

### The Love of Money.

A greed for wealth grows with years. A rich miser of New York, at the age of fourscore, one day tottered out into the street. A friend asked him how he felt. "I feel better to-day," the old man replied, eagerly; "*stocks are up.*"

Ah! what a *fare* that old millionaire had to pay for travelling farther and faster than others on the road to wealth. It shrivelled up his very soul. It is not easy to own gold without its burning us. No man can make money safely and wisely, unless he holds his earnings as a trust from God. And "what shall it profit a man, if he gain the whole world and lose his own *soul*?"

### Our Copy.

Have you ever noticed how badly boys write at the bottom of the pages in their copy-books? There is the copy at the top, and in the first line they look at that; in the second line they copy their own imitation; in the third line they copy their imitation of their imitation; and so the writing grows worse and worse as it descends the page. Now, the apostles followed Christ; the first fathers imitated the apostles; the next fathers copied the first fathers; and so the standard of holiness fell dreadfully; and now we are too apt to follow the very lees and dregs of Christianity; and we think if we are about as good as our poor, imperfect ministers or leaders in the church, that we shall do well and deserve praise.—*Spurgeon.*

Ministers must not be ambitious of broaching new opinions, framing new schemes, or coining new expressions, but must content themselves with plain, practical things, with the word that is *nigh us even in our mouth and in our heart.* We need not go up to Heaven, nor down to the deep, for matter or language, in our preaching.

### The Two Methods.

There are two methods by which Christian workers try to advance God's kingdom upon earth. One of these is superficial and deceptive; the other radical and fruitful. Many suppose that the world is to be saved by the adoption of outward reforms, by lopping off this and that evil custom, by the enacting of righteous laws, by the punishment of criminals, and the praise of them that do well.

To deny that such measures are of exceeding value and properly belong to Christian progress, would be the height of bigotry; and yet it is absolutely true that these are not the most important objects to be sought. They are simply the results and accompaniments of true Christianity, which is an inner life, a root principle, from which all real and permanent reforms must proceed. The true method of cleansing society is to subject the hearts of individuals to the great Purifier. Out of the heart proceedeth all the sins which make the world miserable. If covetousness breaks forth in crimes against property, the surest preventative will be found in the destruction of covetousness, not in laws against theft and swindling. If intemperance abounds, it can be most surely restricted and finally crushed by personal self-control, founded on religious principle. Laws are indeed helpful, but our chief reliance must inevitably be on the controlling spirit within the hearts of men. If we can gain the single advantage of influencing that spirit in behalf of Christ, we have done more to help the world to a higher life than in planting a multitude of reforms in that stony ground of mere surface experience, where they have not much earth, and must of necessity, being without root, soon wither away.

Those that would know God's mind must observe his appointments, and attend there where they may *hear his word.* Jer. xviii.