

his, "Behold, we have forsaken all, and followed thee; what shall we have, therefore?" You have forsaken good breeding, civility, common sense, the fear of God, respect for the good, regard for your friends, and all reasonable prospect of heaven; and surely this is too much to do for nothing. Peter had a noble object in view in forsaking all for Jesus. He expected a chief place in His kingdom. And perhaps you expect a chief place in *your* Master's kingdom. Well, be it so, but remember that this implies also a chief place in hell, a foremost place in the ranks of the damned; and if so, a first place also in agony, and remorse, and everlasting despair.

We hear much of Volunteers now-a-days, of young men who have nobly volunteered to defend their country against foreign aggression, and they are deserving of all praise, and worthy of all encouragement. But Satan has his volunteers too. He tauntingly asked God concerning His servant, "Does Job serve God for naught?"

We have endeavored to show you that the Lord neither asks, nor expects His people to serve him for nought. But Satan both asks or succeeds in getting men to do so: To this class profane swearers belong. They are the Devil's Volunteers. They volunteer their service to him, in his warfare against holiness, purity, and righteousness; and what is more, they not only volunteer, but they serve at their own expense. Miserable men, they may think that their mountain standeth secure; but they are on the losing side; and if they repent not, will perish among the hosts of the ungodly.

With regard to the more advanced class of swearers, there are few who would venture to justify them. The man who can pray God to damn the soul of a neighbour, or even to damn his own soul, is justly regarded as a daring and wicked blasphemer. And the person who expresses a determination to be damned, sooner than submit to some trifling inconvenience, can hardly be regarded as any better. Of what awful folly are these men guilty; what tremendous wickedness do they commit? They profess to believe in dam-

nation, the everlasting perdition of a lost soul, the exposure to the wrath and curse of an Omnipotent God, throughout eter ity; and yet they can make light of this, and invoke it on themselves and others. Very often, they may not mean what they say; but God will not be mocked, and very likely may take them at their word.

But there is another class of swearers, who do not proceed to such excesses as these, who will find men to palliate, if not to justify their conduct. They will swear by God on the most trifling occasions, thus not only profaning his holy name, but virtually calling him to witness their folly, or their anger.

There is another class of men who are not altogether destitute of the fear of God, who have still some sense of propriety, and some regard to public opinion; and though these may not indulge in the grosser kind of profane swearing, yet seek as they think to give emphasis to their expressions by what can be regarded only as an oath. They do not take the great name of God in vain, but they swear by Jupiter, or Jove. If this means anything, it is a small act of idolatry. They know that Jove was the chief of the heathen gods, and to swear by him is virtually to acknowledge their belief in him, and to worship him. Many who use the expression, would shrink from such an idea, and reject all belief in Jove, and disclaim the imputation of worshiping him. What, then, do they mean by appealing to him? Nothing, some may perhaps say. And what is this but to write themselves down as profane fools, by using language to which they attach no meaning?

Others there are who do not appeal to an exploded heathen god, but swear by a dead king. "By George" is not a very uncommon expression among people who profess some regard for religion, who would resent being classed among unbelievers, and would fain take their place among the Lord's people.—They put on their dress, and wish to imitate them; but some breath of anger ruffles them, or some slight breeze of excitement sweeps past and blows aside the skirt of their upper