

Jesus Christ, God's Son, cleanseth you from all sin," and "Whosoever cometh unto Me I will in no wise cast out." Take that to God as the man takes the note to the bank, and you will get your full change.

MAJOR W.—"A worker told me: 'Just believe that you are saved, and you are saved.' Is that true?"

MR. R.—I am sorry to say I once heard a worker myself teach that. I wished I could just take hold of him and send him about his business. Where do you find that in God's Word? If any man teaches or believes that a sinner can be saved without confessing his sin and coming to the Lord Jesus Christ for pardon, to be cleansed in His blood and clothed in his righteousness, he is under a sad delusion. In the seventh chapter of Matthew Christ tells us of such delusion. "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" and "Then shall I profess unto them, I never knew you; depart from me ye that work iniquity" (v. 22, 23). They seemed to have believed in and to have expected their own salvation, but they had not come to Christ for salvation. There is no other name under heaven given among men whereby we must be saved but only the name of Jesus Christ. It is not believing that you are saved that saves you; it is believing in, trusting in, and receiving the Saviour.

"BUSINESS IS BUSINESS."

"Business is business." Yes, and a sorry business too many people make of it when they consult covetousness rather than conscience. They go on the false principle that there are two separate departments in human life, and that in one of them true religion—Bible religion—has no place. They consider Sunday as the only day and the church the only place for that. On Sunday they go to the house of God and listen to the word of God, and admit that they have souls to save. They get interested in the services, make a score of resolutions, and sometimes persuade themselves that they are trying to be very respectable Christians. Certainly they have no intention of being lost for ever. But when Monday comes and the church is locked up, they lock up their hearts also, and say to themselves, "Religion is religion; I had enough of that yesterday; but business is business, and that I am going into to-day. If any idea of religion should come into any week-day business or into my work, I shall drive it out as I would a stray dog that should come into my store or counting-room or shop."

They may not say this in so many words, but they practice this principle. They divorce religion from business, put the multiplication table in the place of the ten commandments, and study their account-books in place of the Bible. On Sunday they say, "Now let us worship God;" during the week they say, "Now I'll make money; business is business."

No more fatal blunder could be made than this one into which so many thousands fall, and to their own terrible injury. What is "business"? It is, or ought to be, the production and the exchange of useful commodities; the making, the buying, and the selling of what mankind needs. It has its rules and its regulations. The foremost is to do unto others as you would that they should do unto you. Honesty is the corner-stone of credit and commerce. Take honesty out of trade, and confidence disappears in an instant; the house of merchandise becomes a den of sharpers. But the basis of honesty is conscience, and that is the religious faculty in man; the cardinal rule of honesty is the "Golden Rule," and that comes from the Bible. The great purpose of all legitimate business (for liquor-selling, gambling, and some kinds of "speculation" are not legitimate) is to add to the public wealth and to the public welfare as well as to make an honest living. This, too, is a moral idea, and a Christian

conscience approves of it. So that there are religious elements in all true, honorable, upright business; and you cannot separate them any more than you can the light and heat in a sunbeam.

I wish I could impress on the mind of every young man that a life of business, in these days, is full of dangers. One of these dangers is the rage to be rich. On the forehead of most young Americans it is written, "I mean to be rich, come what may." Only a minority will ever become so; the best that the majority will ever do is to make both ends meet. I shed no tears over this fact; for wealth is not paradise; it is often a purgatory. This rage for wealth tempts our young men to despise slow, honest gains and to attempt "sharp turns" and short cuts and some brilliant "operations." Three boys of my acquaintance were lately discovered to have clubbed together their pocket-money and tried a "flyer" in the mining-stock exchange. They fancied that they were going into business, whereas they were only gambling. They might as well have bought a lottery-ticket or tried their hand over a game of cards with their pocket-money for stakes. As soon as your head gets turned by such words as "chance" and "luck," and by such delusions as getting rich without honest labor of some kind, you are ruined. Conscience must hold you, or you will go over the precipice; and the most important factor in all honorable business is a good conscience.

Another temptation which is increasingly prevalent arises from the custom of "treating customers," either to make them buy or because they have bought. Hundreds of people say, "I don't care for liquor, but business is business. If a customer has bought a pretty large line of goods, it is only the handsome thing to go and take a glass of champagne over it." Several gentlemen of my acquaintance have been led into terrible drinking habits just by this abominable practice. As for the occupation of "drumming," it is so full of temptation to drinking and other sensualities that no young man can safely go into it unless he have the fear of God in his heart and is iron-shod with firm religious principles. "Business is business," but not tipping or taking a customer to the theatre or to a bawdy house.

Competition is tremendous in these days, and a great many excuse themselves for putting inferior and ill-made fabrics into the market by the idea that they "cannot compete with their neighbors if they must make or buy the best articles." They do not call themselves cheats; they only mean that "business is business;" my business is to sell all I can, and the buyer must look out for himself. Bible-honesty brands all such practices as frauds; in the long run it is found to be a blunder as well as a sin. How can any man profess to be "religious" on Sunday, and then overreach his neighbor by lies and misrepresentations during the week, on the miserable plea that "business is business"? The worst of the cheat is that a man cheats his own soul, and God will find him out.

Young friends, start with this sure principle: My chief concern in life is to serve God and save my own soul. Any business or practice that is opposed to this is a snare and a curse. Whatever will not bear inspection on the judgment day is wrong. Write in your memorandum-book this golden sentence: "No man was ever lost in a straight road." To take that road and keep it is both "business" and religion.—Rev. Dr. Cuyler.

PRAYER AND ITS ELEMENTS.

TO begin with, the first element in our prayer ought to be thankfulness. I touch very lightly on that, which ought to underlie all Christian work if it is to be any blessing to the doer, or the objects of the great cause, which ought to make our lives a strong, sweet song of thanksgiving to God for His unspeakable gift. That gift ought to breathe across our hearts like the west wind in the spring-time, drawing out the light of

living flowers from the else bare ground. The root of all true service for Jesus Christ and for God is thankfulness; that thankful reception of the cross had its work for us; and that will lift us up as upon a strong wind, above all discouragements, and difficulties, and disagreeables, and will turn our work from mechanism to glad service, elevate our energies, and make us twice the men we should be if we were only impelled to it by some iron-pointed goad of duty. Let us begin, as the beginning of everything, with the recognition of this, that no service or sacrifice laid on God's altar goes up with acceptance there unless it be a holocaust for the mercies of God in Jesus Christ, yielding ourselves a living sacrifice unto Him.

Confession.

Another unmistakable and indispensable element in all true supplication for this great work is *humble confession*. If our prayer be genuine, there cannot but go with it a shock of contrition when we think of the contrast between it and the promises it professes to grasp. In all such supplications we get a somewhat close glimpse of God's purpose and of Christ's heart, and the vision of that perfect sacrifice and ineffable love will smite us into contrition when we think of our own shortcomings, as we can fancy some village painter looking on his signboard by the side of some great miracle of art. Depend upon it one condition of our doing acceptable work for Christ is having a perpetual sense of unworthiness, of shortcomings, on the part of us who work. It is the men who feel themselves lame and halt who shall prevail with God. So, amidst all our gratitude and hope, let us never forget that we must use prayer before we can be found fit to be invested with the sword and weapons for our Divine Master.

Confident Desire.

Another element is that of *confident desire*. Prayer is nothing unless it be the outgoing of the soul to the thing prayed for, because we know it to be Christ's will. The soul should rise on the pinnacles of a strong desire heavenward, and, as it rises, should gaze with a clear eye upon the certainty of the things for which it asks. These two characteristics, earnest longing and confident assurance, are indispensable to anything that is worth the name of prayer. Now you try your prayers by that; try your prayers this very morning by that simple test. Poor, broken-winded things they are, like a wounded bird fluttering along the ground, rising like an arrow shot from a child's hand, going a little way to the sky and then dropping down again. I am afraid most of us have three degrees of temperance in regard to our prayers or our desires. The highest is for temporal wants for ourselves; medium, spiritual good for ourselves; the most tepid of them all for the progress of Christ's kingdom.

Consecration.

And all these things being ours, they will yet fail if they be not hall-marked and stamped as genuine gold by an accompanying and a following consecration. In every prayer a vow is wrapped up, and when you and I come to God and ask Him to do something, He might well turn round and say, "Will you help Me to do it?" and unless we can answer, "Here am I, use me," we had better be still. Our prayers, then, are worth no more than the gilt paper representations of valuable things which the economical Chinaman burns at the tombs of his ancestors. It is better then that thou shouldst not vow than that thou shouldst vow and not work. But if every prayer leads to self-sacrificing service—and self-sacrifice refreshes its weakness by prayer—then the pleasure of the Lord shall prosper in your hands. In this day of enlarged opportunities and heavy responsibilities upon us, and of no small responsibility to some of us individually, we need enlarged liberality, prayer—potent, earnest—followed by consecration; but we need most of all to dwell so near to Christ Jesus that we shall come into full sympathy with His mind and His Spirit.