

prayer, and with the angels when they deliver. When hasty man demands "When shall these things be?" I swing on the pendulum which measures the hour, and sympathize with the angels in their ignorance. Sometimes I stand at the finger tips of trembling woman's hand, as she feels after healing. I play on the shore of the lake where saints are washed, and I attend the balances of the sanctuary when things of time and things of eternity are weighed. I attend upon death as he travels through the land, and my name is in the log when the disobedient is cast into the sea.

What is my name? My name is "but."

There are "buts" in every life; if it were not so we were undone.

Buts of restraint. Jonah ran away from duty, but the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea. The apostles essayed to go into Bithynia, but "the Spirit suffered them not."

Buts of constraint. "But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent," Luke xiv. 29.

Buts of impression. "She said if I may touch but his clothes I shall be whole," Mark v. 28.

"The touch of a hand, the glance of an eye,
Or a word exchanged with a passer-by;
A glimpse of a face in a crowded street,
And afterwards life is incomplete:
A chance remark or a song's refrain,
And life is never the same again."

Buts of revelation. "Neither was I taught this vital matter by man, but by the revelation of Jesus Christ," says Paul to the Galatians.

Buts of the moment. Belonging only to time, "our light afflictions are but for a moment," says the brave apostle.

Buts concerning the end. "But the end of all things is at hand: be ye therefore sober and watch unto prayer," 1 Peter iv. 7.

"Have you and I to-day
Stood silent as with Christ, apart
from joy or fray
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more
true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time in thought our hand to lay

In His, and thus compare His will with
ours,
And wear the impress of His wish?"
H. T. MILLER.
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LIFE MORE ABUNDANT.

REV. DYSON HAGUE, M.A., in St. James' Cathedral, Toronto.

"I am come that they might have life and that they might have it more abundantly." My subject is "The life that lasts; the life that is eternal."

I suppose no misconception has gained a wider circulation with regard to the religion of Jesus Christ than the idea, the misconception, that the acceptance of Christ's religion divests life of all its buoyancy, vivacity, and variety. The idea is almost universal, in the minds of those who know not Christ, that there is a great inscription written over the beginning of His religion, "Abandon hope all ye who enter here," that Christ's religion is a kind of disagreeable deathbed necessity, a kind of hard but necessary life insurance policy.

The truth is that Christ invests our life here with buoyancy and with satisfaction and with vivacity; as a man once said to a great Christian preacher, "I always had an idea that religion was a burden, but when I came to Christ I found that Christ carried me and all my burdens and gave me more real pleasure in a week than I had all my life before when I was simply living for worldly enjoyment." I believe that is a very true experience.

ENCOURAGING COMMAND.

Christ puts every soul when He gives him life where God put Adam. A splendid garden before him and the encouraging command "of every tree of the garden thou mayest freely eat save one." Everything in life is ours who are Christ's—all joy, all real pleasure, all powers, everything save that which is marred and stained by sin.

God puts us where God put Joshua: "There is the river and there is the promise; go into the land and expatiate in it from the wilderness to the great river, even to the great sea, aye to the uttermost bound that marks the going down of life's sun; it is all yours,

and every foot of it that your feet shall tread upon, that you shall have to enjoy abundantly in me."

It is the wordly life that is a burden; it grows smaller, and as it grows, smaller it robs life of its true satisfactions and nobilities.

Take for instance the life of a woman who lived in a small, narrow, selfish round, making always her own little grievances and slights, and her small hatreds and narrow malices and unforgiving grudgings her chief thought, her life getting meaner as it gets narrower.

TWO STRIKING CONTRASTS.

Or take the life of a man who allows the smaller characteristics of life to have the predominance, lives in an atmosphere of jealousy, envy, spite, hatred, always envying the men around him, allowing the meaner parts of his nature to become large. Or take the man who allows his business to engross his soul, and becomes a mere money-making machine, a man of whom it might be written, as it was, "Born a man, died a grocer"—born of God, dying a worldling—allowing the petty elements of life to crowd out and kill all the nobler and the satisfying characteristics of our nature.

Lives like these are lives that are setting into the arctic current of dull, dark chilliness—aye, they are like the "Ancient Mariner," who came to be "alone, alone, all, all alone, alone on a wide, wide sea, so lonely it was that God Himself scarce seemed there to be." Oh, these little lives; we talk about "Little England," but alas for the people who live little lives, narrow, contracted, small. "I am come that they might have life, and that they might have it more abundantly."

COMPREHENSIVE LIFE.

Christ gives enlargement; Christ gives expansion; Christ invests life with nobility; He gives a life that not only goes on growing there, but growing here; a life that in this life becomes stronger and truer, rises higher, reaches out into wider spheres, understands and appreciates character, powers that are wrought out by His grace within, and enters into the wideness of the