

But fail not to mark, that, if illustrations do not "prove" anything, and can, at least, but help to convey thought from mind to mind, and are, even then, pertinent in but one or two of their points—how much more do they fail—these poor illustrations of earth—to represent fully the truths of soul, and the things of heaven. The curtain which the hand of Christ has drawn, let not our rash hands endeavor to lift.

*Qualifications.*—Baptism, the Door, leads to the privileges within the House of the Lord; Confirmation, or readiness and desire therefor; faith to 'discern the Lord's Body;' penitence for past "sins, negligence and ignorance;" charity towards all, and full purpose of amendment. So, shalt thou be a meet partaker of this "Communion" with Christ, with all Christians, and with our sainted dead. Are the conditions hard? Are not these things thy "bounden duty" in any wise? If troubled in conscience—before, or after—seek thy Pastor and "open the grief" of thy soul, be it what it may. Wash thy hands in innocency, and so compass the Altar, (Psalm—) Use *all* the means of grace. The preaching of the morality and righteousness of the Gospel is the means:—heed the pulpit; Christ built it and set men in it. Prayer is a means; Christ, Himself, resorted to it. And so praise, and alms giving, and devout reading, and to visit the fatherless and the widow, and the Eucharist, a sparkling link in the golden chain; make full proof of them all. And when thou comest to the Altar, come in reverence; with as much devoutness of heart, as of posture; feeling that thou art

"not worthy to gather" of the very crumbs, and yet with great boldness of access, seeing that thou darest not stay away "being so lovingly called and bidden of God Himself:" come, thus, without controversy, as without malice; with singleness of mind, and with an holy purpose; "just as thou art, without one plea, save that His blood was shed for thee;" and, nor man nor angel, neither power nor principality, nor the enemy of souls himself—*none*, if it be not thy own faithless self, can rob thee of the Blessing of this "most comfortable Sacrament."

Do not try to cheat God. If you do, you will find that you have only cheated yourself. Your pledge of money toward any church work is a debt to God. If you are an honorable or prudent man, you will see that it is paid. Perhaps you excuse yourself for not paying your subscription or pew-rent by saying "times are so hard" with you. Are you sure that you are telling the truth when you make that excuse? Have you given up every unnecessary expense? Have you not come to think that Church dues *are* an unnecessary expense? No matter how hard "the times" are, a part of your income, a just part of it, belongs to God. If you try to cheat God out of the share that belongs to Him, you are doing not only a dishonest but very imprudent thing. "Be not deceived; God is not mocked." You may deceive your fellow-men; you may deceive yourself; but you will not deceive God, whatever else you may succeed in doing.—*Ex.*

THE righteous cry and the LORD heareth, and delivereth them out of all their troubles.—Ps. xxxiv. 17.