

the heart. The want of holy passion in the religion of the Laodicean church rendered her displeasing and offensive to God. The complaint lodged against her was, that she was neither cold nor hot. There was no fervour, no passion, no soul-fire, no bright ascending flame on the heart's altar, nothing but the ashes, the embers of what was once a vehement and spreading flame. Young men, our message is to you.—Christianity calls forth the love of your deepest heart. It supplies scope for the exercise of all your ardour and energy. It presents you with an object worthy of adoring gratitude and supreme affection. It can inspire you with the highest hopes and purest joys. It can touch and move the springs of your deepest sympathies. It bids you not to check or destroy that genial flow of feeling which gushes warmly through your youthful soul, but it teaches you to control and regulate it, by giving it an upward and heavenward direction. Search out your dominant passion, and tell us what it is. Is it *Ambition*?—Then let it be the ambition to possess an immoveable throne and a fadeless crown, which shall abide when the glittering objects that worldly aspirants pursue have faded and for ever disappeared. Is it *Covetousness*? Then, covet nothing less than the treasures which cannot fade, the inheritance which corruption can never touch, which the spoiler can never reach, and which death can never alienate. Is it *Love of Fame*? Then, seek the honour of having your name enrolled among the principalities and powers of heaven, and to be a member of God's own aristocracy; for that is a nobility that will abide when the paltry distinctions which now divide society are entirely forgotten and unknown. Is it *Lust of Power*? Covet then the power which prevails with God, and to which even the Almighty yields, the power which places the resources of the universe at your command, and which cries, "I can do all things through Christ strengthening me."

At this stage of our proceedings the question will naturally arise in many minds: **HOW CAN THIS DIFFICULT WORK OF SELF-SUBJUGATION BE ACHIEVED?** To this important inquiry we now propose to address ourselves.

One suggestion which we would have

you remember is, that *self-knowledge must almost go before self-conquest*. When the commander of an army contemplates meeting a formidable adversary in the battle field, his first grand stroke of policy is to ascertain, as far as possible, the resources and hiding-place of the enemy. He studies a map of the country, masters its geography, ascertains the rivers to be crossed, the wilderness to be pierced, and the mountains to be traversed. He carefully observes the most accessible part of the country, the easiest and safest route, and the most vulnerable points in the enemy's strongholds. No man skilled in warfare would hazard his reputation, the lives of his men, and the honour of his country, until he had first of all striven to master these subjects. To him a knowledge of them is paramount. Ignorance may bring ruin, defeat, and degradation. This was Napoleon's policy, and the policy of all distinguished generals. This must also be the policy of the man who addresses himself to the difficult task of self-conquest. He must know, what is most difficult to be known, his own deceitful heart, where hostile forces are marshalled in dread array. He must carefully spread before him the map of the heart, study its deformities, ascertain the declivities that need levelling, the valleys that need uplifting, the ruggednesses that need smoothing, and the ghastly forms of evil which, ever and anon, flit to and fro across the scene, and which must be allayed by some process of spiritual necromancy. No knowledge more essential, none more difficult, and yet none more neglected, than self-knowledge. Men, without any forcible arguments to persuade, will explore with unwearied diligence the wonders of science, and joyfully bask in the sunshine of philosophy, and soar on the wing of poetry; but men are every where reluctant to dive into their own hearts, to explore the hidden avenues of the soul, and to study the secrets of their inner nature. The reason of this is obvious. Men are suspicious that this self-hood will not bear inspection, and that a severe scrutiny will serve only to discover unwelcome truths that must humble and mortify. Our proud nature dislikes to be humbled by a revelation of its evils; and as we all have a lingering suspicion that a deeper