is not to be calculated how much a single man may effect who throws his whole powers into a thing. Who, for instance, can estimate the influence of Voltaire? He shed an influence of a peculiar sort over Europe. His powers were those of a gay buffoon, far different from those of Hume, and others of his class; but he threw himself wholly into them. -- Cecil.

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EARNESTNESS, Result of. Have something to say, and burn to say it! It will be logic on fire! Bread may be so solid as to be good for nothing at all; so yeast is not good to live on, Have the real meal, and yeast enough to leaven it up. Put heart, soul and warmth in your sermons. An infidel once made this criticism of the Methodists: "If they were but panoplied in the literary armor of some other sects, in five years they would conquer the world for Jesus Christ." -- Dr. H. C. Fish.

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EARNESTNESS, Stimulated. Let none of my friends cry out to such a sluggish, luke-warm, unprofitable worm. "Spare thyself!" Rather spur me up I pray you, with an "Awake thou that sleepest," and begin to do something for thy God! -- White field.

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ELIJAH, Character of. The Power which came upon him cut, by its fierce coming, all the ties which bound him to his kind, tore him from the plow, or from the pastoral solitude, and hurried him to the desert, and thence to the foot of the throne, or to the wheel of the triumphal chariot. And how startling his coming to crowned or conquering guilt! Wild from the wilderness, beared like its lion-lord; the fury of God glaring in his eye; his mantle heaving to his heaving breast; his words stern, swelling, tinged on their edges with a terrible poetry; his attitude dignity; his gesture power -- how did he burst upon the astonished gaze! how swift and solemn his entrance! how short and spirit-like his stay! how dream-like, yet distinctly dreadful, the impression made by his words long after they had ceased to tingle on the ears! and how mysterious the solitude into which he seemed to melt away! Poet, nay prophet, were a feeble name for such a being. He was a momentary incarnation -- a meteor kindled at the eye, and blown on the breath, of the Eternal. God testified him to be the greatest of the family of the prophets, by raising him to heaven. -- G. Gilfillan.

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ELISHA, Qualities of. Elisha was, in the strictest sense, a great and a good man; and in his goodness consisted his greatness. His life is a living sermon. He was to be found in season and out of season -- in every occasion of need. Never do we find him lacking in moral courage. Wherever his word and presence were required to rebuke sin, this righteous man was "bold as a lion!" He seems to grudge no time, no labor, if only his great work be advanced. We find him in royal palaces, in martial camps, in weeping households. At one time, hurling the awful malediction over impenitence and wrong-doing; at another mingling his tears over "the loved and lost," and then his songs of joy over the lost, raised to be loved again. Poor and unostentatious in dress, in mien, in dwelling, he had been again and again the savior of his country, and exercised what was equivalent to regal sway in court and city -- by the throne and by the altar. He had fostered, with loving heart, the schools of the prophets -- training, with holy fidelity, those on whom the mantle of his office and example was afterwards to fall. In fine, he was the John of the prophetic period, the Barnabas of the Old Testament. -- Macduff.

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ENTHUSIASM, Apostolic, There are some who, proscribing the exercise of the affections entirely in religion, would reduce Christianity to a mere rule of life; but, as such persons betray an extreme ignorance of human nature as well as of the Scriptures, I shall content myself with remarking that the apostles, had they lived in the days of these men would have been as little exempt from their ridicule as any other itinerants. If the supreme love of God, a solicitude to advance his honor, ardent desires after happiness, together with a comparative deadness to the present state, be enthusiasm, it is that enthusiasm which animated the Savior and breathes throughout the Scriptures. -- Robert Hall.

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ETERNITY, God and. A Christian, traveling in a steamboat, distributed tracts. A gentleman took one, and folding it up, cut it with his pen-knife into small pieces; then holding it up in derision, threw it away. One piece adhered to his coat; he picked it off and looking at it, saw only the word "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God" -- "Eternity!" He went to the bar, called for brandy to drink to drive them away; but in vain. Then to the gambling-table; to social intercourse and conversation; but those solemn words haunted him wherever he went until he was brought a penitent to the feet of Jesus.

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ETERNITY, Home in. I heard of a man that was dying sometime ago, a man of great wealth, and when the doctor told him he could not live, the lawyer was sent for to come and make out his will, and the dying man's little girl, only about four years old, did not understand what death meant, and when the mother told her that her papa was going away, the little child went to the bedside and looked into her father's eyes and asked, "Papa, have you got a home in that land you are going to?" And the question sunk deep into his soul. He had spent all his time and all his energy in the accumulation of great wealth. He had a grand home and had now got to leave it; and how that question came home to him! -- Moody.

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ETERNITY, Import of. "Ever," a little word, but of immense significance! a child may speak it; but neither man nor angel can understand it. Oh, who can take the dimensions of eternity? The whole space between the creation of the world, and the dissolution of it would not make a day in eternity; yea, so many years as there be days in that space, would not fill up an hour in eternity. Eternity is one entire circle, beginning and ending in itself. This present world, which is measured out by such divisions and distinctions of time, is therefore mortal, and will have an end. -- II Cor. 4:18. If eternity did consist of finite times, though ever so large and vast, it would not be eternity, but a longer tract of time only; that which is made up of finite is finite. Eternity is but one immense, indivisible point, wherein there is neither first nor last, beginning nor ending, succession nor alteration, but is like God Himself, one and the same for ever. -- Case.

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EVILS (Little) -- Making Way for Greater. The carpenter's gimlet makes but a small hole, but it enables him to drive a great nail. May we not here see a representation of those minor departures from the truth which prepare the minds of men for grievous errors, and of those thoughts of sin which open a way for the worst of crimes! Beware, then, of Satan's gimlet.

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EXCUSE, Absurd. One asks, "Was there ever an invalid so senseless as to say, When I am somewhat better, when the fever burns less fierce, I will repair to the hospital or to the physician?" Only sick souls are guilty of this folly.

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EXCUSE, False. A young man was brought to the hospital, City Point, shot in the neck and completely paralyzed. I spoke to him of preparation for death. "I might as well own up," he said, "I'm not prepared; I've lived a bad life, and been a great trouble to my mother. I've got no religion, and I don't want any. I won't burn out my candle now, and throw the snuff in God Almighty's face. I'll die as I've lived. It's honester." I argued with him, plead the promises, entreated him, but all to no purpose. "I deserve no mercy, I don't ask for any. I've never prayed, I'm not going to do so now." -- Chas. Cutler.

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EXCUSES No Time for Religion. An earnest minister called on a lady and found her too busy, as she said, to talk with him. He repeated the visits with no better success. At the last call she said, "Oh, be sure and not be long in coming back again, for I do wish to see you." In a few days he called. "I'm sorry," she said, the moment she opened the door, "I have no time to receive you today; I've a friend come from London and I've to go out with him." "Well, you will have time to die, whether you're prepared or not So you've no time just now." "No, not today." "Well, let me say this to you in case you and I never meet again, 'Behold, now is the accepted time, now is the day of salvation'." She thanked him, and he went away. That night she and her brother went to the

theater. She was taken ill while there, went home, grew worse, and was in eternity by five o'clock the next morning. "The thing," said Mr. Paterson, "so impressed me, that I resolved, if God spared me, to labor by his grace more diligently than ever."

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EXPERIENCE. A Christian's experience is like a rainbow, made up of drops of the grief of earth, and beams of the bliss of heaven.

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F-TOPICS

FAITH The Emperor, Napoleon I, was reviewing some troops upon the Place du Carousel, in Paris; and, in giving an order, he thoughtlessly dropped the bridle upon his horse's neck, which instantly set off on a gallop. The emperor was obliged to cling to the saddle. At this moment a common soldier of the line sprang before the horse, seized the bridle, and handed it respectfully to the emperor. "Much obliged to you, captain," said the chief, by this one word making the soldier a captain. The man believed the emperor, and, saluting him, asked, "Of what regiment, sire?" Napoleon, charmed with his faith, replied, "Of my guards!" and galloped off.

Now, what will the soldier do? If he imitates those who before believing wish to see and feel, and like the apostle Thomas wait for palpable proof before relying upon testimony, he will say, "a captain of the guard always wears a captain's uniform, and mine is only that of a common soldier. I cannot, therefore, believe myself a captain;" and the soldier would return to the ranks. But if, on the contrary, he believes fully and implicitly the emperor's word, and that his rank as captain of the guard depends not upon the uniform he wears, but that the uniform must be the consequence and evidence of his rank (and this will be his thought if he honors the emperor), he will not hesitate because of his dress, nor will he return to the line. -- Spurgeon.

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FAITH, Biblical. The Greek word for faith is derived from the verb meaning to persuade; passive, to be persuaded -- to believe, It is called a shield, Eph. 6:16; a breastplate, I Thess. 5:8; a grain of mustard seed, Matt. 17:20; one of the smallest of seed, but containing the germ of a full sized tree, see Matt. 13:32. The true nature and office of faith are clearly illustrated by the many expressions which are used as synonyms. Faith is repeatedly spoken of as believing, especially by St. John, in whose gospel it occurs about eighty times; as receiving testimony -- being persuaded -- fully persuaded -- seeing -- looking -- coming -- apprehending -- comprehending -- taking hold -- embracing -- feeding -- resting -- trusting. -- See Conc. under these and similar words. Heb. 11:1 -- one of the few definitions given in Scripture -- "Now faith is the confidence of things hoped for, the evidence of things not seen." (Alford.) "The confident expectation -- the powerful conviction." (Doddridge.) The Greek word for "substance" properly means a foundation -- a prop on which something can stand and be supported. Rom. 10:10. -- Faith is the belief of "the heart." Matt. 16:8; Mark 8:17. -- Faith is the trust of the heart, more than the mere intellectual apprehension. -- Bowes.

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FAITH. Calmness of. An old divine says, "Faith may live in a storm, but it will not suffer a storm to live in it. As faith rises, so the blustering wind of discontented troublesome thoughts goes down. In the same proportion that there is faith in the heart, there is peace also; they are joined together, 'In returning and rest shall ye be saved; in quietness and confidence shall be your strength'."

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FAITH, Chemistry of, It is the chemistry of faith (let me use that word) to turn all things into good and precious ore, It is Abraham's country, in a strange land; Jacob's wages, when Laban defrauded him; Moses' honor, when he refused to be called the son of Pharaoh's daughter; Rahab's security, when all Jericho besides did perish: David's rescue, when there was but a step between him and death: the power of the apostles, to be able to cast out devils: Mary Magdalene's sweet ointment, to take away the ill-savor of her sins. Plead, there, with the oratory of faith, and say, "Lord, I have no life but in thee, I have no joy but in thee, no salvation but in thee: but I have all these in thee; and how can my soul refuse to be comforted?" -- Bishop Hacket.

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FAITH, Childish. A boy aged four years heard his grandmother say, "My flowers will all be burnt up, and we shall have no strawberries." A few minutes afterwards he was seen kneeling in one corner of the room, with his hands to his face, and was overheard praying thus: "O Lord! send down rain, so that grandma's flowers shan't be burnt up, and so we shall have plenty of strawberries." He then went to his grandmother, saying, "Your flowers won't burn up, grandma. We are going to have rain." "How do you know?" "Oh!" said he, "I have been praying for it, and it will come." He seemed to have no doubt about it. The next morning he came downstairs and went to the back door to see if it rained. According to his prediction, the rain was falling upon the thirsty flowers and the perishing berries. As soon as he saw it, he joyously shouted: "It's come, it's come, I knowed it would! I prayed for it."

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FALSE HOPES -- Danger of. A sailor while clinging with others to a waterlogged vessel, observed great swarms of sharks and other ferocious fish swimming on all sides, as if waiting for their prey. If men had eyes might they not clearly see evil spirits gathering around the sinking hulks of Romanism and self-righteousness, watching for their expected victims?

The old naturalist, Ulysses Androvaldus, tells us that a dove is so afraid of a hawk, that she will be frightened at the sight of one of its feathers. Whether it be so or not, I cannot tell; but this I know, that when a man has had a thorough shaking over the jaws of hell, he will be so afraid of sin, that even one of its feathers -- any one sin -- will alarm and send a thrill of fear through his soul, This is a part of the way by which the Lord turns us when we are turned indeed.

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FAMILY PRAYER, Neglect of. An avaricious Ohio farmer, pressed with business, decided to forego family prayer. His wife expostulated to no purpose. The men went to work one morning before breakfast, but no horn called them at the usual time. Angrily the husband went to the house, and saw his wife knitting, but no signs of breakfast. "What does this mean?" he said; "why are not the men called?" "I thought you had no time to eat." "Do you think we can live without eating?" "As well as without praying," she said. "Well; get breakfast, and we will have prayers every morning." -- Gluts. E. Little.

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FAMILY WORSHIP, Influence of, A Christian boy about fourteen years of age became impressed with the importance of family religion. As all the family were irreligious and illiterate but himself, he felt called to do the duty. He read the Scriptures and then prayed, the family looking curiously on. For some time he continued service in this manner. At length, one after another, they bowed beside him, till the whole group -- father, mother and children -- united in the hallowed exercise.

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FASTING, Benefit of. Fasting, too much neglected and decried among us, is a good and beautiful institution. It gives a more tangible form to ideas that should habitually dominate us, -- those of our unworthiness and our dependence. It restores to mind what it takes away from matter, and by relieving, in a manner, the soul that is generally oppressed with the burden of the flesh, it facilitates its soaring up towards the objects of the invisible world. Finally, by the voluntary privations it imposes, it increases our compassions for the involuntary privations of so many of our brethren, whose life, alas! is one perpetual fast. -- Dr. Vinet.

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FASTING, Need of. There are Christians whose "flesh," whether by its quantity or natural temperament, renders them sluggish, slothful, wavering, and physically by far too fond of the "good things" of the table and the wine-cellar. I don't like your rosy-faced, jowled, mobile-lipped connoisseurs of "cooking and vintage." That sort of Christian pressingly needs fasting, aye, thorough fasting. Brave, large-fleshed Martin Luther nobly confessed his need, and nobly acted it out, not without strife and "lusting." Of fasting as a whole and as applying to all, it may be said that while it has been perverted into a pestilent superstition, yet in the words of good Bishop Andrewes, "There is more fear of a pottengerful of gluttony than of a spoonful of superstition." -- Grosart.

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FLATTERER, Beware of a. Beware of him who flatters you, and commends you to your face, or to one he thinks will tell you of it; most probably he has either deceived and abused you, or means to do so. Remember the fable of the fox commending the singing of the crow, who had

something in her mouth which the fox wanted. Be careful that you do not commend yourselves. -- Sir M. Hale.

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FLATTERERS, Beware of. Take care thou be not made a fool by flatterers, for even the wisest men are abused by these. Know, therefore, that flatterers are the worst kind of traitors; for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint all thy vices and follies, as thou shalt never, by their will, discern evil from good, or vice from virtue: and because all men are apt to flatter themselves, to entertain the addition of other men's praises is most perilous. Do not, therefore, praise thyself, except thou wilt be counted a vainglorious fool: neither take delight in the praise of other men, except thou deserve it, and receive it from such as are worthy and honest, and will withal warn thee of thy faults; for flatterers have never any virtue; they are ever base, creeping, cowardly persons. A flatterer is said to be a beast that biteth smiling, But it is hard to know them from friends, they are so obsequious and full of protestation; for as a wolf resembles a dog, so doth a flatterer, a friend. A flatterer is compared to an ape, who, because she cannot defend the house like a dog, labor as an ox, or bear burdens as a horse, doth therefore yet play tricks and provoke laughter. -- Raleigh.

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FLATTERY, Love of. When Alexander had bestowed some considerable reward upon a jester, Agis, the Argive, through mere envy and vexation, cried out upon it as a most absurd action; which the king overhearing, he turned him about in great indignation at the insolence, saying, "What's that you prate, sirrah?" "Why, truly," replied the man, "I must confess, I am not a little troubled to observe, that all you great men who are descended from Jupiter take a strange delight in flatterers and buffoons! for as Hercules had his Cercopians and Bacchus his Silenians about him, so, I see your majesty is pleased to have regard for such pleasant fellows, too." -- Plutarch.

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FLATTERY, Poison of, He was justly accounted a skillful poisoner who destroyed his victims by bouquets of lovely and fragrant flowers. The art has not been lost: nay, is practiced every day by the world. -- Latimer.

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FRETFULNESS, Argument Against. The argument used against fretfulness by the Psalmist deserves to be well fixed in our minds; and, indeed, if it were so, we should need no other argument: "Fret not thyself against the ungodly," etc., "for they shall soon be cut down like the grass," (Ps. xxxvii.) Who could envy a flower, though ever so gay and beautiful in its colors, when he saw that the next stroke of the mower would sweep it away forever. -- Bishop Home.

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FRETFULNESS, Folly of, It is not wise to fret under our trials: the high-mettled horse that is restive in the yoke only galls his shoulders -- the poor bird that dashes itself against the bars of the cage only ruffles her feathers, and aggravates the suffering of captivity. -- Teachers' Treasury.

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FRETTING, Injurious. The rubbing of the eyes doth not fetch out the mote, but makes them more red and angry; no more doth the distraction and fretting of the mind discharge it of any ill humors, but rather makes them more abound to vex us. -- Bishop Patrick.

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FRETTING, Sin of. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He says, "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne, and ruling all things."

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G-TOPICS

GIVING. A woman who was known to be very poor, came to a missionary meeting in Wakefield, and offered to subscribe a penny a week to the mission fund. "Surely," said one, "you are too poor to afford this." She replied, "I spin so many hanks of yarn a week for my living, and I'll spin one hank more, and that will be a penny a week for the society."

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GIVING, Means of. "A few days ago," says Dr. Schwartz, the editor of the Scattered Nation, and founder of a Christian Jewish home, "I received a letter, and on the inside of the envelope, which contained six penny stamps, and nothing else, these words were written: 'Fasted a meal to give a meal.'"

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GIVING, Necessity for. Said a good man to me when I asked him, "How do you manage to give so much?" "The Lord is all the time shoveling it on me, and I would be overwhelmed if I did not give." God shovels wealth upon us, and if we do not shovel it back, we will be buried beneath it as by an avalanche or ruin. -- Dr. Dashiell.

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GIVING, the Only Saving. A gentleman of wealth in the city of New York once gave \$25,000 for the erection of a church, where the congregation were too poor to build themselves. It became a church noted for the piety and evangelical character of its pastor and people. In a few

years its liberal patron lost all his earthly fortune, and being approached by a friend, who has eyes only for this world, who said to him, "Now if you had the money you gave to church, it would set you up in business." "Sir," he said, "that is the only money I have saved; if it had not been there it would have gone with the other; as it is, I have it yielding me an interest which will only cease to accumulate when the knell of time is sounded, and during the ages of eternity will be poured into my bosom, in the blessed consolation that hundreds have bowed at the altar erected with that money, and acknowledged their Saviour."

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GIVING, Parsimonious. We give God the worst of all things, that hath given us the best. We cull out the bad sheep for his tithe, the sleepest hours for his prayers, the clippings of our wealth for his poor, a corner of the heart for his ark, when Dagon sits uppermost in his temple. We give God measure for measure, but after an ill sort, For his blessings heaven, and shaken, and thrust together, iniquities pressed down and yet running over, He hath bowels of brass and a heart of iron, that cannot mourn at this our requital. -- Adams.

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GODLINESS, Biblical. What is godliness? Conformity to the mind and will of God -- having the heart and eye turned towards God, See such expressions as, "a good conscience towards God," I Pet. 3:21; "faith to Godward," I Thess. 1:8; "trust through Christ to Godward," II Cor. 3:4; "alive unto God," Rom. 6:11. See how reference to God is interwoven with holy things. We read of "godly sorrow" -- "godly fear" -- "godly sincerity" -- "godly zeal" -- "godly men" -- "godly edifying" -- "the doctrine according to godliness" -- "the godly seed" -- "godly jealousy," etc., In the New Testament the word "godliness" is used very frequently by St. Paul, and by him chiefly in I and II Timothy, -- ten times in ten chapters, Was this because they were (with the Epistle to Titus) probably the last he wrote? as if the nearer he came to the end of his course, the more he viewed things with reference to God and godliness? -- Bowes.

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GODLINESS, Blessedness of. "O blessed be God that I was born," said the pious Halyburton when dying. "I have a father and ten brethren and sisters in heaven, and I shall be the eleventh. O blessed be the day that I was ever born! O that I were where he is! And yet were God to withdraw from me, I should be weak as water. All that I enjoy, though it be miracle on miracle, would not support me without fresh supplies from God. The thing I rejoice in is this, that God is altogether full; and that in the Mediator Christ Jesus is all the fullness of the God-head, and it will never run out. Study the power of religion. 'Tis the power of religion, and not a name, that will give the comfort I find. There is telling in this providence, and I shall be telling it to eternity. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? My peace hath been like a river." Soon after, one of those about him having said, "You are now putting your seal to that truth, that great is the gain of godliness," he replied, "Yes, indeed." Soon after he entered into the possession of eternal gain.

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GOSPEL, Duty of Spreading it. Huber, the great naturalist, tells us, that if a single wasp discovers a deposit of honey or other food, he will return to his nest, and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the rock Christ Jesus, be less considerate of our fellow men than wasps are of their fellow insects? Ought we not rather like the Samaritan woman to hasten to tell the good news? Common humanity should prevent one of us from concealing the great discovery which grace has enabled us to make.

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GOSPEL, Jesus the Sum of. In a village church in one of the Tyrolese valleys, we saw upon the pulpit an outstretched arm, carved in wood, the hand of which held forth a cross. We noted the emblem as full of instruction as to what all true ministry should be, and must be -- a holding forth of the cross of Christ to the multitude as the only trust of sinners. Jesus Christ must be set forth evidently crucified among them. Lord, make this the aim and habit of all our ministers.

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GOSPEL, Importance of the. The gospel is not only wonderful, but all-important. It is the gospel of our salvation, It is the bread, the water of life. For dying souls it is the only remedy. It has done more already for the public welfare of nations than all the civil institutions of men; and by this alone will the wilderness and solitary place be made glad, and the desert rejoice and blossom as the rose. -- Jay.

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GOSPEL, Living the. Martin Luther pronounced an expressive eulogy upon Nicholas Hausmann, pastor at Zwickau, in 1522, thus, "What we preach, he lives."

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GOSPEL, Message of the. A London city missionary whose success among fallen women had been remarkable, after a visit to the country, was returning through Yorkshire. He stopped at the inn, and after tea the matron went to a drawer and taking out the daguerrotype of a beautiful girl, handed it to the missionary, saying, "It is my daughter, gone, lost, and yet -- O sir, take with you this last memento of the one we loved so well, and if ever in your great city ye see her face, go to her and tell her that her old home still waits for her, and her mother's heart still yearns for her." This is the message which is sent by Christ to every lost sinner.

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GOSPEL, Nature of the. The Gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpretation of all revelations, the key to all the seeming contradictions of the physical and moral world. -- Prof. Max Miller.

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GRACE, Prayer for. A poor man in England before eating asked a blessing in these words, which were found written on a slip of paper, "Lord, give me grace to feel my need of grace: and give me grace to ask for grace: and give me grace to receive grace: and O Lord, when grace is given, give me grace to use it. Amen."

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GRACE, Preservation of. How shall a wooden vessel be kept water-tight, so that the precious supply of the household may not ooze through its joints into the ground? Keep it always full of water. It is by a similar method that grace may be preserved in the heart of a Christian. Keep the vessel full, and it will not leak. -- Anon.

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GRATITUDE, Flow of. "The currents of grace run in circles as well as those of nature. The electric current does not go along the wire unless it comes back through the earth to complete the circle. A picture of it is seen in a well-known apparatus for ventilation. Two tubes joined together, stretch from the interior of a building through the roof into the air. The air flows up through one lobe of the tube out of the building, and down through the other lobe into the building. When the process is set agoing it continues. But if you stop the ascending current, you thereby also make the descending current to cease; and if you stop the descending current, the ascending one is arrested too." So, when the soul is united to God, it receives blessings and completes the circuit by constant returns of gratitude and thanksgiving.

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GROWTH IN GRACE. We have the likenesses of our boys taken on every birthday, and twelve of the annual portraits are now framed in one picture, so that we see them at a glance from their babyhood to their youth. Suppose such photographic memorials of our own spiritual life had been taken and preserved, would there be a regular advance, as in these boys, or should we still have been exhibited in the perambulator? Have not some grown awhile, and then suddenly dwarfed? Have not others gone back to babyhood? Here is a wide field for reflection. -- Sel.

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GROWTH IN GRACE. The venders of flowers in the streets of London are wont to comment them to customers by crying, "All a blowing and a growing." It would be no small praise to Christians, if we could say as much for them, but, alas! of too many professors the cry would truthfully be, "All a stunting and a withering."

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GRUMBLERS. A heavy wagon was being dragged along a country lane by a team of oxen. The axle-trees groaned and creaked terribly, when the oxen turning round, thus addressed the

wheels: -- "Halloa, there! why do you make so much noise? we bear all the labor, and we, not you, ought to cry out!" Those complain first in our churches who have the least to do. The gift of grumbling is largely dispensed among those who have no other talents, or who keep what they have wrapped up in a napkin.

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GUILT, Slavery of. The slave who digs in the mine or labors at the oar, can rejoice at the prospect of laying down his burden together with his life; but to the slave of guilt there arises no hope from death. On the contrary, he is obliged to look forward with constant terror to this most certain of all events, as the conclusion of all his hopes, and the commencement of his greatest miseries. -- Blair.

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GUILT, Torment of. Think not that guilt requires the burning torches of the furies to agitate and torment it. Frauds, crimes, remembrances of the past, terrors of the future-these are the domestic furies that are ever present to the mind of the impious. -- Cicero.

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GUILT, Transfer of. For a long time before the conversion of Rev. C. Simeon, he had been in the deepest distress, envying even the dogs that passed under his window. In Passion-week he met with the expression in "Bishop Wilson on the Lord's Supper," "that the Jews knew what they did when they transferred their sins to the head of their offering." "The thought rushed into my mind," says he, "What! may I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? Then, God willing, I will not bear them one moment longer. Accordingly, I sought to lay my sins upon the sacred head of Jesus, and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased, and on Friday and Saturday it became more strong; and on the Sunday morning (Easter Day) I awoke early, with these words upon my heart and lips:

'Jesus Christ is risen today!
Hallelujah! Hallelujah"
From that hour he had peace.

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GUILT, Unhappiness of. Guilt though it may attain temporal splendor, can never confer real happiness. The evident consequences of our crimes long survive their commission, and, like the ghosts of the murdered, forever haunt the steps of the malefactor. The paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace. -- Sir Walter Scott.

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H-TOPICS

HAPPINESS, Trying to Work out. There are those that would hammer out their own happiness, like the spider climbing up by the thread of her own weaving. Of all the parts and abilities that be in you, you may well say as the young man did of his hatchet, "Alas, master! it was but borrowed." (II Kings 6:6.) -- Brooks.

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HAPPINESS, Where is. If the Scriptures are a delusion, where will we seek our happiness? In wealth? It is a splendid incumbrance. In honor? It is a glittering bubble. In the pleasures of the world? They are like the brine of the ocean to a thirsty palate, will irritate rather than satisfy. In gay entertaining company? This is only a temporary opiate, not a lasting cure. But in the precious promises of the Gospel, and its renewing energy on our hearts; in the discoveries of God's love to poor sinners; in the displays of God's infinitely rich grace; and in the hope of his everlasting glory; in these grand species, for preparing and dispensing which revelation has the patent -- true health, ease, and felicity are to be found. -- Hervey.

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HARDNESS OF HEART, Biblical. A heart of stone. Ezek. 11:19. A face harder than a rock, Jer. 5:3. Stiff of forehead and hard of heart, Ezek. 3:7. Hard as an adamant stone, probably a diamond. Torpid and benumbed. Rom. 11:7, 8 (quoting Isa. 29:10), according to the view of Hammond and others is taken from the figure of one benumbed, through the stupefying draught given to condemned criminals before execution. Seared, cauterized, or branded, "as with a hot iron," I Tim. 4:2, made callous; a terrible mark of the apostasy of "the latter times." "Past feeling, because of the blindness (marg., hardness) of their heart," Eph. 4:18, 19. Isa. 6:9, 10 -- It is a noteworthy fact that this solemn passage is quoted most frequently in the New Testament, of any Old Testament text.

Examples. Pharaoh -- the Old Testament type of incorrigible hardness of heart, defiant alike of mercy and of judgment. It is remarkable that Pharaoh "seems to have been more emboldened to sin, by those miracles of mercy which removed the plagues than by those of judgment which inflicted them." -- (Nicholls.) The Canaanites in the time of Joshua were a striking example of those who have had many warnings, and yet refuse all thought of submission. They had wisdom and their own content, that they bear their happiness or unhappiness within their own breast; and that all outward things have a right and a wrong handle. He that takes them by the right handle finds them good; he that takes them by the wrong indiscreetly, finds them evil. Take a knife by the haft, it will serve you; take it by the edge, it will cut you. There is no good thing but is mingled with evil; there is no evil but some good enters into the composition. The same truth holds in all persons, actions, and events. Out of the worst, a well composed mind, endowed with the grace of God, may extract good, with no other chemistry than piety, wisdom and serenity. It lieth in us as we incline our minds to be pleased or displeased with most things in the world.

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HEARERS, Forgetful Some hearers have bad memories. Their memories are like leaky vessels: all the precious wine of holy doctrine that is poured in runs out presently. Ministers cannot by study find a truth so fast as others lose it. If a truth delivered doth not stay in the memory, we can never be nourished up in the word of truth. If thieves steal away people's money, they tell every one, and make their complaints that they have been robbed; but there is a worse thief they are not aware of. How many sermons hath the devil stolen from them! How many truths have they been robbed of, which might have been so many death bed cordials! -- T. Watson.

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HEARERS Only. It pleaseth men to hear of speculative doctrines, and to be entertained with a luscious preaching of the gospel, made up all of promises, and these wholly unconditional. It gratifies them to hear what is done without them, rather than what is done within them, and the necessity of sincere and entire obedience to our Saviour's precepts urged upon them. -- Dr. Worthington.

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HEARERS, Various. 1. The inattentive hearer, that taketh very little heed to what he heareth. 2. The inconsiderate hearer, that never ponders what he hears, nor compares one thing with another. 3. The injudicious hearer, that never makes any judgment, whether it be true or false. 4. The unappreciative hearer, who hears all his days, but is never the wiser. 5. The stupid, unaffected hearer, that is as a rock and a stone under the word. 6. There are your prejudiced, disaffected hearers, who hear with dislike, especially those things which relate to practice. 7. Your fanatical, voluptuous hearers, that hear only to please their fancy or imaginations. They come on purpose to try if they can hear a pretty sentence, any fine jingle, any flashes of wit. 8. Your notional hearers, that are of somewhat a higher form and sect than the others. They always come to learn some kind of novelty. 9. Those talkative persons, who only come to hear, that they may furnish themselves with notions for the sake of discourse. 10. The censorious and critical hearers, who come on purpose not as doers of the law, but as judges. 11. Malicious hearers, that come on purpose to seek an advantage against those they come to hear, particularly against what they preach. Thus you see the characters of those who are "Hearers only," which are various and manifold. -- Howe.

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HEART, Hardness of. Lightfoot says: -- "I have heard it more than once and again, from the sheriffs who took all the gunpowder plotters, and brought them up to London, that every night when they came to their lodging by the way, they had their music and dancing a good part of the night. One would think it strange that men in their case should be so merry." More marvelous still is it that those between whom and death there is but a step, should sport away their time as if they should live on for ages. Though the place of torment is within a short march of all unregenerate men, yet see how they make mirth, grinning and jesting between the jaws of hell!

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HEART, Carnal or Spiritual. In the heart of a carnal man all things lie in a confused order, heaven below, and earth at top; earth seems to him to be vast and infinite, but heaven a little inconsiderable spot. But in the heart of a child of God everything keeps its natural posture. There earth sinks, as being the dregs of his thoughts and cares, but heaven shines above, very bright and glorious; earth seems to him to be but a little spot, as indeed it is, which is seldom seen or noted by him, but heaven is an infinite boundless sea of mercy, which he is still looking into and admiring. -- Hopkins.

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HEART, Closet of the. Let me step into your heart, sir, and peep upon its furniture. My hands are pretty honest; you may trust me; and nothing will be found, I fear, to tempt a man to be a thief. Well, to be sure, what a filthy closet is here! Never swept, for certain, since you were christened. And what a fat idol stands sulking in the corner! A sweet heart-sin, I warrant it. How it simpers, and seems as pleasant as a right eye! Can you find a will to part with it, or strength to pluck it out? And supposing you are a match for this self-denial, can you so command your heart as to hate the sin you do forsake? This is certainly required. Truth is called for in the inward parts. God will have sin not only cast aside, but cast away with abhorrence. So he speaks, "Ye that love the Lord hate evil." -- John Beveridge.

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HEART, Color of the. If a bowl of dye be crimson, whatever you draw out of it will be red; if a coat be black, each thread you pull from it will be black. So, if our hearts are sinful, whatever issues from them will be more or less sinful -- Bolton..

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HEART, Discipline of the. As smiths, better to work their iron, put it back frequently into the furnace, to be softened by the fire; and gardeners, to preserve a fine row of cedars and myrtles, frequently cut off the superfluous leaves and blossoms; so to preserve a soul in the fervor of virtue, it must often replace itself in the furnace of the exercises, and there, enlightened by God on its defects, divest itself of them and amend. -- Ignatius.

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HEAVEN, Biblical Figures of. A paradise restored, II Cor. 12:2, 4; Rev. 2:7; where there will be more than Eden's beauty and Eden's peace, and no serpent creeping in to steal away sweet happiness. A city, Heb. 11:16; 13:14; a "city of God," without griefs or graves, or sins or sorrows; whose inhabitants no census has ever numbered; whose walls are salvation, and whose gates are praise. A country -- a "better country -- that is, and heavenly" (literally, a Fatherland), Heb. 11:16; the meeting-place of those who were redeemed from among men unto God, and who worship him with holy angels in sinless happiness. A temple, Rev. 3:12; 7:15; bright with the Divine glory, filled with the Divine presence. A garner, Matt. 3:12. A kingdom -- the "kingdom of Christ and of God," Eph. 5:5; "the everlasting kingdom of our Lord and Saviour Jesus Christ," II Pet. 1:11. An inheritance "incorruptible, undefiled, and that fadeth not away," I Pet. 1:4; "the inheritance of the

saints in light," Col. 1:12. "The rest that remaineth for the people of God," Heb. 4:9 ("the keeping of a Sabbath," marg.); the rest from care and sin and sorrow, from labor and trouble, weakness and want. God's dwelling-place, I Kings 8:30; Matt. 6:9. God's throne, Isa. 66:1; I Kings 8:27; Acts 17:24. The "Father's house" of many mansions," prepared for the redeemed by Christ, John 14:2. -- Bowes.

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HEAVEN, All White in. A minister asked a colored boy, aged eleven years, "Do you really believe that there are any black children in heaven?" He reflected a moment, then answered, "No Massa, I 'specs dey isn't." "Well, then, you can't go there can you?" "Reckon I kin, massa." "But how can yoh go there when there are no black children there?" "Kase dey is all white." "But how's that?" "Oh, dey is washed white in de blood of de Lamb!" It was a child's faith, true to fact, whatever may be thought of its form.

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HEAVEN. "Who," saith an old divine, "chides a servant for taking away the first course at a feast when the second consists of far greater delicacies?" Who then can feel regret that this present world passeth away, when he sees that an eternal world of joy is coming? The first course is grace, but the second is glory, and that is as much better as the fruit is better than the blossom.

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HEAVEN, Compensations of. Think how completely all the griefs of this mortal life will be compensated by one age, for instance, of the felicities beyond the grave; and then think that one age multiplied ten thousand times is not so much to eternity as one grain of sand is to the whole material universe. Think what a state it will be to be growing happier and happier still as ages pass away, and yet leave something still happier to come! -- John Foster.

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HEAVEN, Completeness in. There are many graces for which we may not cease hourly to sue, graces which are in bestowing always, but never come to be fully had in this present life; and therefore, when all things here have an end, endless thanks must have their beginning in a state which bringeth the full and final satisfaction of all such perpetual desires. -- Hooker.

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HEAVEN, Contending for. The real business in hand for Christians is not heaven, but holiness. The issue may be left in the Leader's hands: the duty of the soldiers is to stand where they are placed, and strike as long as they see a foe. Until the trumpet shall sound, calling the weary to rest, our part is to fight. Woe to the deceiver who fraternizes with the enemy, or strikes with half his force a feeble blow! The kingdom of heaven is within you; within you, therefore, its battles must be fought and its victories won. Strike, and spare not for their crying. It is not a languid expectation of an easy heaven; it is a battle that is before us today. He is the best soldier in the

warfare who hates most his Sovereign's enemy and his own. Polluting lust is the spark that kindles hell: there is no other way of being saved from that burning than by stamping out the embers of sin that lie hidden in the ashes of your own heart. "The God of peace shall bruise Satan under your feet shortly." God will subdue the adversary; but he will subdue him under your own feet. -- Arnot.

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HEAVEN, Despised. As a man that comes into America, and sees the natives regard more a piece of glass, or an old knife, than a piece of gold, may think, surely these people never heard of the worth of gold, or else they would not exchange it for toys; so a man that looked only upon the lives of most men, and did not hear their contrary confessions, would think either these men never heard of heaven, or else they never heard of its excellency and glory, As the Indians who live among the gold mines do little regard it, but are weary of the daily toil of getting it, when other nations will compass the world, and venture their lives, and sail through storms and waves to get it; so we that live where the gospel groweth, where heaven is urged upon us at our doors, and the manna falls upon our tents, do little regard it, and wish these mines of gold were further from us, that we might not be put upon the toil of getting it, when some that want it would be glad of it upon harder terms. -- Salter.

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HEAVEN, Discoveries of. A man on the summit of a lofty mountain commands a wider landscape, and sees things that on the plains below would have been quite invisible. So many things unknown, incomprehensible to us on the plains of earth, will be all visible on the mount of heaven. -- Dr. Guthrie.

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HEAVEN, Disregarded. There in a room was a man that could look no way but downward, with a muckrake in his hand. There stood also One over his head with a crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor, It is to show that heaven is but a fable to some, and that things here are counted the only things substantial. -- Bunyan.

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HEAVENWARD. My horse invariably come home in less time than he makes the journey out. He pulls the carriage with a hearty good will when his face is towards home. Should not I also both suffer and labor the more joyously because my way lies towards heaven, and I am on pilgrimage to my Father's house, my soul's dear home and resting place?

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HELL, Dispute about. A young man called on a preacher whom he had heard preach on future punishment, and said, "I believe there is a small dispute between you and me, sir; and I thought I would call this morning, and try to settle it." "Ah," said he, "what is it?" "Why," replied

he, "you say that the wicked will go into everlasting punishment; and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew 25:46, you will find that the dispute is between you and the Lord Jesus Christ; and I advise you to go immediately and settle it with him."

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HELL, Doubting a. For a man to doubt whether there be any hell, and thereupon to live as if absolutely there were none, but when he dies to find himself confuted in the flames, this must be the height of woe and disappointment, and a bitter conviction of an irrational venture and absurd choice. -- South.

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HELL is being forged before our eyes by the hellish. 'No sane man,' says the Christian World (July 16, 1931), will ever again believe in eternal punishment, as C. H. Spurgeon believed in it.' The levity of such a statement is a nightmare. Eternal punishment is for eternal sin, and no conceivable way out of the deadlock exists. Approve the sin, and remit the penalty; ignore the sin, and remit the penalty; deny the sin, and remit the penalty; admit the sin, and yet remit the penalty: -- all these are ways out of the deadlock, but all are impossible to a righteous God. Calvary is the proof of what men would do with God if only they could lay hands on Him; and London, with Dartmoor and Bedlam, let loose upon it in rape and murder and arson, would be a paradise compared to Heaven with Hell emptied into it, Only when sin carries no guilt; and wickedness no doom, will their consequences cease; and no error is more, cruel than the veiling of Hell." "Riches from Revelation" (p. 182).

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HELL, Fear of. The fear of hell may indeed in some desperate cases, like the moxa, give the first rouse from a moral lethargy, or, like the green venom of copper, by evacuating poison or a dead load from the inner man, prepare it for noble ministrations and medicines from the realm of light and life, that nourish while they stimulate. -- Coleridge.

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HELL, Fire of. The sentence of the damned includes hell-fire; a tremendous penalty which we dare not explain away, and whose literal import no man has authority to deny. But hell-fire is not the sum of their penal sufferings: there is also the worm that dieth not; the self-consuming, everlasting anguish of a bad mind, -- the grim, comfortless, unutterable, destitute despair of a desolate and abominable spirit, tormented with unavailing yet inevitable reflection on the interminable miseries of the wrath to come. The sum of these things is the loss of the soul; that is, the loss of its eternal happiness, and its condemnation to perpetual misery. -- I. Keeling.

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HOLINESS. Division of the book of Leviticus.

I. Holy Offerings.

1. The Burnt Offering.
2. The Meal Offering.
3. The Peace Offering.
4. The Sin Offering.
5. The Trespass Offering.

II. Holy Priests.

1. Aaron.
2. Aaron's Sons.

III. Holy Laws.

1. The Clean and Unclean.
2. Leprosy and its cure.

IV. Holy Relationships.

1. Holiness in the home.
2. Holiness in the life.
3. Holiness in business.

V. Holy Feasts.

1. Passover.
2. Unleavened Bread.
3. First-fruits.
4. Weeks.
5. Trumpets.
6. Tabernacles.

7. Jubilee. -- Dr. W. G. Heslop.

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HOLINESS, Ashamed of. What though the polite man count thy fashion a little odd, and too precise; it is because he knows nothing above the model of goodness which he hath set himself, and therefore approves of nothing beyond it; he knows not God, and therefore doth not discern and esteem what is most like him. When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that -- it is the fashion of court. What need, then, that Christians should be so tenderforeheaded as to be put out of countenance because the world looks upon holiness as a singularity? It is the only fashion in the highest court, yea, of the King of kings himself. -- Coleridge.

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HOLINESS, Aversion to. Man's nature, being contrary to holiness, hath an aversion to any act of homage to God, because holiness must at least be pretended. In every duty wherein we have a communion with God holiness is a requisite; now, as men are against the truth of holiness, because it is unsuitable to them, so they are not friends to those duties which require it, and for some space divert them from the thoughts of their beloved lusts. The word of the Lord is a yoke, prayer a drudgery, obedience a strange element. We are like fish that "drink up iniquity like water," and come not to the bank without the force of an angle; no more willing to do service for God, than a fish is of itself to do service for man. -- Charnock.

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HOLINESS, Beauty of. True holiness is a plain and an even thing, without falsehood, guile, perverseness of spirit, deceitfulness of heart, or starting aside, It hath one end, one rule, one way, one heart; whereas hypocrites are, in the Scripture, called "double-minded men," because they pretend to God, and follow the world: -- and "crooked men," like the swelling of a wall, whose parts are not perpendicular, nor level to their foundation. Now rectitude, sincerity, and singleness of heart, are ever, both in the eyes of God and man, beautiful things. -- Salter.

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HOLINESS, Divine, In the temple, every "little" ornament even of the mighty structure that crowned the cliffs of Zion was "holy" to the Lord. Not the great courts and inner shrines and pillared halls merely, but all. Not a carven pomegranate, not a bell, silver or golden, but was "holy." The table and its lamps, with flowers of silver light, tent and staves, fluttering curtain and ascending incense, altar and sacrifice, breastplate and ephod, mitre and gem-clasped girdle, wreathen chains and jeweled hangings -- over all was inscribed holy; while within, in the innermost shrine, where God manifested himself above the mercy-seat, was the holiest. Thus the utter holiness of that God with whom they had to do was by every detail impressed upon the heart and conscience of ancient Israel -- Grosart.

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HOLINESS, Emblems of. The laurel, firm, erect, and bold, expands its leaf of vivid green. In spite of the united, the repeated attacks of wind, and rain, and frost, it preserves an undismayed lively look, and maintains its post while withering millions fall around. Worthy, by vanquishing the rugged force of winter, worthy to adorn the triumphant conqueror's brow. The bay-tree scorns to be a mean pensioner on a few transient sunny gleams; or, with a service obsequiousness, to vary its appearance in conformity to the changing seasons: by such indications of sterling worth, and staunch resolution, reading a lecture to the poet's genius, while it weaves the chaplet for his temples. These, and a few other plants, clad with native verdure, retain their comely aspects in the bleakest climes and in the coldest months. -- Ruskin.

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HOLINESS, Instantaneous. The separation of sin from the soul is constantly preceded and followed by a gradual work: but is that separation in itself instantaneous, or is it not? In examining this, let us go on step by step. An instantaneous change has been wrought in some believers: none can deny this. Since that change, they enjoy perfect love. They feel this, and this alone. They "rejoice evermore, pray without ceasing, and in everything give thanks." Now this is all that I mean by perfection. Therefore, these are witnesses of the perfection which I preach. But in some, this change was not instantaneous. They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies: yet there is an instant when life ceases. And, if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it. -- J. Wesley.

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HOLINESS, Living. Lycurgus would allow none of his laws to be written, He would have the principles of government interwoven in the lives and manners of the people, as most conducive to their happiness. Their education would be such as to imprint these laws upon their minds, that they might remain perpetually before them, He will most faithfully abide by the king's commandment who has the word of God so engraven upon his heart that nothing can erase it. The multiplication of Bibles that stand upon book-shelves or lie upon tables is an easy matter; but to multiply copies of walking Scriptures, in the form of holy men who can say, "Thy word have I hid in my heart," is much more difficult. -- Anon.

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HOLINESS, Reasonableness of, For where is the absurdity of this doctrine? If the light of a candle, brought into a dark room, can instantly expel the darkness; and if, upon opening the shutters at noon, your gloomy apartment can be instantly filled with meridian lights, why might not the instantaneous rending of the vail of unbelief, or the sudden and full opening of the eye of faith, instantly fill your soul with the light of truth and the fire of love, supposing the Sun of Righteousness arise upon you with healing in his wings? May not the Sanctifier descend upon your waiting soul as quickly as the Spirit descended upon your Lord at his baptism? Did it not descend as a dove; that is, with the soft motion of a dove, which swiftly shoots down, and instantly alights?

A good man said once, "A mote is little when compared to the sun; but I am far less before God." Alluding to this comparison, I ask, if the sun could instantly kindle a mote; nay, if a burning-glass can in a moment calcine a bone, and turn a stone to lime; and if the dim flame of a candle can, in the twinkling of an eye, destroy the flying insect which comes within its sphere; how unscriptural and irrational is it to suppose, that when God fully baptizes a soul with his sanctifying Spirit, and with the celestial fire of his love, he cannot, in an instant, destroy the man of sin, burn up the chaff of corruption, melt the heart of stone into a heart of flesh, and kindle the believing soul into pure seraphic love. -- John Fletcher.

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HOLINESS, Receiving, It may be with the root of sin, as with its fruit: some souls parley many years before they can be persuaded to give up all their outward sins, and others part with them instantaneously. You may compare the former to those besieged towns which make a long resistance; while the latter resemble those fortresses which are surprised and taken by storm. Travelers inform us that vegetation is so quick and powerful in some warm climates, that the seeds of some vegetables yield a salad in less than twenty-four hours. Should a northern philosopher say, "Impossible!" and should an English gardener exclaim against such mushroom-salad, they would only expose their prejudices, as do those who decry instantaneous justification, or mock at the possibility of the instantaneous destruction of indwelling sin. -- John Fletcher.

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HOLINESS. "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the Alpha to the Omega, from its beginning to its end. Holiness! holiness needed, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of the Bible's wondrous theme!" -- Bishop Foster.

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HOLY SPIRIT, Gentleness of. It is curious to remark, that wherever the Holy Ghost is spoken of in the Bible he is spoken of in terms of gentleness and love. We often read of "the wrath of God" the Father, as Rom. 1:18; and we read of the wrath of God the Son, as Ps. 2:12, but we nowhere read of the wrath of God the Holy Ghost. -- McCheyne.

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HOLY SPIRIT, Resisting the. Take heed of resisting the Spirit when he makes his approach to thee in the Word. Sometimes He knocks, and, meeting a repulse, goes from the sinner's door. He that hath promised to come in if we open, hath not promised to come again if we unkindly send Him away. -- Gurnall.

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HOME, Esteeming. It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow. -- W. Irving.

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HOME, A Godly. Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace. -- Dr. J. Hamilton.

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HOME, Gone. A dying soldier was asked for a last message for his father, He was silent a moment, a smile playing over his face, "Tell him I have gone home." "Have you any message for your wife?" "Tell her I have gone home." "Is there nothing more you want to say, no other message I can bear for you?" "No, that is enough. They will all understand it. I have gone home."

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HOME, Influence of. Those of you who are best acquainted with the world, or who have read most extensively the histories of men, will allow that, in the formation of character, the most telling influence is the early home. It is that home which often in boyhood has formed beforehand our most famous scholars, our most celebrated heroes, our most devoted missionaries; and even when men have grown up reckless and reprobate, and have broken all restraints, human and divine, the last anchor which has dragged, the last cable they have been able to snap, is the memory which moored them to a virtuous home. -- Dr. J. Hamilton.

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HOPE, Biblical. An anchor, Heb. 6:19. A harbor, or "place of repair," Joel 3:16, marg. A helmet, I Thess. 5:8. A door, Hosea 2:14, 15, like "the valley of Achor" (the scene of Israel's trouble, Joshua 7:26, marg., and one of the first earnest of their future acquisitions in Canaan), for a "door of hope." Deep humblings of heart are often "the door of hope" to joy and victory. The hope of a tree cut down, Job. 14:7, The hope in the plowman's expectation, I Cor. 9:10; James 5:7. The hope in a parent's chastening of a wayward child, Prov. 19:18. Rom. 8:19 -- "The earnest expectation of the creature waiteth," properly, looking out with an outstretched neck, as if in intense and eager expectation of some much longed-for object. I Cor. 13:13. -- Rendered by Macbride, Faith -- Expectation -- Love. The encouragement of hope, Ezra 10:2. The patience of hope, I Thess. 1:3; Rom. 8:24; 15:4; 5:4; Lam. 3:26. The joy of hope, Ps. 12:12; Prov. 10:28; Rom. 5:2; Heb. 3:6. The strength of hope, Ps. 31:24; Joel 3:15 -- (hope and strength.) The persistency of hope, Ps. 71:14; Rom. 4:18-20. The service of hope, Acts 26:6, 7. The reward of hope, Prov. 10:28; 13:12. The Psalm of David -- It is worthy of note, that in the Psalms of David, written in his deepest trouble, from the persecution of Saul, the rebellion of Absalom, etc., we always find some ray of hope. Hope to the end, I Pet. 1:13. Weiss calls Peter the apostle of hope. In five chapters he has ten allusions to the future. -- Bowes.

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HOPE, Brevities, Hope is like the cork in the net, which keeps the soul from sinking in despair; and fear is like the lead to the net, which keeps it from floating in presumption. -- Watson.
-- Hope is the element by which the afflicted live, the anchor of the soul in a storm, the bladder which keeps up a man from sinking when in deep waters, and upholds a man in life when death knocks at the door. -- William Greenhill.

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HOPE, Cheering. The traveler, when taken in a storm, can stand patiently under a tree while it rains, because he hopes it is but a shower, and sees it clear up in one part of the heavens while it is dark in another. Providence is never so dark and cloudy, but hope can see fair weather coming. -- Anon.

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HOPE, Death Bed of. Richard Bacon, Jr., a young American poet of much promise, died in 1841, at the early age of twenty-four. He constructed the plan of a great poem to be entitled, "The Death Bed of Hope." In his sickness and in great agony and despair, he exclaimed, "Strange! was it not strange that I should have thought of that subject? Now I see it all: I am without hope."

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HOPE, Drafts of, Hope is a prodigal young heir, and experience is his banker; but his drafts are seldom honored, since there is often a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and if he were, would die. -- Colton.

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HOPE, Extent of. Hope is the tenant, not of a heart that was never broken, but of a heart that has been broken and healed again. A pure, bright star fixed high in heaven, it reaches with its rays the uplifted eye of the weary pilgrim; but stars shine not in the day; the darkness brings them out. So grief summons hope to the aid of the sufferer, When the ransomed rise from the sleep of the grave, and open their eyes on the dawning of an everlasting day, this gentle star, which had often soothed them in the night of their pilgrimage, will nowhere be found in all the upper firmament; for, in presence of the Sun of Righteousness, hope, no longer needed, no more appears. -- Arnot.

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HOPE, Faith and. Hope is not paid down in ready money (as we say, what we hope for), but we have a good bond by assurance. Hope has still something in hand, because that which faith lays hold of is actually its own. Hope is faith's rent-gatherer, and takes up that which faith claims upon the bargain which Christ has made for us. An earnest penny is more than nothing; and the ground of our work is the earnest which God gives us of our inheritance. Just as the blossoms of

spring do not only promise, but are God's earnest to represent the fruits which will wax ripe in autumn. -- Salter.

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HUMILITY, Biblical Examples of. John the Baptist -- How beautiful it is to compare John's testimony of himself, and Christ's commendation of him! The Baptist himself never forgot his inferiority to Christ. "I am," he said, "the voice," John 1:23; whilst Jesus was "the Word," John 1:1; "the latchet of whose shoes," he said, "I am not worthy to stoop down and unloose," Mark 1:7; He must increase, but I must decrease; John 3:30. Yet see what the Master said in exaltation of one so humble, Matt. 11:21; John 5:35. Mary -- Three times we read of her in the same posture, sitting "at the feet of Jesus," Luke 10:39; John 11:32; 12:3. The Evangelists are remarkable for so frequently omitting the points of history which might have thrown honor upon themselves; whilst they are careful to mention things which might tend to their own humiliation. St. Matthew, e. g., records his own name as "the publican" (10:3), and makes no mention of having himself made the great feast at his house (9:10), nor of his having left all to follow Christ, Luke 5:27-29 -- a circumstance which he carefully records about James and John 4:20-22. St. Mark, writing, as supposed, under the direction of St. Peter, makes no mention of the keys, nor of his (Peter's) walking on the water, whilst he records most fully Peter's rebuke, 8:33; and Peter's fall, and Peter's repentance, 14:66-72. St. John -- "That other disciple," who modestly conceals his own name. -- Bowe.

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HUMILITY, Affected. True and genuine humility does not lie in a person's affecting the meanest habit, or yet a singularity of dress, however mean, that he may not seem to be proud. I speak not this, however, to cloak the proud gaudiness of any. Excess in costly attire, following vain, strange, light, immodest fashions, is a great sin and shame of our times. Oh, how many are there that in this way glory in their shame! Were the "daughters of Zion" reprov'd and threatened for this sin by the prophet Isaiah (ch. iii.) ever more guilty than multitudes among us at this day? But yet I must tell you that a proud heart may be under vile raiment too. Some may be proud of an affected plainness -- proud of their seeming free from pride, of their looking like humble, mortified men. And some there are whose pride lies not so much in gaudy dress and fine clothes, which one would think that none but children and fools would be taken with, as in a high conceit of themselves -- their knowledge, light, and perfection. -- Barrett.

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HUMILITY, Argument for. All the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues, are so many arguments to make our souls dwell low in the deep valley of humility. -- Jeremy Taylor.

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HYPOCRISY, Biblical Figures of. The Greek word properly refers to an actor, one who wears a mask and plays a part on the stage. It is compared to leaven, Luke 12:1. Whited sepulchers, Matt. 23:27-31; painted and garnished, but full of the decay of death. A whited wall, Acts 23:3. Graves overgrown with a grass, and concealed from the notice of those who walk over them, and are hurt or defiled by the unexpected contact, Luke 11:44. Potsherds, covered with silver dross, Prov. 26:23. Tares, Matt. 13:38, remarkable for their resemblance to good wheat, especially in the early stages. Wolves in sheep's clothing, Matt. 7:15. Wells without water, II Pet. 2:17; Jude 12. A cloak to cover sin, I Thess. 2:5; I Pet. 2:16. Deceitful kisses, Prov. 27:6 (Absalom, II Sam. 15:5; Joab, 20:9, 10; Judas, Luke 22:47, 48). The spider's web, Job. 8:13, 14, a figure of the hypocrite's trust. The rush without water, and flag without mire, Job 8:11-13, a figure of the hypocrite's hope. Matt. 26:65. -- "Rending the garments" was a sign of mourning amongst the Jews, but it was also a frequent evidence of their hypocrisy, It is said that many of them took good care to rend the garment on the seam, so that they might, without much trouble or loss, repair the rent. -- (Jacob..) Like the "hypocritical mockers in feasts," Ps. 35:16; and the hired mourners and minstrels so customary in Eastern countries in the house of death, Matt. 9:13; Mat 3:14 (see marg.). -- Bowes.

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HYPOCRISY, Common. The shops in the square of San Marco were all religiously closed, for the day was a high festival: we were much disappointed, for it was our last day, and we desired to take away with us some souvenirs of lovely Venice; but our regret soon vanished, for on looking at the shop we meant to patronize, we readily discovered signs of traffic within. We stepped to the side door, and found, when one or two other customers had been served, that we might purchase to our heart's content, saint or no saint. After this fashion too many keep the laws of God to the eye, but violate them in the heart. The shutters are up as if the man no more dealt with sin and Satan; but a brisk commerce is going on behind the scenes. -- Spurgeon.

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HYPOCRITE, Emblems of the. Hypocrites resemble looking-glasses, which present the faces which are not in them. Oh, how desirous are men to put the fairest gloves upon the foulest hands, and the finest paint upon the rottenest posts! To counterfeit the coin of heaven is to commit treason against the King of heaven. Who would spread a curious cloth upon a dusty table? If a mariner set sail in an unsound bottom, he may reasonably expect to lose his voyage. No wise virgin would carry a lamp without light. O professor, either get the latter or part with the former. None are so black in the eyes of the Deity as those who paint spiritual beauty where there is no spirituality. -- Secker.

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HYPOCRITE, Exposure of the. A false friend is worse than an open enemy. A painted harlot is less dangerous than a painted hypocrite. A treacherous Judas is more abhorred of God than a bloody Pilate. Christians! remember the sheep's clothing will soon be stripped from the wolf's back. The velvet plaster of profession shall not always conceal the offensive ulcer of corruption. Neither the ship of formality nor hypocrisy will carry one person to the harbor of

felicity. The blazing lamps of foolish virgins may light them to the bridegroom's gate, but not into his chamber. . . Oh, what vanity it is to lop off the boughs, and leave the roots which can send forth more; or to empty the cistern, and leave the fountain running which can soon fill it again! Such may swim in the water as the visible church; but when the net is drawn to shore, they must be thrown away as bad fishes. Though the tares and the wheat may grow in the field together, yet they will not be housed in the granary together. -- Secker.

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HYPOCRITE, Fate of the. A wolf, once upon a time, resolved to disguise himself, thinking that he should thus gain an easier livelihood. Having, therefore, clothed himself in a sheep's skin, he contrived to get among a flock of sheep, and fed along with them, so that even the shepherd was deceived. The wolf was shut up with the sheep, and the door made fast. But the shepherd, wanting something for his supper, and going in to fetch out a sheep, mistook the wolf for one of them and killed him on the spot. -- Aesop.

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HYPOCRITES, Carefulness of. Hypocrites make a great business about small matters, and in the meantime neglect weighty duties. They are careful to pay the tithe of mint, and omit the weightier matters. Like one who comes into a shop to make a very small purchase, and steals a costly article -- a pennyworth to steal a pound's worth; or is punctual in paying a small debt, that he may get deeper into our books, and cheat us of a greater sum; comply in circumstances and terms, but make no conscience of greater. -- Salter.

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HYPOCRITES, the Devil's Dupes. If the devil ever laughs, it must be at hypocrites: they are the greatest dupes he has. They serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell than the sincerest Christians to go to heaven. -- Colton.

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I-TOPICS

IDLENESS, CURE for. I apprehend there is not a more miserable, as well as a more worthless being, than a young man of fortune who has nothing to do but to find some new way of doing nothing. In a neighboring nation they endure no idleness among them. If any poor man turns idle, and admonition does him no good, they take the following method to make him work: they confine him in a large cistern, into which the water runs so fast that unless he pumps it out with all his might for several hours, it will prevail over him and drown him. -- Sir W. Jones.

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IDLENESS, Degradation of. Aeleas, king of Scythia, said that when he was idle he considered himself no better than his horse-keeper.

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IDLENESS, Employment of. Domitian, while he held the empire, was so given up to sloth and idleness that he spent most of his time in pricking flies to death with the point of a needle. When it was asked, "Who is with the emperor," the answer would be, "Not so much as a fly."

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IDLENESS not Enjoyment. So far from complete inaction being perfect enjoyment, there are few sufferings greater than that which the total absence of occupation generally induces. Count Caylus, the celebrated French antiquary, spent much time in engraving the plates which illustrate his valuable works. When his friends asked him why he worked so hard at such an almost mechanical occupation, he replied, "Je grave pour ne pas me pendre" -- I engrave lest I should hang myself. Nature has beneficently provided that if the greater proportion of her sons must earn their bread by the sweat of their brow, that bread is far sweeter from the previous effort than if it fell spontaneously into the hand of listless indolence, It is scarcely to be questioned, then, that labor is desirable for its own sake, as well as for the substantial results which it affords; and consequently, that it by no means lessens, but rather adds to, the general chance of happiness, that nearly all the members of society should, in some shape or other, be placed under an obligation to labor for their support. -- Dr. Potter.

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IDLENESS, Figure of. Hast thou looked upon the potter's wheel -- one of the venerable objects, old as the prophet Ezekiel, and far older? Rude lumps of clay, how they spin themselves up, by mere quick whirling, into beautiful circular dishes! And fancy the most assiduous potter, but without his wheel, reduced to make dishes by mere kneading and baking! Even such a potter were destiny with a human soul that would rest and lie at ease -- that would not work and spin! Of an idle, unrevolving man, the kindest destiny can bake and knead nothing other than a botch: let her spend on him what expensive coloring, or gilding and enameling she will, he is but a botch -- a mere enameled vessel of dishonor. -- Carlyle.

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IGNORANCE, Deformity of. As blindness is the deformity of the face, so is ignorance the deformity of the soul. As the want of fleshly eyes spoils the beauty of the face, so the want of spiritual eyes spoils the beauty of the soul. A man without knowledge is as a workman without his hands, as a painter without his eyes, as a traveler without his legs, or as a ship without sails, or a bird without wings, or like a body without a soul. -- Brooks.

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IGNORANCE, Deprecating. When the Duchess of Modena was complained to that her son had too many branches to learn at one time, and that his health was suffering from the excessive labor, she calmly replied: "It were better for me to have no son than to have an ignorant son." -- Hutchinson.

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IGNORANCE, Guilt of, He that voluntarily continues ignorant, is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a lighthouse might justly be imputed the calamities of shipwrecks. -- Dr. Johnson.

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IMPATIENCE, Biblical Examples of. Esau, Gen. 25:29-31. "Behold I am at the point to die." Esau was then only about thirty-two, and in perfect health! "And what profit shall this birthright do to me?" Too impatient to wait, the craving a moment's gratification made him blind to the value of the birthright he recklessly threw away! Sarah, Gen. 16, grown weary of waiting God's time, tried to hasten, by means of her own devising the fulfillment of God's promise. Rachel. "Give me children, or else I die." Gen. 30:1. Oh, how hard it would go with us, if God gave us all our desires! Rachel had children given her, and died in child-bearing, Gen. 35:16-20. "Enjoyments snatched out of God's hands, like fruit plucked before it is ripe, soon rot, and only injure. Like David's child, born in adultery, they die in the birth." -- (Gurnall.) -- Bowes.

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IMPATIENCE, Nature of. Impatience is a quality sudden, eager, and insatiable, which grasps at all, and admits of no delay: scorning to wait God's leisure, and attend humbly and dutifully upon the issues of his wise and just Providence. -- South.

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INFLUENCE, Abiding. It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "Oh that my influence could be gathered up, and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for centuries to come. He could not when he came to die, and perceived how sad and deleterious his influence had been -- he could not put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded, and coffined, and buried out of sight, but not his influence; for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence -- like the angel of death, and will walk till the hand of God arrests and chains it. -- Anon.

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INFLUENCE, Biblical Figures of. Ointment that bewrayeth itself, Prov. 27:16; Eccles. 7:1. Sound, spreading far and wide, like the shrill blast of the trumpet, I Thess. 1:8. Leaven, gradually fermenting and working into the whole mass, for good, Matt. 13:33; or for evil, Luke 12:1; I Cor.

5:7, 8; Gal. 5:9. Salt, preserving and seasoning, Matt. 5:13. "A root of bitterness," Heb. 12:15; cf. Deut. 29:18, marg. -- "a poisonous herb." See in Heb. 12:15, what may come from one root -- "lest there be any root . . . and thereby many be defiled. A canker or gangrene, II Tim. 2:17, i.e. a mortification in the flesh, which, unless stopped, is fatal. Bewitching or fascinating. Gal. 3:1. A viper brood, Ps. 58:4; 140:3; Matt. 3:7. Tares, choking the good wheat, Matt. 13:24-30. -- Bowes.

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INGRATITUDE, Blindness of. Some travelers on a hot day in summer, oppressed with the noontide sun, perceiving a plane-tree near at hand, made straight for it, and throwing themselves on the ground, rested under its shade. Looking up, as they lay, towards the tree, they said one to another, "What a useless tree to man is this barren plane!" But the plain-tree answered them, "Ungrateful creatures! at the very moment you are enjoying benefit from me, you rail at me as being good for nothing." -- Aesop.

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INGRATITUDE, Example of. An Englishman, named Inkle, would have been slain by the bloody Caribs, but a girl of the tribe pitied, concealed and fed him, until such time as an English vessel visited the coast, when she helped him to escape. The Indian girl had become much interested in the man for whom she had done so much, and asked that she might go with him, which was granted. On reaching the Barbados, the heartless wretch sold the girl, to whom he owed his life, into hopeless slavery, This is the story of Inkle and Yarico.

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INGRATITUDE, Experience of. Do you know what is more hard to bear than the reverse of fortune? It is the baseness, the hideous ingratitude, of man. I turn my head in disgust from their cowardice and selfishness. I hold life in horror: death is repose -- repose at last. What I have suffered for the last twenty days cannot be comprehended. -- Napoleon I.

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INGRATITUDE, Frequency of. As there are no laws extant against ingratitude, so it is utterly impossible to contrive any that in all circumstances shall reach it. If it were actionable, there would not be courts enough in the whole world to try the causes in. There can be no setting a day for the requiting of benefits as for the payment of money; nor any estimate upon the benefits themselves; but the whole matter rests in the consciences of both parties: and then there are so many degrees of it that the same rule will never serve all. -- Seneca.

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INGRATITUDE, Pride and. There neither is nor ever was any person remarkably ungrateful who was not also insufferably proud; for as snakes breed on dunghills, not singly, but in knots, so in such base hearts you always find pride and ingratitude twisted together. Ingratitude overlooks all kindness, but it is because pride makes it carry its head so high. In a word,

ingratitude is too base to return a kindness, too proud to regard it, but yet the tops of mountains, barren indeed, but yet lofty; they produce nothing; they fear nobody; they clothe nobody; yet are high and stately, and look down upon all the world. -- South.

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INGRATITUDE, Punishment of. Lycurgus, being asked why in his laws he had set down no punishment for ingratitude, answered, "I have left it to the gods to punish." -- Archbishop Sandys.

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INGRATITUDE, Similes of. Ingratitude is a nail which, driven into the tree of courtesy, causes it to wither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot, which, falling into the dish of friendship, destroys its scent and flavor. -- Basil.

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J-TOPICS

JOSHUA, Character of. Joshua was, in every sense of the word, a great character, a saintly hero -- the man not only of his age, but of many ages. If his name does not shine so conspicuously 'mid the galaxy of patriarchs and ancient worthies, it is very much because, as has been said of him, 'the man himself is eclipsed by the brilliancy of his deeds;' like the sun in a gorgeous western sky, when the pile of amber clouds, the golden linings and drapery with which he is surrounded, pale the luster of the great luminary. -- Macduff.

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JOY, at Finding Salvation. We are told of some Turks, who have, upon the sight of Mahomet's tomb, put out their eyes, that they might not defile them, forsooth, with any common object, after they had been blessed with seeing one so sacred. I am sure many gracious souls there have been, who, by a prospect of heaven's glory set before the eye of their faith, have been so ravished by the sight, that they desired God even to seal up their eyes by death, with Simeon, who would not by his good-will have lived a day after that blessed hour in which his eyes had beheld the salvation of God. -- W. Gurnall.

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JUSTIFICATION, Constituents of. Justification consists of these two parts -- remission and acceptance. Remission of sins takes away our liableness to death; acceptance of our persons gives us a title unto life. Now, to be free from our obnoxiousness to death, and instated in a right to eternal life, these two constitute a perfect justification. For, to be accepted of God in Christ, is no other than for God, through the righteousness and obedience of Christ imputed to us, to own and acknowledge us to have a right to heaven. -- Hopkins.

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JUSTIFICATION, Means of. "How do you think you are to be justified before God?" said an Irish clergyman to a man in his parish. "How, sir? By the righteousness of Christ, to be sure!" "Well, but I want you to inform me what you understand by the righteousness of Christ," rejoined the clergyman. The man hesitated for a moment, and then replied: "Suppose, sir, I want to go to Limerick. I go down to the railway station, and try to get into a carriage. A porter comes up to me and asks for my ticket. I am obliged to tell him I have none, and have no money to buy one. He pushes me back, and says I must not go. A kind, rich man is standing by; he says to me, 'I will purchase a ticket for you.' This he does and hands it to me. I show it to the porter, who then allows me to get into a carriage, and away I go to Limerick, In the same way I want to go to heaven. I have no way of purchasing the title to it. Jesus sees my anxiety to go; he died to pay the debt of my sins; he gives me his righteousness; I show this to God; and as the railway ticket admitted me to the train, this gives me a title to heaven which of myself I did not possess, and by my own power I could never have obtained."

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K-TOPICS

KINDNESS, Biblical. Rahab -- amply rewarded for preserving the life of the spies by the preservation of herself and family, Joshua 2:18. Jonathan's kindness to David, which led to his children's preservation, II Sam. 9:7; 21:7. The centurion's anxiety for the welfare of his sick servant, was the cause of his own faith being confirmed. He built the Jews a synagogue, and they interceded for him to Christ, Luke 7:2-10. The good Samaritan -- an example of genuine kindness shown to a stranger, without regard to personal claim, race or religion, Luke 10:30-37. Cornelius, Acts 10:4. The barbarous people of Melita, very fully repaid for their kindness to the shipwrecked mariners, Acts 28:1-10. -- Bowes.

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KINDNESS, Christ's approval of. I shall never forget my own feelings when, distant once in the land of Palestine, I was ill, and knew not when I should return, In that distant land I received a letter from my family, and in that letter it was stated that a dear friend had given a token of regard to my youngest child, then a comparative infant, and my heart swelled more with affection for that friend than had he sent a token of affection to me, It was given to the smallest of my children, the little one, and he had done it unto me; and my heart, half across the globe, swelled with affection to a friend I could not see, because he had remembered a little one. So the great Father has his little ones scattered all over our land, in hovels, in cellars, in garrets, in abodes of affliction, and in scenes of poverty, and he sees when an act of kindness is done to one of the least of them, and in the heaven of heavens he says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." -- Bishop Simpson.

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L-TOPICS

LIFE, Brevity of. We need no reed, no pole no measuring line, wherewith to take the dimensions of our days; nor any skill in arithmetic, wherewith to compute the number of them. No; we have the standard of them at our fingers' ends; and there is no multiplication of it; it is but one hand-breadth in all. -- Henry.

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LIFE, Brief. And surely, if we deduct all those days of our life which we might wish un-lived, and which abate the comfort of those we now live, if we reckon up only those days which God hath accepted of our lives, a life of good years will hardly be a span long; the son in this sense may outlive the father, and none climacterically old. -- Browne.

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LITTLE SINS, Fable of. A watch, of which better things were expected, behaved badly and was taken to the watchmaker for correction. He examined it with a powerful glass, and discovered a single grain of sand. As he was about to remove it, it cried out, "Let me alone! I am but a small thing, and take up so little room. I cannot possibly injure the watch. Twenty or thirty might do harm, but I cannot; so let me alone." The watchmaker replied, "You must come out, for you spoil my work; and all the more so that you are so small, and but a few people can see you." Little sins ruin the most promising characters, and taint the best efforts.

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LITTLE SINS, Growth of. "In the gardens of Hampton Court you will see many trees entirely vanquished and well nigh strangled by huge coils of ivy, which are wound about them like the snakes around the unhappy Laocoon: there is no untwisting the folds, they are too giant-like, and fast fixed, and every hour the rootlets of the climber are sucking the life out of the unhappy tree. Yet there was a day when the ivy was a tiny aspirant, only asking a little aid in climbing; had it been denied then, the tree had never become its victim; but by degrees the humble weakling grew in strength and arrogance, and at last it assumed the mastery, and the tall tree became the prey of the creeping, insinuating destroyer." Vice, intemperance, lust, avarice, anger, like the vines, twine about a man, extract the life from him, and leave him a wreck.

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LITTLE SINS, Treachery of. A vessel will sink, whether filled with heavy stones or with sand. Fine grains of sand will bury travelers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scare to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as people think them, will chill the soul and take away its life. -- Dr. Pusey.

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LITTLE THINGS, Damage of. A single pin fell upon a web of cloth as it was being passed over a drum. It cut a hole in the cloth with every revolution of the drum, and damaged it to the extent of three hundred dollars. Little sins, exaggerations' lies, dishonesty, are pins on the drum, that damage the web of character beyond computation.

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LITTLE THINGS, Importance of. Let us not neglect little duties -- let us not allow ourselves in little faults. Whatever we may like to think, nothing is really of small importance that affects the soul. All diseases are small at the beginning. Many a death-bed begins with a "little cold." Nothing that can grow is large all at once -- the greatest sin must have a beginning. Nothing that is great comes to perfection in a day -- characters and habits are all the result of little actions. Little strokes make that ark which saved Noah. Little pins held firm that tabernacle which was the glory of Israel. We too are traveling through a wilderness -- let us be like the family of Merari, and be careful not to leave the pins behind. (Numbers 4:32.) -- Ryle.

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LORD'S SUPPER, a Memorial. The Lord's supper comes to us like a ring plucked off from Christ's finger, or a bracelet from his arm; or rather like his picture from his breast, delivered to us with such words as these, "As oft as you look on this, remember me." -- John Flavel.

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LORD'S SUPPER, Real Presence in the. Rev. Dr. Cumming of London, says that in the Highlands of Scotland he once met a lady of noble birth, who asked him if he believed in the "real presence." "Certainly I do," he said. "I am very glad," she replied, "but you are the first Protestant clergyman I ever met who did." "We attach different meanings to the same words," said Dr. Cumming. "I believe in the real presence of our Lord wherever two or three are gathered together in his name. I cannot believe as you do about the real presence, when I consider the words 'In remembrance of me.' Memory has to do with the past, with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes is an absurdity." A lady who accompanied her was silent; but a few months ago, Dr. Cumming received a letter from her father, saying that when his daughter went to Scotland she was on the verge of Romanism, owing to the influence of this noble friend, and that the words of Dr. Cumming on "in remembrance of me," were blessed by God in preventing her from becoming a Romanist, and that she was converted, and had just died rejoicing in Christ.

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LORD'S SUPPER, Title in the. The Lord's supper being an evident proof that the New Testament is in full force, (it being the cup of the New Testament in his blood, Matt. 26:28,) it tends much to our satisfaction, as the legal execution of the deed by which we hold and enjoy our estate. So that when he saith, "Take, eat," it is as much as if God should stand before you at the table with Christ, with all the promises in his hand; and I say, "I deliver this to thee as my deed." -- John Flavel.

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M-TOPICS

MEDIATOR'S Examples. Joseph's brethren tried to make their brother's steward their friend, to come between him and them, Gen. 43:19-24. Israel desiring Moses to speak for them with God, Exod. 20:18-21. Moses standing in the breach, Ps. 106:23. Aaron standing "between the dead and the living," to turn away the plague, Num. 16:48; see also the design of the Levitical service, "that there be no wrath any more upon the children of Israel," Num. 18:5. Jonathan coming between Saul, his father, and David, his friend, I Sam. 19:4-7. Abigail intercepting the wrath of David from coming upon Nabal, I Sam. 25:14-35. Joab, by his skillful policy, restoring Absalom to his father's favor, II Sam 14. Blastus, the king's chamberlain, interceding between Herod and the men of Tyre and Sidon, Acts. 12:20. -- Bowes.

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MEDITATION -- to be Practiced. Those who would be in health do not sit still in their houses to breathe such air as may come to them, but they walk abroad and seek out rural and elevated spots that they may inhale the invigorating breezes; and thus those godly souls who would be in a vigorous spiritual state, do not merely think upon such holy doctrines as may come into their minds in the ordinary course of thought, but they give time to meditation, they walk abroad in the fields of truth, and endeavor to climb the heights of gospel promises. It is said that Enoch walked with God: here is not an idle but an active communion. The road to bodily health is said to be a footpath, and the way to spiritual health is to exercise one's self in holy contemplation.

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MELCHISEDEK -- The High Priest.

1. Appointed and called of God
2. Consecrated "For their sakes I sanctify (Consecrate, dedicate, set apart sanctify) myself that they also might be sanctified" (truly sanctified, made holy)
3. Holy
4. Faithful
5. Offered a Sacrifice to Jehovah
6. Made reconciliation for Sins
7. Brought God and Man together
8. Was able to sympathize with others

9. Interceded for transgressors

10. Blessed the people

Both Melchisedek and Aaron were thus types of our Lord Jesus Christ as our High Priest.
-- Dr. W. G. Heslop. "Gems from Genesis."

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MINISTER. However learned, godly, and eloquent a minister may be, he is nothing without the Holy Spirit. The bell in the steeple may be well hung, fairly fashioned, and of the soundest metal, but it is dumb until the ringer makes it speak; and in like manner the preacher has no voice of quickening for the dead in sin, or of comfort for living saints, until the divine Spirit gives him a gracious pull, and bids him speak with power. Hence the need of prayer from both preacher and hearers.

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MINISTER -- Need of Personal Tenderness. Speaking of the tempter requisite to the right discharge of ministerial duty, Payson said, "I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitency, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity. No anger, no anger."

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MINISTER -- Self-dissatisfaction of. "Swift of foot was Hiawatha, He could shoot an arrow from him, And run forward with such fleetness That the arrow fell behind him!"

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MONEY, Rules for. John Wesley says, "Get all you can, save all you can, give all you can. Permit me to speak of myself as freely as I would of any other man. I gain all I can without hurting my body or soul. I save all I can; not wasting anything, not a sheet of paper, nor a cup of water. I do not lay out anything, not a shilling, unless a sacrifice for God; yet, by giving all I can, I am effectually secured from laying up treasures upon earth. Yea, and that I do this, I call upon both friends and foes to testify."

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MOSES. Moses was a marvelous picture of our Lord Jesus Christ. The points of resemblance are:

1. He lived in a palace.

2. He gave it up to suffer.
3. He gave it up to suffer with the people of God.
4. He was saved from death when a child.
5. He saw his own people bowed down with heavy burdens.
6. He became one with them to save them.
7. He was rejected.
8. He was a lonely sufferer.
9. He was slandered and misunderstood.
10. He was stoned.
11. He was a prophet, a priest, and a king.
12. He died upon a mountain.
13. He was resurrected.

14. He returned to earth again after his resurrection. The second coming of Moses was certainly a beautiful foreshadowing of the second coming of Christ. -- Dr. W. G. Heslop.

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N-TOPICS

NEW BIRTH, Alternative of the. One evening a pastor spoke to a very cultivated and moral young lady, saying, "Except a man be born again, he cannot enter the kingdom of heaven, And if not heaven, what then? There is but one other place, and that is hell!" She trusted in her morality and was offended. That night she dreamed that the day of judgment had come, and saw the Judge seated upon the clouds, and felt herself irresistibly drawn towards him. The words, "If not born again, not heaven; and if not heaven, hell," rang in her ears. She awoke in great terror and began to call on God for mercy. Her repentance was thorough, her conversion clear, and her death a few years after, triumphant.

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NEW BIRTH, Change by. To hew a block of marble from the quarry, and carve it into a noble statue -- to break up a waste wilderness, and turn it into a garden of flowers -- to melt a lump of iron-stone, and forge it into watch-springs all these are mighty changes. Yet they all come short of the change which every child of Adam requires; for they are merely the same thing in a

new form -- the same substance in a new shape. But man requires the grafting in of that which he had not before. He needs a change as great as a resurrection from the dead. He must become a new creature. Old things must pass away, and all things must become new. He must be born again -- born from above -- born of God. The natural birth is not a whit more necessary to the life of the body than is the spiritual birth to the life of the soul. -- Ryle.

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NEW BIRTH. Death and. Those born once, die twice -- they die a temporal and an eternal death. But those who are born twice, die only once, for over them the second death has no power. -- Anon.

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NEW BIRTH, Mystery of the. Rev. George Whitefield, having occasion to write to Dr. Franklin, in a letter, dated August 17, 1752, said, "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study, the mystery of the new birth. It is a most important, interesting study; and, when mastered, will richly answer and repay you for all your pains. One, at whose bar we are shortly to appear, hath solemnly declared, without it we cannot enter the kingdom of heaven. You will excuse this freedom. I must have something of Christ in all my letters."

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NEW BIRTH, Need for. It makes but little difference whether a man give up the kingdom of heaven altogether or attempt to enter it without being "born again." In either case he continues dead in trespasses and sins. The difference is that of a corpse with all the offensive accompaniment of death upon it, and that of a dead man embalmed and his nakedness covered with goodly clothing, In the one case he lies in acknowledged lifelessness -- in the other, his cadaverous form is clothed in garments, and placed in the attitude of life, so as to exclude the idea of death; but stiffened limbs, and a countenance of death-like expression in the mummy, betray its case. -- Salter.

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NEW BIRTH, Nobility of the. Our new birth makes us more honorable than our natural birth, let our birth-right dignities be what they will. The children of nobles are, by nature, the children of wrath, even as others; Omnis sanguis concolor, all blood is of one color: it is all tainted in Adam, and mingled together in his posterity. "There is no king," saith Seneca, "which rose not from a servant; there is no servant which rose not from a king." -- Flavel.

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NUMERALS. The Science of Numerics. Ten. Ten is the number of completeness. Jacob's wages were changed ten times, which sets forth complete disappointment outside of God's will and God's land. No wonder he longed to get back to Canaan.

Eliezer, the servant, took ten camels with him when he started from home in order to obtain a bride for Isaac. God gave His people ten Commandments. Daniel and the three Hebrews were proved ten days and at the end of the test were ten times better than the other college boys who had been fed on pork and wine. Christ gave the parable of the ten pounds and the ten talents. The Bible refers to an instrument of ten strings. Man has ten toes and ten fingers. The woman lost one of the ten pieces of silver thus breaking the completeness of her marriage sign and she rejoiced greatly when the completeness was restored. Christ healed ten lepers. The dragon of Daniel and Revelation had ten horns which represent ten Kings. The TENTH or tithe is the Lord's. Thus it is with all numerals such as 12, 40, 70, 120, 144, 500. The Bible is inspired in its details as well as in its main facts. There is a Biblical Science of Numerics well worth careful study by reverent students of the Scriptures. John wrote to the seven Churches which were actual churches in Asia but which set forth the course of the entire Church age from Pentecost to the Rapture of the Saints. -- Dr. W. G. Heslop.

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O-TOPICS

OBEDIENCE, Angelic. A teacher was explaining to her class the words concerning God's angels, "ministers of his who do his pleasure," and asked: "How do the angels carry out God's will?" Many answers followed. One said: "They do it directly." Another: "They do it with all their heart." A third: "They do it well." And after a pause a quiet little girl added: "They do it without asking any questions."

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OBEDIENCE, Duty of. An officer who had received his orders from the Duke of Wellington, urged the impossibility of executing them. Wellington replied, "I did not ask your opinion; I gave you my orders, and expect them to be obeyed." Implicit obedience is required of every soldier of Christ.

Ours not to reason why;
Ours not to make reply;
Ours but to do or die.

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OBEDIENCE, Happiness of, It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe, and quiet; all his actions shall succeed to his wishes. -- Seneca.

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P-TOPICS

PENTATEUCH, That Moses wrote the Pentateuch is plain to all who will follow their own feet.

1. "Moses was learned in all the wisdom of the Egyptians."
2. "Moses was mighty in words and deed."
3. "The Lord said unto Moses, Write.., in a book."
4. "Moses wrote all the words of the Lord."
5. "And Moses wrote the law."
6. "As I was with Moses so will I be with thee."
7. "God made known his ways unto Moses."
8. "The law was given by Moses."
9. "Moses truly said . . . a prophet shall the Lord your God raise up .
10. Even to this day when Moses is read, the veil is upon their hearts."
11. "Offer the gift that Moses commanded."
12. "Moses, because of the hardness of your hearts, suffered you to put away your wives."
13. "For Moses said, Honor thy father and thy mother."
14. "As Moses lifted up the serpent in the wilderness even so."
15. "Had ye believed Moses ye would have believed me, for he wrote of me." -- Dr. W. G. Heslop.

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PERFECTION -- Marred by the World. The bloom of the hawthorn or White May looks like snow in Richmond park, but nearer London or by the roadside its virgin whiteness is sadly stained. Too often contact with the world has just such an effect upon our piety; we must away to the far off garden of Paradise to see holiness in its unsullied purity, and meanwhile we must be much alone with God if we would maintain a gracious life below.

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PERSECUTION. The cold water of persecution is often thrown on the church's face to fetch her to herself when she is in a swoon of indolence or pride.

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PERSEVERANCE, Effect of. A very little girl undertook to carry a ton of coal, a shovelful at a time, from the sidewalk to a bin in the cellar. An observer asked her, "Do you expect to get all that coal in with that little shovel?" She answered, "Yes sir, if I work long enough." Trifling efforts persisted in, will accomplish more than spasmodic endeavors of greater pretensions.

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POPERY. Lightfoot observes: -- "Yoke-fellows, indeed, are the Jew and Romanist above all people of the world, in a deluded fancying their own bravery and privilege above all the world besides. He that comes to read the Jewish writings, especially those that are of the nature of sermons, will find this to be the main stuffing of them, almost in every leaf and page. 'How choice a people is Israel! how dearly God is in love with Israel! what a happy thing it is to be of the seed of Abraham! how blessed the nation of the Jews above all nations!' And such stuff as this all along, And is not the style of the Romanists the very same tune? 'How holy the Church of Rome! what superiority and pre-eminence hath the church above all churches, and all the men in the world are heretics, and apostates, and castaways, if they are not Romanists.'" Whereas if both these people would but impartially look upon themselves, they would see that there are such brands upon them as are upon no nation under heaven now extant."

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PRAYER, Beginning of. In every building the first stone must be laid, and the first blow must be struck. The ark was one hundred and twenty years in building; yet there was a day when Noah laid his axe to the first tree he cut down to form it. The temple of Solomon was a glorious building, but there was a day when the first huge stone was laid at the foot of Mount Moriah. When does the building of the Spirit really begin to appear in a man's heart? It begins, so far as we can judge, when he first pours out his heart to God in prayer. -- Ryle.

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PRAYERS Brevities. When thou prayest rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often: for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan. -- Bunyan.

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PRAYER, Business and. The greater thy business is, by so much the more thou hast need to pray for God's good-speed and blessing upon it, seeing it is certain nothing can prosper without his blessing. The time spent in prayer never hinders, but furthers and prospers, a man's journey and

business; therefore, though thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast prayed. -- Bishop Bayley.

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PRAYER, Children's. Children's prayers are heard. Let us enlist them for our work, The great Melancthon did not despise them. Cast down and disheartened once, we read, that taking an evening walk he heard the voices of children at prayer, and he at once brightened up, and exclaimed to some friends, "Brethren, take courage; the children are praying for us." -- H. C. Trumbull.

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PRAYER, Presenting. Nehemiah obtained a commission from King Xerxes to rebuild the city and temple of Jerusalem, and also requisitions for aid of all kinds upon Adeus, governor of Syria, and others. Nehemiah took these letters up to Jerusalem with him, there presented them to the Lord, and then sent them on their way. When Sennacherib sent his letter of defiance of the living God to Hezekiah, he spread it out before the Lord, and the Lord answered him by a letter by the hand of Isaiah. It was a literal reply to his petition, and assured his heart, It was followed by the signal overthrow of Sennacherib's host. That night the angel of the Lord passed through the camp of the Assyrians and slew one hundred and eighty-five thousand of them. Nehemiah lays his epistles of encouragement before the Lord when he goes to rebuild the walls of Jerusalem, and the Lord gives him success. Hezekiah lays open the proud and boastful Assyrian's letter of insult to the living God, and pleads for vengeance and the preservation of the city, and the Lord sends Sennacherib the most signal defeat in all the annals of war. II Kings, 19. (See Cyclopaedia of Poetical illustrations. No. 2934.)

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PRAYER, What is? A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate: "What is prayer?" This little girl took the pencil and wrote the reply: "Prayer is the wish of the heart."

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PRAYER, Wonders of. Abraham's servant prays, Rebekah appears. Jacob wrestles and prays, and prevails with Christ; Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays, Amalek is discomfited. Joshua prays, Achan is discovered. Hannah prays, Samuel is born. David prays, Ahithophel hangs himself. Asa prays, a victory is gained. Jehoshaphat cries to God, God turns away his foes. Isaiah and Hezekiah pray, 185,000 Assyrians are dead in twelve hours. Daniel prays, the lions are muzzled. Daniel prays, the seventy weeks were revealed. Mordecai and Esther fast, Haman is hanged on his own gallows in three days. Ezra prays, the king's heart is softened in a minute. Elijah prays, rain descends apace. Elisha prays, Jordan is divided. Elisha prays, a child's soul comes back.

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PRIDE, Checks to. What is the man proud of? Money? It will not procure for him one night's sleep. It will not buy back a lost friend, It will not bribe off approaching death. Land? A very little bit of it will serve him soon. Learning? If he be equal to Newton, he has gathered one little pebble on the ocean's shore, and even that one he must soon lay down again. -- Teacher's Treasury.

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PRIDE, Compensation of. Some women are proud of their fine clothes, and when they have less wit and sense than the rest of their neighbors, comfort themselves that they have more lace. Some ladies put so much weight upon ornaments that, if one could see into their hearts, it would be found that even the thought of death was made less heavy to them by the contemplation of their being laid out in state, and honorably attended to the grave. -- Anon.

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PRIDE, Fall of. A tortoise, dissatisfied with his lowly life, when he beheld so many of the birds, his neighbors, disporting themselves in the clouds, and thinking that, if he could but once get up into the air, he could soar with the best of them, called one day upon an eagle and offered him all the treasures of the ocean if he could only teach him to fly. The eagle would have declined the task, assuring him that the thing was not only absurd but impossible; but being further pressed by the entreaties and promises of the tortoise, he at length consented to do for him the best he could. So taking him up to a great height in the air and loosing his hold upon him, "Now, then!" cried the eagle; but the tortoise, before he could answer him a word, fell plump upon a rock and was dashed to pieces. -- Aesop.

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PRIDE, How to Humble. You may strip man bare of every earthly possession; you may leave him like a leafless trunk, or a dismantled wreck; you may bereave him of all that is held dear. Affection may weep over him; authority may command; agony may lacerate; poverty may press him to the dust. To all these the laws of Christ may add its terrors; and the dread of an undone eternity, of a lost soul, or a forfeited heaven, may complete the climax of woe; but all will not suffice to humble man, To Christ he must come at last to learn to be meek and lowly. -- Tweedie.

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PROCRASTINATION, Continuation of. Uncle Toby, in Tristram Shandy, threatened to oil the latch every day for forty years. It squeaking every morning appealed to his heart, but he died without doing it. -- Dr. Holme.

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PROCRASTINATION, Danger of. A young man in Pennsylvania, who had been deeply convicted during the progress of a revival, was asked by his pastor to come to Christ, He answered, "Not to-night; perhaps I will to-morrow night." The next day the pastor went out into the country, and while on his way perceived at a distance persons gathering in the street, and when he reached the place, he at once saw that this young man to whom he had spoken the previous evening was very nearly killed by being thrown from a horse. They carried him into a neighbor's house, where he lived but a few minutes. His last words were, "Lost! lost and forever lost!" The call of mercy is often followed closely by the summons to judgment.

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PROCRASTINATION, Fatal. A young man in Chicago, to the crime of drunkenness added another for which he was sent to prison, and having served his time resolved to reform, He told a philanthropic gentleman his history, and through him secured a situation. This man exhorted him to seek Christ. He said, "I will when I have built up a character with my employers." In this he succeeded. He was again exhorted to seek Christ, but replied, "The time is not quite come yet." Two days after, the man was suddenly prostrated, and the man who had befriended him was sent for. He whispered, "Your soul, is it safe?" He could only shake his head. The time of death had come to him, and the time for repentance was past forever.

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PROCRASTINATION, Habit of. A bright boy heard and was deeply impressed by the text, "My son, give me thine heart." Satan whispered, "Time enough yet," and he put it off. Ten years later a brilliant young collegian heard the same text under circumstances which seemed to make that the time of his salvation. Again the tempter whispered, "Time enough yet." Twenty years later a statesman of no mean renown listened to the same text from an aged bishop, and felt it to be a message to himself. This time the tempter said, "Visit foreign countries before you give God your heart." A traveler in Paris was stricken with cholera. His greatest suffering was agony of soul because he was not prepared to die, and had not now time to get ready. His last words were, "Too late." The boy, the collegian, the statesman, and the traveler were one. Procrastination is Satan's best game.

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PROCRASTINATION, It is a snowy day, and some boys have put a few bricks together, making a sort of square box of them; they have set up on edge on a piece of stick, and have scattered under it a few crumbs. Here comes a robin, and he picks up a crumb or two, and while he is feeding, down comes the brick! "I did not wait long," says the robin, "but I am caught! I did not wait long, but I cannot get out! I did not wait long, but I have lost my liberty! I did not wait long, but it may be I shall lose my life!" Ah! little robin, thou shalt be a preacher to some here, They have gone a little into sin, and they are inclined to-night to wait a little while. Take care that this is not your dolorous note one of these days, "I did not wait long, but the devil caught me in his trap! I did not wait long, but I waited too long! I did not wait long, but I lost my soul forever!" God grant that this may not be your lot!

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PROCRASTINATION. In Nebuchadnezzar's image, the lower the members, the coarser the metal: the farther off the time, the more unfit. Today is the golden opportunity, tomorrow will be the silver season, next day but the brazen one, and so on, till at last I shall come to the toes of clay, and be turned to dust. -- Thomas Fuller.

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PROFANITY, Beware of. A very estimable man of sixty was prostrated with brain fever, and in his delirium shocked his friends by his blasphemous profanity. After his recovery he was told of it, and confessed that in his youth he was terribly profane. "It is forty years since I uttered a profane word. I supposed the habit was gone from me; but the leprosy is still in my blood. The tiger is chained, but he is alive." Daily grace is the only cure. Beware of profanity in youth.

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PROFANITY, Correcting. A tradesman commencing business was very much distressed at the profanity of many of his customers. He made an effort to stop it, by hanging above his counter, "Friends, don't swear." If an oath was uttered, he kindly showed the party the fearful consequences of breaking the third commandment. Swearing was not only abolished from the store, but also from many of the homes and manufactories of the place.

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PROFANITY, Correction of. A man said to a dreadful swearer, who was cursing himself in a fearful manner, "Friend, do you not know what Amen means?" "To be sure I do," said he: "it means, So be it." "Then," said he, "how angry you would be if any should say Amen to the curses you have pronounced against your poor eyes and precious limbs, If God should happen to say Amen, what will become of you?" This rebuke led to his conversion.

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Q-TOPICS

QUARRELS. In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint as well as a steel; either of them may hammer on wood for ever, no fire will follow. -- South.

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QUESTIONS. Ten (10) Great Bible Questions.

1. Where are thou? to Adam
2. Where is thy brother? to Cain

3. What hast thou done? to Cain
4. Can these bones live? to Ezekiel
5. Wilt thou go with this man? to Rebekah
6. What think ye of Christ? to disciples
7. What shall I do then with Jesus? Pilate's question
8. What shall it profit? Mark 8:36
9. How shall we escape? Heb. 2:3
10. Where is the Lord God of Elijah? II Kings 2:14 -- "Gems from Genesis." (P. 102.)

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R-TOPICS

RAPTURE OF THE SAINTS*

[*Not agreeing with the Two-Stage Second Coming teaching, I present the material in this topic with reluctance. And, I refer students of Second Coming prophecy to my own publication on the subject: His Appearing and His Kingdom -- hdm0124.tex, as presenting what I see as the Scriptural teaching on the subject -- DVM]

Revelation means appearing, or shining forth, or manifestation (Rom. 8:19).

The Rapture occurs when the Church is caught up to meet Christ in the air (I Thess. 4:15-17), before the Tribulation.

The Revelation occurs when Christ comes, with His saints, to end the Tribulation, by the execution of righteous judgment upon the earth (II Thess. 1:7-10; Jude 14, 15).

At the Rapture, Christ comes for His saints (John 14:3).

At the Revelation, He comes with them (I Thess. 3:13; Jude 14; Zech. 14:4). He certainly must come for them before He can come with them.

Again, at the Rapture Christ comes as the Bridegroom (Matt. 25:10), to take unto Himself His Bride (Eph. 5:23-32).

At the Revelation He comes, with His Bride, to rule the nations (Rev. 2:26, 27; 5: 10; 12: 5; 19: 15).

At the Rapture He comes only to meet the saints in the air (I Thess. 4:17).

At the Revelation He comes to the earth (Acts 1:11), and His feet shall stand upon the same Mount Olivet from which He ascended (Zech. 14:4, 5) i

At the Rapture the Church, like Enoch, is taken out of the world (Acts 15:14).

At the Revelation, the millennial kingdom is begun (Acts 15:15-17).

The Rapture may occur any moment (Matt. 24:42).

The Revelation cannot occur until Antichrist be revealed, and all the times and seasons (which point to the day of the Lord), in Leviticus 26, Daniel and Revelation be fulfilled. -- W. G. Heslop.

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REMORSE, Beginning of. Sin and hedgehogs are born without spikes, but how they prick and wound after their birth we all know. The most unhappy being is he who feels remorse before the (sinful) deed, and brings forth a sin already furnished with teeth in its birth, the bite of which is soon prolonged into an incurable wound of the conscience. -- Richter.

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REMORSE in Death. Behold all the gloomy apartments opening, in which the wicked have died; contemplate first the triumphs of iniquity, and here behold their close; witness the terrific faith, the too late repentance, the prayers suffocated by despair, and the mortal agonies! These once they would not believe; they refused to consider them; they could not allow that the career of crime and pleasure was to end. But now truth, like a blazing star, darts over the mind, and but shows the way to that "darkness visible" which no light can cheer. "Dying wretch!" we say in imagination to each of these, "is religion true? Do you believe in a God, and another life, and a retribution?" "Oh, yes!" he answers, and expires. -- John Foster.

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REMORSE, Described. Conscience is God's officer and vicegerent in man; set by him to be, as it were, thy angel, keeper, monitor, remembrancer, king, prophet, examiner, judge -- yea, thy lower heaven. If thou slightest it, it will be an adversary, informer, accuser, witness, judge, jailer, tormentor, a worm, rack, dungeon, unto thee -- yea, thy upper hell! Dr. Fuller.

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REPENTANCE at Death, There is one case of deathbed repentance recorded -- the penitent thief -- that no one should despair; and only one, that no one should presume. -- St. Augustine.

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REPENTANCE, Death-Bed. A minister of long experience and careful observation, visited more than two thousand persons apparently in a dying condition, who manifested such signs of penitence as to encourage hope of their salvation, These were restored to health, and nothing less than Christian lives could have been expected of them, but only two out of two thousand manifested a saving change. How unreliable are sickbed manifestations!

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RESURRECTION, Emblem of the. An army chaplain tells of having bivouacked with his brigade upon an open field, each soldier wrapped in his blanket, but with nothing over him but the cold, cloudy sky. On arising next morning all over that field were little mounds like new-made graves, each covered with a drapery of snow, which had fallen two or three inches deep during the night, and covered every sleeping soldier, as in the winding-sheet of death. While he was gazing upon the strange spectacle, here and there a man began to stir, rise, shake himself, and stand forth in momentary amazement at the sight. It was a symbol of the resurrection, and failed not to make its impression upon the beholder.

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RESURRECTION, First Fruits of the. There is a story that once a party of sailors on shore on some island of the sea, ate freely of some plant that threw them into a deep sleep. As they returned not, others came in search of their companions, and found them lying apparently dead. Anxiously they set to work to rouse the drugged sleepers, and the recovery of the first was a glad omen that the rest ere long would revive, as in time they did. So was the resurrection of Christ the pledge and proof of a like immortality assured to his followers. -- Bible Treasury.

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REVELATION, The Book of Revelation.

The TITLE of the Book

"The Revelation of Jesus Christ" (1:1).

The OBJECT of the Book

"To shew unto his servants things which must shortly come to pass" (1:1).

The WRITER of the Book

"And he sent and signified it by his angel unto his servant JOHN (1:1).

The GREAT THEME of the Book

"Behold, he cometh" (1:7).

The CIRCUMSTANCES under which the Book was written

"I, John, was in the isle that is called Patmos for the word of God, and for the testimony of Jesus Christ" (1:9).

The THREE MAJOR DIVISIONS of the Book

1. "Write the things which thou hast seen, and the things which shall be hereafter" (1:19). 2. The things which are, and 3. "The things which shall be hereafter" (1:19).

The GRAND CLIMAX of the Book

"Surely I come quickly. Amen. Even so, Come Lord Jesus" (22:20).

Key Verse

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19). -- Dr. W. Heslop.

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REVIVALS, Aim for. A pastor entering upon a new charge said to his people that his object in coming to them was to save sinners -- that all his services would be aimed at that -- and he wished the church to cooperate with him. This announcement was carried out for two years, and many hearts seemed to be centered upon that grand point. The people understood that their salvation was the object of every service. Some surrendered the first month, others the next, and so on during the whole term, and as they did so they fell into a line, and did what they could to save others. The result was over three hundred were added to the church, in monthly installments of from five to thirty, by the ordinary means of grace. -- Dr. James Porter.

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REVIVALS, Demand for. The churches need revivals. The constant tendency is to fall into routine and to run on in old ruts. The abiding need is of spontaneity. Solid forts are a necessity in war, so also are the light troops and the flying artillery. This need is most felt in old, well-established, and highly organized churches. When an iceberg breaks off in the far north, and floats southward in early summer, it cools the air and all water around. But when the Gulf Stream sends northward its southern waters, they carry to the shores of England and northern Europe something of a tropic summer. Those who come into a church in a revival come not as icebergs freighted with chills of death, but as the robins come, seemingly bringing the summer with them. New life is imparted to the church's activities, and the old members, like old trees in springtime, begin to bear fruit. -- Beecher.

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S-TOPICS

SABBATH, Desecration of the. The importance of the religious observance of the Sabbath is seldom sufficiently estimated. The violation of this duty by the young is one of the most decided marks of incipient moral degeneracy. Religious restraint is fast losing its hold upon that young man, who, having been educated in the fear of God, begins to spend the Sabbath in idleness, or in amusement. And so also of communities. The desecration of the Sabbath is one of those evident indications of that criminal recklessness, that insane love of pleasure, and that subjection to the government of appetite and passion, which forebodes that the "beginning of the end" of social happiness, and of true national prosperity, has arrived. -- Wayland.

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SABBATH, Emblem of the. The green oasis, the little grassy meadow in the wilderness, where, after the week-days' journey, the pilgrim halts for refreshment and repose; where he rests beneath the shade of the lofty palmtrees, and dips his vessel in the waters of the calm, clear stream, and recovers his strength to go forth again upon his pilgrimage in the desert with renewed vigor and cheerfulness. -- Reade.

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SABBATH-BREAKER, Fate of the. A worldly man, living on the shores of a beautiful lake, built a yacht for pleasure excursions. The minister called upon him, and expressed his fears that it would demoralize the young people, and prove a Sabbath-breaker. The man said, defiantly, "That is just what I'll name my boat. She shall be called the Sabbath-breaker." She was launched upon a Sunday, and her trial trip was made also on a Sunday. Many were invited to the excursion. Her ill-omened name floated on the flag, and caused many to refuse to go on board. A large company went, and mirth and music made them forget their fears. Suddenly, a flaw of wind struck the boat. She capsized, and fifty of her passengers were drowned. Just above the water floated her name, "The Sabbath-breaker."

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SABBATH BREAKING, Effects of. In New Hampshire there were two neighborhoods -- the one of six families, the other of five families, The six families disregarded the Sabbath. In time, five of these families were broken up by the separation of husbands and wives; the other by the father becoming a thief. Eight or nine of the parents became drunkards, one committed suicide, and all came to penury. Of some forty or fifty descendants, about twenty are known to be drunkards and gamblers dissolute. Four or five have been in State prison. One fell in a duel. Some are in the almshouse. Only one became a Christian, and he after first having been outrageously dissipated. The other five families that regarded the Sabbath were all prospered. Eight or ten of the children are consistent members of the church. Some of them became officers in the Church; one is a minister of the gospel; one is a missionary to China. No poverty among any of them. The

homestead is now in the hands of the third generation. Those who have died, have died in the peace of the gospel. Oh! is there nothing in remembering God's holy day?

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SABBATH BREAKING, Excuse for. A Syrian convert to Christianity was ordered by his employer to work on Sunday, but he declined. "But," said the master, "does not the Master say that if a man has an ox or an ass that fall into the pit on the Sabbath day, he may pull him out?" "Yes," answered Hayop, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell that ass."

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SALVATION, Condition of. A young lady, while crossing the ice, fell through. A gentleman, hearing her cry for help, hastened to the spot. He put out both hands, saying, "Clasp my hands tightly, and I will save you." She replied, "O, I cannot lift up both hands, one rests upon the ice; were I to raise it I should surely sink." He answered, "Let go your hold upon the ice; trust me, and I will draw you out." She obeyed and he drew her out rejoicing. So Christ waits to save imperiled sinners, but they must give him both hands, and trust him fully.

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SALVATION, Co-operation in. A little girl fell into a cistern, and called loudly for help, when her mother hastened to her rescue. Telling her how she was saved, she said, "I reach up as far as I could and mother did the rest." So Christ saves the sinner.

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SALVATION, Earnestness for. A number of years ago a vessel was wrecked. The lifeboats were not enough to take all the passengers. A man who was swimming in the water swam up to one of the life-boats that was full and seized it with his hand. They tried to prevent him, but the man was terribly in earnest about saving his life, and one of the men in the boat just drew a sword and cut off his hand. But the man didn't give up; he reached out the other hand. He was terribly in earnest. He wanted to save his life. But the man in the boat took the sword and cut off his other hand. But the man did not give up. He swam up to the boat and seized it with his teeth. Some of them said, "Let us not cut his head off," and they drew him in. That man was terribly in earnest. His earnestness saved him. -- Moody.

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SALVATION, False Ways of, They are climbing up a steep precipice of ice, toiling hard and yet slipping backwards as fast as they climb, They are pouring water into a cask full of holes, laboring busily, and yet no nearer the end of their work than when they began. They are rowing a boat against a rapid stream, plying the oar diligently, and yet in reality losing ground every minute, They are trying to build up a wall of loose sand, wearing themselves out with fatigue, and yet seeing their work roll down on them as fast as they throw it up. They are trying to pump dry a

sinking ship. The water gains on them and they will soon be drowned. Such is the experience, in every part of the world, of all who think to cleanse themselves from their sins. -- Ryle.

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SALVATION, First. A boy was bathing in a river, and getting out of his depth, was on the point of sinking, when he saw a wayfarer coming by, to whom he called out for help with all his might and main. The man began to read the boy a lecture for his fool-hardiness; but the urchin cried out, "O save me now, sir! and read me the lecture afterwards." -- Aesop.

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SANCTIFICATION, Instantaneous. We are to come to God for an instantaneous and complete purification from all sins, as for instantaneous pardon. In no part of the scriptures are we directed to seek remission of sins seriatim -- one now, and another then, and so on. Neither, in any part, are we directed to seek holiness by gradation. Neither a gradation-pardon, nor a gradation-purification, exists in the Bible. -- Dr. A. Clarke.

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SATAN

Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through,
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air today, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,
And loads the bier of the passing year with ten thousand slain?
Who blights the bloom of the land today when the fiery breath of hell,
If the devil isn't and never was? won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pit for his feet?
Who sows the tares in the fields of time wherever God sows his wheat?
The Devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the Devil alone should do?

-- "Riches from Revelation." (P. 145)

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SATAN, Subtlety of. The tempter always flings over, at least on the ugliest side, some shred of an angel's garment. An enemy who desired to destroy you by your own deed, would not lead you straight to a yawning precipice, and bid you cast yourself down. He would rather lead you along a flowery path, until you should insensibly be drawn into the spot which would give way beneath you. -- Teachers' Treasury.

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SATAN, Ubiquity of. Satan goeth to and fro through the earth; he is an ubiquitary, he stays nowhere. It is the folly of popish votaries, that think to shut themselves up in walls from the temptations of Satan; cloisters are as open to Satan as the open field. Satan walketh to and fro through the earth. -- Caryl.

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SIN, Danger of. Those who would not fall into the river, should beware how they approach too near to its banks. He that crushes the egg, need not fear the flight of the bird. He who would not drink of the wine of wrath, let him not touch the cup of pleasure. He who would not hear the passing-bell of eternal death, should not finger the rope of sin. A person who carried gun-powder about him, can never stand too far from the fire. If we accompany sin one mile, it will compel us to go twain. It swells like Elijah's cloud, from the size of a man's hand to such an expansion as to cover the whole sky. -- Secker.

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SIN, Defending. A lawyer undertook the defense of a robber on the promise of a thousand crowns reward. He won his case, and his client brought him the coveted money. The night being stormy; the lawyer invited him to lodge in his house. At midnight the robber arose, gagged his legal defender, retook the thousand crowns, and gathering all the treasure he could find, bade his helpless host good-bye. Such is the deceit of sin, and the reward of iniquity.

* * *

SIN, Pollution of. How deep is the pollution of sin, that nothing but the blood of Christ can cleanse it! All the tears of a penitent sinner, should he shed as many as there have fallen drops of rain since the creation, cannot wash away one sin. The everlasting burnings in hell cannot purify the flaming conscience from the least sin. -- John Flavel.

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SIN, Punishment of. What a diabolical invention was the "Virgin's kiss," once used by the fathers of the Inquisition! The victim was pushed forward to kiss the image, when, lo, its arms enclosed him in a deadly embrace, piercing his body with a hundred hidden knives. The tempting pleasure of sin offer to the unwary just such a virgin's kiss. The sinful joys of the flesh lead, even in this world, to results most terrible, while in the world to come the daggers of remorse and despair will cut and wound beyond all remedy. -- Spurgeon.

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SIN, Rebuke of. An old English woman, hearing some gentlemen engaged in improper conversation, said "Sirs, you are making work for repentance." It is an important thought that should check every sinful action.

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SINS, the most Attractive, the most Deadly. It is notable that nearly all the poisonous fungi are scarlet or speckled, and the wholesome ones brown or gray, as if to show us that things rising out of darkness and decay are always most deadly when they are well dressed. -- Ruskin.

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SINCERITY Defined. Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. -- Tillotson.

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SINCERITY, Importance of. True wisdom and greatness of mind raise a man above the need of using little tricks and devices. Sincerity and honesty carries one through many difficulties which all the arts he can invent would never help him through. For nothing doth a man more real mischief in the world than to be suspected of too much craft; because every one stands upon his guard against him, and suspects plots and designs where there are none intended: insomuch that though he speaks with all the sincerity that is possible, yet nothing he saith can be believed. -- Stillingfleet.

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SOUL, Computing the value of the. An earnest minister said to a young college graduate, "I have heard you are celebrated for your mathematical skill; I have a problem which I wish you to solve." "What is it?" The clergyman answered, "What shall it profit a man if he should gain the whole world, and lose his own soul?" The young man thought over the problem, and endeavored to shake off the impression; but in vain. Everywhere the question returned to him, "What if I gain the whole world, and lose my own soul?" It resulted in his conversion, and he became a preacher of the gospel.

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SOUL, Sin in the. Many people can mourn over a body from which a soul is departed, but they cannot mourn over a soul whom God has deserted: alas! what is the bite of a fly, to the stinging of a scorpion; or a spot in the face to a stab in the heart? Inward diseases are least visible, and yet most fatal. A man may die of the plague, although his spots never appear. Sin in the soul is like Jonah in the ship; it turns the smoothest water into a troubled ocean. We must mourn for sin on earth, or burn for sin in hell, It is the coldness in our hearts which kindles the fire of God's anger. -- Secker.

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SOUL, Voice of the. After all, let a man take what pains he may to hush it down, a human soul is an awful, ghostly, unquiet possession for a bad man to have. Who knows the metes and bounds of it? Who knows all its awful perhapses -- those shudderings and tremblings which it can not more live down than it can outlive its own eternity! What a fool is he who locks his door to keep out spirits, who has in his own bosom a spirit he dares not meet alone; whose voice, smothered far down and piled over with mountains of earthliness, is yet like the forewarning trumpet of doom! -- Mrs. Stowe.

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SPIRITUAL WARMTH -- How to Maintain it. Philip Henry's advice to his daughter: "If you would keep warm in this cold season (January, 1692), take these four directions: 1. Get into the sun; under his blessed beams there are warmth and comfort. 2. Go near the fire. 'Is not my word like a fire?' How many cheering passages are there! 3. Keep in motion and action -- stirring up the grace and gift of God that is in you. 4. Seek Christian communion. 'How can one be warm alone?'"

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STERNNESS. It is said of that eminent saint and martyr, Bishop Hooper, that on one occasion a man in deep distress was allowed to go into his prison to tell his tale of conscience, but Bishop Hooper looked so sternly upon him, and addressed him so severely at first, that the poor soul ran away, and could not get comfort until he had sought out another minister of a gentler aspect. Hooper really was a gracious and loving soul, but the sternness of his manner kept the penitent off.

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SUBMISSION, Reason for. I have watched an insect making its way with some earnest purpose along the highway, so long that I have become much interested in the success of its errand, When a loaded cart was coming up, whose wheel would have crushed the creature in an instant, I have laid a twig across its path, and compelled it to turn aside. Oh, how it stormed and fretted against my interference: if it could communicate with its kind, it would have a tale of hardship to recount that night, of some unknown and adverse power that stopped its progress and overturned its plans. Conceive, now, that intelligence should be communicated to that tiny being, and it should discover that another being, immeasurably raised above its comprehension, had in compassion saved it from death! Such will be the discoveries made in the light of heaven of the deliverances God wrought for his people. Oh, that will be joyful, to find out more of that in-comprehensible thing. -- Arnot.

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T-TOPICS

TEMPTATIONS, Rules for Escaping. Fly from all occasions of temptation. If still tempted, fly further still. If there is no escape possible, then have done with running away. Show a bold face, and take the two-edged sword of the Spirit. Some temptations must be taken by the throat, as David killed the lion. Others must be stifled, as David hugged the bear to death. Some you had better keep to yourselves, and don't give them air. Shut them up as scorpions in a bottle. Scorpions in such confinement soon die; but, if allowed out for a crawl, and then put back into the bottles and corked down, they will live a long while, and give trouble. Keep the cork down on some temptations, and they die of themselves. -- Poemen, A. D. 450

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TEMPTATION, Subtlety of. Satan will lie in wait for the Christian in his time of weakness, even as the wild beasts do at the water side for the cattle coming to drink. Nay, when having resisted manfully, the Christian has driven off the enemy, he should look well that he be not founded by the vanquished foe, who often makes a Parthian retreat. -- Pilkington.

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TEMPTATION, Sudden. Some, indeed, plead their natural proneness to sin, excusing themselves on that ground; or on this, that the temptation before which they fell, struck them with the suddenness and vehemence of a hurricane. The command, however, to watch and pray leaves you without excuse. You were fully warned. You should have been on the outlook for the white squall. The sentinel is righteously shot, who is caught asleep upon his post. -- Dr. Guthrie.

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THEATER, Way of the. A young man entering a theater heard an usher call out, "This way to the pit." The thought was at once forced upon him, "This place leads to the bottomless pit." He found pleasure in the theater no longer, and afterwards became both a Christian and a minister.

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TODAY. "It is not after the storm has arisen, or the telegraph has reported that his ship has struck, that the merchant runs to insure his goods. He effects the insurance while the sun is shining and the air calm; he effects the insurance before the ship has cleared from the dock, or at all events before the ship has left the river. Go and do likewise, living, but dying men! Now is the accepted time; today, according to the true testimony of his adversaries, 'This man receiveth sinners.' God with us is waiting; still his terms are, 'Whosoever will.' Today you may enter into life; tomorrow the door may be shut."

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TONGUE, Good or Evil. Than a good tongue, there is nothing better; than an evil, nothing worse. It hath no mean; it is either exceedingly good or excessively evil. It knows nothing but extremes; and is if good, best of all; if bad, worst of all. If it be good, it is a walking garden that scatters in every place a sweet flower, an herb of grace to the hearers. If it be evil, it is a wild

bedlam full of goading and maddening mischiefs. So the tongue is every man's best or worst movable. -- Adams.

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TRINITY, Incomprehensibility of the. An infidel was scoffing at the doctrine of the Trinity. He turned to a gentleman, and said, "Do you believe such nonsense?" "Tell me how that candle burns," said the other. "Why, the tallow, the cotton, and the atmospheric air produces light," said the infidel. "Then they make one light, do they not?" "Yes." "Will you tell me how they are three, and yet but one light?" "No, I cannot." "But you believe it?" The scoffer was put to shame.

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TRINITY, Unity of the. A converted Indian gave the following reason for his belief in the Trinity: We go down to the river in winter, and we see it covered with snow; we dig through the snow, and we come to the ice; we chop through the ice and we come to the water; snow is water, ice is water, water is water; therefore the three are one."

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TRUST not in Man. The bankrupt who asks a bankrupt to set him up in business again is only losing time. The pauper who travels off to a neighbor pauper, and begs him to help him out of his difficulties, is only troubling himself in vain. The prisoner does not beg his fellow prisoner to set him free. The shipwrecked sailor does not call on his shipwrecked comrade to place him safe ashore. Help in all these cases must be sought from some other hand. Reader, it is just the same in the matter of cleansing away your sins. So long as you seek it from man, whether man ordained or man not ordained, you seek it where it cannot be found. -- Ryle.

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TRUST, Misplaced. It is like a spider's web, Job. 8:14. A broken tooth and foot out of joint, Prov. 25:19. Parched heath in the desert, Jer. 17:5, 6. A lie, Jer. 28:15; 29:31. Hosea 10:13. Leaning upon the Lord, when living in sin, Micah 3:11; Isa; 48:2; Jer. 7:4. Trusting in Egypt. Always the great snare of Israel from the first, though they were specially warned against it, Deut. 17:16. It is compared to trusting in a shadow, Isa. 30:2, 3; to leaning upon the staff of a bruised reed, Isa. 36:6; Ezek. 29:6, 7; see Isa. 50:1-7; 31:1. -- Bowes.

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TRUST IN GOD, Figures of. To cling is the original meaning of one of the Hebrew words used for trust. It is the word used for a child clinging to its mother's breast. To run for shelter, the original meaning of another Hebrew word; see Ruth 2:12. To lean upon, another Hebrew word, from which the word Amen is derived. Two Figures are given of holy trust. The stability of Mount Zion, Ps. 125:1. The luxuriant growth of a tree by the waters, Jer. 17:7, 8. -- Bowes.

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TRUST IN GOD, Power of. What was the vain boast of philosophers -- that by the power of reason they could make all accidents to contribute to their happiness -- is the real privilege we obtain by a regular trust in God, who directs and orders all events that happen for the everlasting good of his servants. -- Bates.

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U-TOPICS

UNBELIEF -- Wickedness of. The late Dr. Heugh, of Glasgow, a short time before he breathed his last, said, "There is nothing I feel more than the criminality of not trusting Christ without doubt -- without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and then not to believe Him, not to trust Him; There is no wickedness like the wickedness of unbelief!"

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UNDERSTANDING, No Time for. "How is it, my dear," inquired a schoolmistress of a little girl, "that you do not understand this simple thing?" "I do not know, indeed," she answered, with a perplexed look; "but I sometimes think I have so many things to learn that I have not the time to understand."

Alas! there may be much hearing, much reading, much attendance at public services, and very small result, and all because the word was not the subject of thought, and was never embraced by the understanding. What is not understood is like meat undigested, more likely to be injurious than nourishing.

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V-TOPICS

VANITY, Biblical Figures of. Fading flowers, Isa. 28:1 Hasty fruit of summer, Isa. 28:1; no sooner discovered than gathered and eaten. Broken cisterns that can retain no water, Jer. 2:23. Perishing gourds, like Jonah's 4:6-10. Reeds, easily bruised and broken, a vain support to lean upon, Isa. 36:6. Brooks in summer vanishing in the heat, dried up when most needed, Job. 6:15-17. Cockatrice (marg. adders') eggs, Isa. 59:5. Spider's webs, Isa. 59:5,6. Vapor or breath, James 4:14. The mirage of the desert, Isa. 35:7; the waters that fail and cheat the traveler, Jer. 15:18. Wind, Prov. 11:29, inheriting; Eccles. 5:16, laboring for; Hosea 8:7, sowing. Feeding on ashes, Isa. 44:20; on husks, Luke 15:16; on wind, Hosea 12:1. Putting wages into a bag with holes, Haggai 1:6. Laboring in the very fire, Hab. 2:13. Rejoicing in a thing of naught, Amos 6:13. Physicians of no value, Job. 13:4. -- Bowes.

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VANITY, Check to. When you are disposed to be vain of your mental acquirements, look up to those who are more accomplished than yourself, that you may be fired with emulation; but when you feel dissatisfied with your circumstances, look down on those beneath you, that you may learn contentment. -- Dr. J. Moore.

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W-TOPICS

WANTS. On a tradesman's table I noticed a book labeled WANT BOOK. What a practical suggestion for a man of prayer! He should put down all his needs on the tablets of his heart, and then present his want book to his God. If we knew all our need, what a large want book we should require! How comforting to know that Jesus has a supply book, which exactly meets our want book! Promises, providences, and divine visitations, combine to meet the necessities of all the faithful

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WAR, Absurdity of. "What are you thinking, my man?" said Lord Hill, as he approached a soldier who was leaning in a gloomy mood upon his firelock, while around him lay mangled thousands of French and English a few hours after the battle of Salamanca had been won by the British. The soldier started, and, after saluting his general, answered, "I was thinking, my lord, how many widows and orphans I have this day made for one shilling."

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WAR, Contrast of. It is not known where he that invented the plow was born, nor where he died; yet he has effected more for the happiness of the world than the whole race of heroes and conquerors, who have drenched it with tears, and fertilized it with blood, and whose birth, parentage, and education have been handed down to us with a precision proportionate to the mischief they have done. -- Colton.

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WAR, Cost of. Give me the money that has been spent in war, and I will purchase every foot of ground upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school house on every hill-side, and in every valley over the whole earth; I will build an academy in every town, and endow it; a college in every state, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another around the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven. -- Stebbins.

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WAR, Horror of. Take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again. -- Wellington.

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WATCH. A Timely Warning. "Some bells require to be rung very often, As there is constant danger from certain quarters so there must be constant warnings. When our Lord repeats an admonition five times over within the space of a dozen lines, we may be quite sure that He regarded it as one of supreme importance. If we turn to the 13th chapter of Mark, we discover that Jesus repeated His injunction to watchfulness several times, and then closed His solemn discourse with the sharp stroke on the alarm bell, 'I say unto ALL, WATCH!'"

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WATCHFULNESS, Adaptation to. Man is a movable watch tower. His telescopes, placed upon the highest point, are easily made to sweep the whole horizon. Here man is given the strict order, "Watch." He cannot desert his post, but he may sleep in it. Foes may be expected from any quarter. Vigilance is his only safeguard.

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WATCHFULNESS, Demand for. A friend was recently overtaken by night on a mountain ridge. The path behind was too perilous to be retraced in the darkness, and the way in front was stopped by a projecting rock, which in his exhausted state he could not scale. His only alternative was to wait for the morning. But his resting-place was a steep slope, ending in a sheer precipice. One careless movement might prove his destruction. As the darkness deepened, the danger was disguised. With a lessening sense of peril, there came on increasing drowsiness. What efforts were his during those long hours to drive off sleep! How he had to stir up his mind to a conviction of the necessity of unremitting vigilance! For, should he once be overpowered, he might unconsciously slide down his sloping couch, and be hurled into the valley below. Such is our position. If we would not fall down the precipice let us watch lest during slumber we slip along the treacherous incline. -- Newman Hall

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WATCHFULNESS, Examples of, When a flock of rooks light on a field, foraging, they often set one of their number on a tree or the fence, to watch when anyone approaches, and caw alarm. At sea a sailor is sent to the masthead to look out, and tell when the sail of another ship appears in sight, or distant land comes in view; especially at night and in storm, lest the vessel suddenly strike some other bark, or on a floating iceberg, or rush among the breakers. In these cases there is watching against evil. -- Edmond.

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WOE

"Woe unto the wicked, it shall be ill with him."

"Woe to him that striveth with his maker."

"Woe to him that giveth his neighbour drink."

"Woe unto you that are rich."

"Woe to them that join house to house."

"Woe unto them that go down into Egypt for help."

"Woe to them that are at ease in Zion."

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WRATH, Divine. Burning heat -- "Hot anger," Judges 2:14, 20; 3:8; 10:7; "hot displeasure," Deut. 9:19; the anger and jealousy of the Lord smoking against sinners, Deut. 29:20; "fiery indignation" (the terrible anger of insulted mercy). The vintage -- wine-press -- wine, used especially in the Book of Revelation. Vials "full of the wrath of God," Rev. 15:7, 16; the concentration of Divine fury. The cup of fury -- dregs of the cup of trembling, Jer. 25:15, 17. "Vessels of wrath, fitted to destruction," Rom. 9:22. "Children of wrath," Eph. 2:8. "The day of wrath," Rom. 2:5; Rev. 6:17. Three times in Isaiah "the day of vengeance" is contrasted with "the year of the redeemed." "The wrath of God," revealed -- coming -- poured out -- abiding -- filled up in its awful fullness upon the ungodly. "The wrath of the Lamb." -- One of the most awful words of Scripture! Christ, "the Lamb of God," "slain from the foundation of the world," so gentle -- tender -- meek; yet in the day of terror full of wrath and holy vengeance! "The wrath of the Lamb." The word must imply all the indignation of insulted mercy and rejected love! -- Bowes.

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Y-TOPICS

YOUTH, Season of. Youth is the spring of life; and by this will be determined the glory of summer, the abundance of autumn, the provision of winter, It is in the morning of life; and if the Sun of Righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy, It is the seed-time; and "what a man soweth, that shall he also reap." Everything of importance is affected by religion in this period of life. -- W. Jay.

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YOUTH, Thoughtless. A youth thoughtless, when all the happiness of his home forever depends on the chances of an hour! A youth thoughtless, when the career of all his days depends on the opportunity of a moment! A youth thoughtless, when his every act is a foundation-stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years rather

than now; though, indeed, there is only one place where a man may be nobly thoughtless -- his deathbed. Nothing should ever be left to be done there. -- Ruskin.

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Z-TOPICS

ZEAL, Apostolic. The zeal of the Apostles was this -- they preached publicly and privately; they prayed for all men; they wept to God for the hardness of men's hearts; they became all things to all men, that they might gain some; they traveled through deeps and deserts; they endured the heat of the Syrian star and the violence of Euroclydon, winds and tempests, seas and prisons, mockings and scourgings, fastings and poverty, labor and watching; they endured every man and wronged no man; they would do any good, and suffer any evil, if they had but hopes to prevail upon a soul; they persuaded men meekly, they entreated them humbly, they convinced them powerfully; they watched for their good, but meddled not with their interest: and this is the Christian zeal, the zeal of meekness, the zeal of charity, the zeal of patience. -- Bishop Taylor.

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ZEAL, Attraction of. Humboldt, the great traveler, says: "It seems remarkable that in the hottest as well as the coldest climates people display the same predilection for heat. On the introduction of Christianity into Iceland, the inhabitants would be baptized only in the hot springs of Hecla; and in the torrid zone, in the plains as well as in the Cordilleras, the natives flock from all parts to the thermal waters." So with the preachers of the gospel. They must have the baptism of fire.

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ZEAL, Christian. Weak in yourselves, but strong in God, go forth on this God-like enterprise; the motto on your banner, the prayer of your heart this wish of Brainerd, "O, that I were a flaming fire in the service of my God." -- Dr. Guthrie

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ZEAL for Conversion of Relatives. "I can't die till I see my brother converted." So said a very aged Karen chief to Mr. Mason, He had just returned from a last visit to this brother who lived a long day's journey from him. Too feeble to walk, he had made the journey on the back of a grandson, a fine intelligent Christian, whose willingness to perform the laborious service was worthy of the zeal with which the old man forgot his aching bones, in the delight he felt at having once more exhorted his brother, and seen in him some evidences of Divine grace. -- Mrs. McLeod Wylie.

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ZEAL, Methodist. Peter Cartwright, the Backwoods' Methodist preacher, was once belated among the Cumberland mountains, and obliged to seek shelter for the night at an inn, where a large

party assembled for drinking and dancing. Obligated to sit and look on, he was at length invited by a young lady to join in the festivities. Instantly he resolved on what he confessed was a desperate experiment. He walked into the midst of the dancers with his new partner, and addressing the company said that for several years he "had not undertaken any matter of importance without first asking the blessing of God upon it." Then grasping the young lady's hand, he fell on his knees and prayed "with all the power of soul and body" he could command. The young lady tried to get away, but he held her fast. Presently she fell on her knees, as did some of the rest, while others fled; some sat still, and all looked curious. When he had finished his prayer, Cartwright commenced an exhortation and then sang a hymn, no resistance to his impetuous zeal being offered. During the whole of the next day the work so strangely begun continued, and before resuming the journey, the Backwoods' preacher had organized a society, and taken thirty-two members into the bosom of the Methodist Church. -- Family Treasury

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THE END