

nothing less than our whole love, not to devote ourselves to it is to be against it; and a false religion not deserving anything but our deepest hatred, not to oppose it is to be for it. Here any middle course is impossible. The indifferent person will hear false religion on the one side say to him, Since you are not against me, you are for me, and on the other side, true religion cry to him, Since you are not for me, you are against me.

And to make this last truth more evident, suppose that God manifest in the flesh has descended to the earth, in the person of a being resembling you; that the character of that being is the ideal of perfection; his work, the salvation of the human race; his precepts, holiness itself; his feelings in reference to you, a boundless compassion. You acknowledge in him all these attributes, and you say to him, Since thou art the ideal of perfection, the rule of holiness, God himself manifest in the flesh; since thou hast shed thy blood upon the cross for the salvation of my soul, I cannot be against thee, but I will not be for thee. And for whom, then, great God! for whom, then, is that heart? for it is necessary to be for some one; the heart must attach itself to something; it does not live but as it loves.—For whom, then, will you be if not for God? Probably for ourselves, I suppose. But what is that *you*, separated from God, except the flesh in all its corruption, and sin in all its deformity? And if a man is for such things, is he not *against* God? If he is for his own depraved will, is he not against God? If he is for a demon, is he not against God? No, my brethren, there are in the world only two empires which I need name; but I affirm that he who is not in the one, is necessarily in the other; that he who is not with Jesus Christ, is against Jesus Christ. Behold the neutrality of the indifferent!—*Vinet.*

### SWEARING ALONE

A gentleman once heard a labouring man swearing awfully in the presence of a number of his companions. He told him it was a cowardly thing to swear so in company with others, when he dared not do it by himself. The man said

he was not afraid to swear at any time or in any place. "I'll give you ten dollars," said the gentleman, "if you will go into the village graveyard at twelve o'clock to-night, and swear the same oaths you have just uttered here, *when you are alone with God.*"

"Agreed!" said the man: "it was an easy way of earning ten dollars."

"Well, you come to-morrow, and say you have done it, and the money is yours."

The time passed on; midnight came. The man went to the graveyard. It was a night of pitchy darkness. As he entered the graveyard not a sound was heard; all was as still as death. Then the gentleman's words, *alone with God*, came over him with a wonderful power. The thought of the wickedness of what he had been doing, and what he had come there to do, darted across his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell on his knees, and instead of the dreadful oaths he came to utter, the earnest cry went up, "God be merciful to me a sinner."

The next day he went to the gentleman and thanked him for what he had done, and said he had resolved not to swear another oath as long as he lived.

### DUST! DUST! DUST!

MR CECIL, riding one day with a friend on a very windy day, the dust being very troublesome, his companion wished that they could ride in the fields, where they could be free from dust; and this wish was repeated more than once while on the road. At length they reached the fields, when the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah! Sir," said Mr. Cecil, "when you were in the road, the dust was your trouble, and all your anxiety was to get into the fields; you forgot that the flies were there. Now this is a true picture of human life, and you will find it is so in all the changes you make in the future. We know the trials of our present situation but the next will have trials, and perhaps worse, though they may be of a different kind."