

it is not a craven policy of non-resistance to circumstances or to evil men—in a word, it is not the giving up of self, so much as the taking possession of self, for man is never so truly man—never so noble—so grand, as when he trusts in the Lord, and loves Him with all his heart and soul and mind and strength. This age is characterized by nothing more strongly than its pride and self-reliance. It is an age of steam and iron, of swiftness and strength, of courage and perseverance. Brute force is almost deified. Success is what we admire most of all, and a man will be forgiven almost anything if he will but succeed. Success is made the measure of worth. A man is great or small, wise or foolish, to be sought or shunned, just as he may have failed or prospered. Napoleon on the throne, and Europe is dazzled, and the bloody *coup d'état* is forgotten. Napoleon an exile, Europe puts on a scornful mood, and says:—"It serves him right, his sins have found him out." A bold speculator makes a grand throw and wins—we clap our hands, and cry "Lucky fellow, well done;" he fails, we groan at him, and hiss, and hound him out of society.

A young man, in starting a professional or commercial career, is not often carefully taught that his first and highest business is to secure, by the grace of God, a true manhood, but he is taught to secure for himself, and by himself, wealth and social position. Now and then some Abraham, a mighty man of faith, goes gladly to the uplands of Canaan, bare and bleak as they are, that he may commune with his God, but the Lots look down upon the rich plains that lie around Sodom and Gomorrah, and though the cities are full of sin, of moral plague, and deadly pestilence, they will go there because of the wealth to be found, and the sensuous comfort.

The preacher adverted to intellectual pride and self-reliance. He showed how these were fostered by the spirit of the world, and that if we would convert the people, turn them from a nominal to a real Christianity, we must begin with the young. Before us, as young men, he said, lies this tremendous peril. We shall be tempted to bow to the spirit of the age, and then compromise with our conscience, or try to quiet it by saying we have only yielded to the inevitable. But it is not inevitable; no wrong can be—pride is sin—self-reliance is sin, and if we take pride to our heart, and pursue a policy of self-reliance, we take sin into our hearts, and allow it to warp and corrupt our nature, until it shall lay us in misery and ruin. The whole scheme of the Gospel is for the teachings of this humility. The cry of every great doctrine it contains seems to be, rely on God—trust Him—acknowledge Him. Thus is the doctrine of natural depravity most clearly and emphatically taught. That man is born into this world with fierce and fiery passions that will inevitably lead him to transgress the law of his being, and the law of God, unless restrained by the power of the Holy Ghost. That he is not a sinner as the result of circumstance, but as the result of the self in him. Multitudes of men hide themselves behind that plausible but fatal creed. We are sinners because we are born into a sinful world, and circumstances are against us. You may break away from your circumstances, but you cannot break away from yourself.

The preacher went on to speak of the doctrine of repentance, which comes in when sin has been committed, when there has been a transgression of the law. Then of faith showing that the gospel teaches that the sinner can only find pardon and life by casting himself upon the mercy of God through Jesus Christ. Then again the doctrine of growing in grace. "Our work is to go on building up in perfectness the Christian character in us, to go on from one degree of peace to another, from virtue to virtue, from strength to strength, till we have reached a calm, victorious manhood.

Again, the preacher said, "It may be asked, is not this humility, after all, but another name for sloth and false contentment, and a cowardly yielding to the force of circumstances? Does it not tend to make a man little other than a cork flung out upon the stream, to be carried along as the current may set? Doesn't it take all the nerve and all the fibre out of us and lay us down a lump of flesh to swelter in the sun of prosperity, or shiver in snow and ice? No—true humility does no-