

sentiment in families and in the public. People take much trouble, and make great sacrifices to attract souls to the churches. Among those who labour thus there are doubtless many who are truly Christians and devoted to the Lord; who announce the glad tidings as far as they know it, and preach Christ as Saviour. We can but rejoice in the confidence that God will act for the glory of the name of His Son, the only name given among men whereby we may be saved. (Acts. iv. 12.) Furthermore God will judge every man's work.

The thought which I have however specially before me is to warn souls of the danger which exists in the desire to regulate the future without having regulated the past, a danger to which the unregenerated soul is exposed. It is a natural tendency of the heart, for it is easy to be satisfied thus, instead of as a repentant sinner seeking the presence of God. At the bottom it is nothing else than the desire to establish one's own righteousness in order to quiet the conscience and often perhaps to minister to pride, and answer to the desires of others to whom we wish to be agreeable.

Do not misunderstand us. A well ordered life which such persons propose to lead, however pure and holy it may be cannot expiate the faults of a past life. No doubt it is well to cease from evil; without that, there would be no real repentance; besides it is necessary to learn to do well. (Is. i. 16; 17). It is our duty; every awakened conscience will acknowledge that; but that does not blot out

previous them.

When transgress them, God "Become them saying thou done to make conceal the nothing of whom the Him.

Saul of moral, not law he was Pharisee, to the past he called thought to Acts xxii, have mercy 1. 13-16).

Further corrected again in the not, it may committed of God. efface the new sins w