

LIGHT OF THE WORLD.

LIGHT of the world! to thee I come.
 All dark with sin I am;
 Yet is thy light my childhood's home,
 Long lost: now through the earth I roam
 A stranger, wearily.

Though I am dark, thou seest me,
 And knowest all my sin;
 I cannot hide one thought from thee—
 Nor would I, Lord! O search and see
 All that lies hid within!

Unless I know my Father knows
 The worst that I have done,
 How can I bear the love he shows?
 How take the gifts that love bestows
 On such a guilty one?

My Father, lo, all doubting dies!
 I *know* that thou canst see.
 Outspread before thy glorious eyes
 My present, past, and future lies;
 And yet thou lovest me!

W. C. D.

THOUGHTS BY THE WAY.

"THE English and Americans cant beyond all other nations," says Emerson. One has only to listen to members of different denominations talking, and then observe their acts—observe them going and not doing likewise, to believe so. Suppose that it is well meant, that it is only French politeness extended to the sphere of religion, but to a plain man it is not pleasant, not wholesome. A Frenchman to whom you have just been introduced, professes himself willing to serve you, to die for you if need be. but ask him to sacrifice for your necessities his pocket, his dinner, or his national prejudices in the very least, and he considers you very ill-bred to take him at his word. But this isn't so bad as when we find it in religious talk. Friend A cries out "all for Jesus," but he gives \$1000 not for the necessity but for the glorification of the sect, and one-tenth of the sum for Jesus. Friend B says to one of a different denomination, "we are all the same," but does a single *act* prove that he believes it? We are surfeited with that kind of talk now-a-days. If we are not prepared to prove that we mean it, were it not better that we should cultivate the grace of holding our tongues?

It is becoming too much the custom to measure the religion of a man or a congregation by the talking power displayed at Church meetings. This is a recoil from the old state of things in which the minister, and it may be a very old Elder, were the only persons who ever spoke, although dozens of intelligent Christian men might be present. From this absurdity the Church is being delivered, and the danger now is, that where there is no voice there may be thought to be no religion, and *vice versa*. This would be a more grievous error than the old one. Readiness to "engage in prayer" publicly, is no infallible test of religion, nor is slowness or unwillingness to take part a sure sign of spiritual deadness. Too often, on the contrary, where there is much talk, there is nothing else. Each of us has only a certain amount of spiritual vitality, and it is quite possible to exhaust it all in fervent harangues. Whenever we give utterance to any fine sentiment, we ought at once to subject