

tralized by the prevailing tone and temper of their lives. We do not mean to charge hypocrisy, but self-ignorance; and a lack of that sense of congruity and fitness of things, which is indispensable to the exertion of a uniformly good influence. But surely no well instructed Christian need ever be restrained from such freedom of utterance concerning Christ and his service as God sees to be fitted to recommend his well beloved Son to those who do not know him; or to strengthen and encourage those who are young and feeble in the faith. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. "Let us, therefore, not hesitate, at all times, and in all wise ways, frankly and fearlessly to avow that we belong to Christ, and delight to do and suffer his will.—*J. W. K. in Congregationalist.*

Fretting.

I now propose eighteen reasons why you should never fret, the first of which shall be as good as the one which a certain lawyer announced before the court as the first of forty good and sufficient reasons why the man represented by his client did not sign the deed, which was, the man had long been dead when the deed was written. "Prove that," responded the judge, "and save us the trouble of the other thirty-nine." But men, to learn righteousness, must have "line upon line and precept upon precept."

1. If we fret at the wrong doing of others we sin against God.

2. Fretting can do no good. It will not restore loss, repair injury, or reform the guilty.

3. If we abstain from fretting at an offence against the truth we shall promote the good and offset the offence.

4. God has suffered the offence to transpire; he could have prevented it had it been best. We do not mean that it was best that the offence should occur, but it was not best for God to interpose to prevent it. Preventing would be worse than permitting.

5. It is a great gratification to the devil to see men fret; he tries to make them.

6. Fretting destroys our own peace.

7. Out of the present evil God can accomplish a future good. There can no possible evil befall us here, but that in it God designs our highest benefit, according to the ever blessed assurance that "all things shall work together for good to them that love God."

8. Resisting the temptation to fret glorifies God.

9. Fretting evinces unbelief. It is an expression of dissatisfaction before God with what he suffers; it amounts to saying that we know better than he.

10. It is a manifestation of self-will, it is insubordination, it is rebellion.

11. It is not Godlike, hence it is an expressed disapproval of his likeness; it is casting contempt on his image, hence it is profanity.

12. Fretting fixes and confirms a sinful habit which grows and strengthens with every indulgence, so that we become slaves to a fretful disposition.

13. It grieves the Holy Spirit.

14. It destroys one's influence. Few people have confidence in a habitual fretter; he is regarded as having sold himself to do the bidding of a capricious tyrant, and as having thrown into the bargain his manly dignity and moral integrity.

15. It will make you hated, dreaded, and avoided.

16. God will avenge you and take care of the wrong doer.

17. Really the causes of fretfulness are seldom worth fretting about.

18. The fretful man is as a football with which Satan makes sport.

Moral Discipline in Giving.

Giving is one of the means of grace; one of the best means of spiritual growth. If no good externally is done by the gifts, the charities, still a vital, and immeasurable good is done to the giving soul; enough, and vastly more than enough, to justify the deed. The sordid taunt so often thrown, "Why this waste?" comes of the sordidness that is equal to the sale of the Lord himself; the thirty pieces in the pocket better than he.

I repeat, if no outer good is done, there is no waste; no matter what the amount given, he it only enough; if done with the Christian motive, then the character is set forward, and the church is brought up higher and nearer to the millennial state. The church must pass through the work and the sacrifice of establishing the millennium abroad, in order to make one in her own pale. These final words of her Lord, then, which lay upon her this amazing responsibility, "Go preach the Gospel"—evangelize all nations—are to her an untold heritage of blessings and of blessedness. They embody the correction and expulsion of her deadliest foes; they are to her the necessary means of the victory, and the kingdom and the crown; I mean on this ground of attainment; personal, separate fitness, reached by the culture and through the conflict of beneficent giving and doing. The question before us is, Will we meet these conditions, and have the millennium at home, the kingdom within us?