

most secret, as if none but God were present; and finally, in all their agonies and dumbness they were perfectly conscious of what was going on about them. Many of them signed for slates, and wrote their wishes on them while unable to speak. While all this took place among the boys, the girls rushed up to the great sleeping apartment and fell down in the agonies of conviction—some in their beds, some before their beds, some flat on their faces on the floor, some in the corners of the room, but all with many tears and bitter cries, confessing their sins and crying to Jesus for mercy. It was a night of wonders! There was indeed much searching of hearts, and many precious souls were brought to the Lord. The whole house rang with strange voices, and the whole three hundred were bent before the presence of the Lord like the trees of the forest before the storm.

The remainder of the letter is too long for insertion here. The result is that one-half of the orphans have already been brought hopefully under the influence of the truth. Mr. Graham adds the following encouraging remark—"So far as we can see, the movement arose out of the week of prayer, at the beginning of the present year."

### The Smell of Lebanon.

This is an expression used by the Prophet Hosea (xiv. 6), when telling of pardoned, accepted, freely loved Israel: "His smell shall be as Lebanon." Travellers report that they have found not the cedars only, but every shrub and plant that clothes the sides of that majestic mountain, in the spring season, breathing forth fragrance; all are aromatic. Is it not so with all the words and ways of the pardoned and accepted soul? But besides this, the natives of Lebanon tell us that if you collect the sap of the tall pine, or of the goodly cedar, and drop it into the flame, the fragrance is delightful as incense. Is not this like what we find in God's believing ones? Their inner life, their thoughts, their deep-seated feelings, when circumstances develop them, have a fragrance of peculiar sweetness. It was so in the case of him whose motives and innermost frames of soul are here laid open. "The smell is as Lebanon."—[Memoir of Sandeman.

### GOD AND MAMMON.

We cannot serve God and Mammon. *Mammon* is a word that signifies *gain*; so that whatever in this world is, or is accounted by us to be, *gain*, is *Mammon*. Whatever is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is *Mammon*. To some their belly is their *Mammon*, and they serve that; to others their ease; their sleep, their sports and pastimes, are their *Mammon*; to others, worldly riches; to others, honours and preferments; the praise and applause of men was the Pharisees' *Mammon*; in a word, self, the unity in which the world's trinity centres, sensual, secular self, is the *Mammon* which cannot be served in conjunction with God; for if it be served, it is in competition with him, and in contradiction to him. He does not say, we *must* not, or we *should* not—but we cannot serve God and *Mammon*; we cannot love both, or hold to both, or hold by both, in observance, obedience, attendance, trust, and dependence—for they are contrary the one to the other. Gods says, "My son give me thine heart." *Mammon* says "No, give it me." God says, "Be content with such things as ye have." *Mammon* says, "Grasp at all that ever thou canst. Money, money; by fair means or by foul, money."

God says, "Defraud not, never lie, be honest and just in all thy dealings." *Mammon* says "Cheat thy own father if thou canst gain by it." God says, "Be charitable." *Mammon* says, "Hold thy own: this giving undoes us all." God says, "Be careful for nothing." *Mammon* says, "Be careful for everything." God says, "Keep holy the Sabbath day." *Mammon* says, "Make use of that day as well as any other for the world." Thus, inconsistent are the commands of God and *Mammon*, so that we *cannot serve* both. Let us not, then, halt between God and Baal, but choose ye this day whom ye will serve, and abide by your choice.—*Henry*.