

ians who are, in this
possessing the mind of
afflicted with their evil
not or do not try to
as in Christ." There
lge occasionally in fits
al overflowing of their
armonic evil spirit; oth-
ritual, daily, life-long
em religion is a kind of
up with more or less
the Christian life of
ought of in connection
uch sad and sour tem-
a professing Christians.
he heart has not been
partially counteracted,
le, whose nature has not
vercome with sugar; re-
the acid is there still.
k the most that can be
pers and ungovernable
artially in check. The
n and cool, though, on
l or provocation comes,
agnificent tempest; the
us, where counter cur-
t, and a ceaseless whirl.

The one is Hecla, for long intervals silent and cold as a granite peak, and suffering even the snowflakes to fall on its cold crater till you almost forget that it is a burning mountain, and then, on some sudden and unlooked-for disturbance, hurling forth fire, smoke, and ashes with terrific noise. The other is Stromboli, a perpetual volcano, muttering and quaking, steaming and hissing night and day, in a way which makes strangers nervous, and ever and anon spinning through the air a red-hot rock or a spurt of molten lava, sparkling as it flies.

But either form—the paroxysmal fury and the perennial fretfulness—is inconsistent with the wisdom "which is from above, which is peaceable, gentle, easy to be entreated." In neither case is there any resemblance, even remotely, to our loving Lord, who at all times, and under all circumstances, was a model of meekness and self-possession. No disciple can resemble his Lord who does not gain so complete victory over himself, and have grace whereby he can maintain a kindly feeling to all around him. Grace was infused into the mind and heart of Jesus in such measure that "never man spake like this man," was an enemy's confession. In him there was conscious inherent power, which shone out in a mildness and a brilliancy all its own. His gentleness made him great, and so tender and com-