

that his example may become a pillow on which the conscience of the unbeliever may slumber. If he indulges the sentiment that it will make no material difference with his influence whether he is awake or asleep, or if he is so indifferent to the character of his example as not to resolve the matter at all, he will not be likely to oppose a strong resistance to the inclination to sleep. On the other hand, if he views it in a *serious* light, this alone will nerve him somewhat against the powerful spell. He should also consider how God regards *unnecessary* sleep in his earthly temple. God knows, in each instance whether it admits of a plausible excuse or not. To him the vows of the disciple are to be performed. Hence when a Christian enters the sanctuary to indulge in a sleep which he might resist, it must appear peculiarly irreverent in the sight of the King of Heaven. If a person were to enter into the presence of an earthly king or governor, with the professed object of honoring him, it would not be regarded a very respectful audience if he should fall into deep sleep while in his presence. How much more irreverent is slumber, which might be resisted, when we enter the place of worship to pay our vows to the most high God!

Christian disciples should study to learn the cause of their inclination to sleep in the sanctuary. If the cause be excessive toil through the week, no remedy is at hand except to toil less. If it be slothfulness and surfeiting, then early rising and abstemiousness will bring relief. If it be an unventilated or an over-heated house the remedy is readily suggested. If it be a habit, though binding with fetters of brass, there is mental and physical energy enough, if unimpaired, to destroy it. If it be an attitude favorable to repose, then another posture can easily be assumed. And if it be a lack of interest in the religious services, then earnest prayer and self-examination will soon remove it.

There may be more virtue in the act

of some in resisting the stealthy approach of sleep in the house of God, than is usually supposed. There are those who are always wakeful. In whatever place they are, this intolerable lassitude never steals upon them. Perhaps Providence has allotted them a sphere in life where they are comparatively strangers to care and wearisome toil; or, constitutionally, they may be better prepared to render wakeful attention. Of course, the virtue of preserving a wakeful interest in all such examples is far less marked than where one is compelled to summon all his energies to resist the drowsy influence. The virtue of the resistance is proportioned to the strength of the insidious spell.

### A Theme for a Poet.

I SING the men who left their home,  
Amidst barbarian hordes to roam,  
Who land and ocean cross'd,  
Led by a load-star, mark'd on high  
By faith's unseen, all seeing eye,  
To seek and save the lost;  
Where'er the curse on Adam spread,  
To call his offspring from the lead.

Strong in the great Redeemer's name,  
They bore the cross, despised the shame,  
And, like their Master, here,  
Wreath'd with danger, pain, distress,  
Hunger, and cold, and nakedness,  
And every form of fear;  
To feel His love, their only joy;  
To tell that love, their sole employ.

O Thou, who wast in Bethlehem born,  
The Man of sorrows and of scorn,  
Jesus, the sinner's Friend!  
O Thou, enthroned, in final right,  
Above all creature-power and might;  
Whose kingdom shall extend,  
Till earth, till heaven, Thy name shall fill,  
And men, like angels, do Thy will:

Thou, whom I love, but cannot see,  
My lord, my God, look down on me,  
My low affections raise;  
The spirit of liberty impart,  
Enlarge my soul, inflame my heart;  
And while I spread thy praise,  
Shine on my path, in mercy shine,  
Prosper my work, and make it Thine.

—Montgomery.