

the most of us are ready to give up the world as a matter of fact.

Now if we would renounce the world the first thing to do is to try and discover how worldliness acts with us.

There are certain broad principles of acknowledged and undoubted worldliness, which no one could hesitate about, and which the servant of God would first set himself to free himself from. The open dissipation of gaiety, the actual heaping up of wealth, the sacrificing principle to honor or gain—all these, and some others, there is no doubt about as to their worldliness; a man feels that there is no doubt about their hindrance to his walk heavenward, and that these influences must be shaken off. But when this is done, is that all that has to be done? Is it enough for one to be rid only of those things which men call worldliness, which doubtless they are, and to be satisfied with this and so stop there? Men are apt to forget that worldliness is not the way it is shewn, but the inner feeling which leads us to settle on anything short of God. So there is great danger that a man may, as it were, slip out of one kind of worldliness into another, and scarcely know that he does it, and so be as worldly as ever.

For instance, a man perhaps has been living for sometime a very gay life, fond of company and excitement of that description; he leaves it off because he sees it cannot be consistent with religion. Perhaps he takes himself to visiting the poor, and helping the distressed. This, at least, is a work much more consistent with religion, a good and holy work; but may not that man be mistaken as to his motive? He may be gaining praise, being admired for his new work, which pleases him quite as much as his last pleasures did. He may have only changed the way of shewing his worldliness of mind, and be still as worldly as ever.

But on the other hand, take him away from all those who are dear or cherished, shut him out from the world. Let him be bitter, disappointed, or be constantly thwarted in everything he does, and gain no pity for it. How will he bear that? Will he then be cheerful, and resigned, and unrepining? If not, he may be as worldly-minded in one way as another, only just changing the way of shewing it. No, we must change the whole inward principles. We must not only give up certain worldly affections and interests, but supply God in their place, or the work is not done.

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THE HALF CHRISTIAN.

IF there be one thing beyond all others that really raises the Church and the members of the Church to a more heavenly life, that really teaches them what it is to believe in Jesus Christ, and what it is to live with Him in the heart, it is the lesson that is learned in the act of endeavoring to bring other human souls to see the Lord as they themselves have already seen Him. The Christian who feels the power of Christ in his soul, and longs to share that feeling with all mankind; the Christian who is thrilled through and through with the power of the wonderful Cross, the Christian who has learned in some degree to understand that marvellous love beyond all other love, he assuredly will find that of all things that he can do there is one beyond all else that will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul, and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and over whom the death of Christ has not yet any real power, because they have not heard of His name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task.

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"It is high time for the Church to awake. We have been too long without sufficient thought of what the death of the Lord Jesus means; we have been too long with thinking only of ourselves. It is time to rouse ourselves, to stand on a higher level, to take our part in the great work. If we are indeed the Lord's, we have to be witnesses for Him to the uttermost parts of the earth. That witness we have either to bear ourselves, or by every means in our power to send forth by true men, who shall do what Christ has given us to do, and do it with their whole souls devoted to the task. It is time that this great work should not be passed aside by a single soul that lifts his heart to Christ; by any single soul that is fighting the battle which he is called to fight; by any soul that has begun to love the Lord. Love the Lord, and you will not fail to take your part in that for which the Lord and Saviour died. Love the Lord and you will be unable to keep