

ment of a debt, when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly," it is not worth having.

For the Young.

"KNOCK, AND IT SHALL BE OPENED UNTO YOU."

Alice. Well now, Betsy, I will try to make you understand why it is that we must always pray to God through Christ; and I hope, my dear, you will understand it well, or else you will never pray in the plain, holy, earnest way that the piece of poetry speaks of; nor, I fear, will you ever pray at all so as for God to hear you, for God never changes from what He says, and He has told us that through Christ is the only way of coming to Him. So you see if we were to go in any other way it would be of no use, for it would be against God's mind.

Betsy. Then I suppose you mean, Alice, that God will hear us only through Christ because he has made it so, and won't alter?

A. That is one reason, Betsy; and it would be reason enough if there was no other. But you should say *can't* alter, rather than *won't*; for, you know, God could not alter and yet be true to His word; and He could not alter when He had the best reasons for making it so. But to say He *won't*, looks as if He could, but was not kind enough to do it.

B. I did not mean that God was unkind. Only I could not see any reason He had for it, and thought it was just because He had a mind to make it so. What reasons had He besides, Alice?

A. He might have a great many reasons besides, which we don't know of. But there is one great reason He has told us of, and it is a very plain and sufficient one, and that is, we are not worthy to come to Him in any other way.

B. Not worthy, Alice! What do you mean?

A. I will explain. You know that God is a holy Being. He loves goodness, and hates sin. He drove the devils, who were once holy angels in heaven, away from that blessed place, because they sinned; and He cast Adam out of Paradise, because he sinned; and He has said in His holy word that He will send all the wicked at the last day into everlasting fire, and this is all because He cannot endure sin. Well, then, you know, Betsy, that we are all sinful creatures; and how do you think God could let us go near him, and speak to him as we do when we pray, unless Jesus Christ were between him and us?

B. Well, but I wonder that he could let us go near him at all, if he hates sin in that terrible way. Did he not drown all the world once, and send fire and brimstone upon Sodom and Gomorrah, for their sins?

A. Yes; and so you see how much he hated it. But you forget, Betsy, who Jesus Christ is, and what he has done for sinners, when you say you wonder God will let us come near him at all. You forget that Jesus Christ, the Son of God, died to save sinners.

B. Well, I have often heard our minister say so, and the teachers too. But did his dying make God hate sin any less?

A. No, not at all. It shewed still more how much he hated it. But when Jesus Christ died he took our sin away from us; and you know when our sin was taken away from us, God would have nothing more to hate in us.

B. But how did he take it away, Alice?

A. By taking it upon himself, just as I might take your name upon me. Your name does not belong to me, you know, and our sin did not belong to Jesus Christ; but I could take your name, and wear it all my life, and for that matter you could have mine in exchange too. In that way Jesus Christ took our sin upon him and died for it, and so make an end of it. Do you know what the end of sin is, Betsy?

B. No.

A. Do you know what the end of sinners is?

B. It is to be cast into hell for ever.

A. Yes, the only way of making an end of sin is to suffer its punishment, which is death. As it is said in the sixth chapter of Romans and the twenty-third verse, "The wages of sin is death;" and in another place, "Sin, when it is finished, bringeth forth death." It is eternal death to those who are not saved through Jesus Christ, because they can never to all eternity suffer as much as is due to sin; but when Jesus Christ died on the cross he put an end to sin at once by suffering in his death as much as was due to the sin of men. The Scriptures say, "in that he died, he died unto sin once." And thus Jesus Christ, by taking our sin upon himself, not only took away that for which alone God was angry with us, but by dying on the cross he suffered all that was due to us for our sin, and so cleared us from eternal punishment in hell. So you see, as God is love, and hates nothing but sin, he can and does love us, with a love full and free, and therefore is well pleased with us when we come to pray to him; but then it is all because Jesus Christ died for us, or, as the Scriptures say, that "he put away sin by the sacrifice of himself." Now, I think you will see that there is reason enough for our coming to God through Christ.

B. Why, I can see, Alice, it is our being

sinful that would hinder our coming to God in prayer, and that Jesus Christ has taken away that hindrance by dying for our sins, and so has made our way to God clear.

A. Oh, yes, clear! How could we come to God in any other way than through Christ? Suppose, now, we had all our sins upon us yet, how could God, so holy as he is, do anything else with us than he did with the devil and his angels,—drive us from him into hell to suffer for our sins for ever? I think it is plain, Betsy, that we could never have come near to God at all had it not been for Jesus Christ; and, therefore, I think it is quite as plain that when we come to God in prayer, it must be through Christ, and through Christ alone.

B. I see. Well, then, is that what you meant, when you said, that if we were to come to God in any other way than through Christ, it would be like as if the blind beggar-man had rapped with his stick against the wall?

A. Yes; that is what I meant. If we do not pray to God through Christ, we can no more expect him to hear us than the beggar-man could think to be heard by rapping at the wall instead of at the door. And so, when God says, "Knock," we must remember to come to Christ, for only then will God hear and answer our prayers. If we pray for God to forgive us our sins, we must ask him to forgive them through Christ, or for the sake of the death of Christ for sin; and so if we want anything else from God, we must knock there till we get what we want, and keep knocking, as the beggar-man did, till we get it, and we have no need to fear but that God will open to us, and give us all we want; for the promise is, "Knock, and it shall be opened unto you." But it is chapel-time, and we mustn't be late.

THE ARDOUR OF JUVENILE PIETY.

When Mr. Whitefield was preaching in America, a certain lady in New England became a subject of grace, and of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but her little daughter, between nine and eleven years of age. This child she took into her closet with her from day to day, a witness to her cries and tears. It pleased God, after some time, to touch the heart of the child, and, after sorrow for sin, to give her the knowledge of salvation through the remission of sin. The child, then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "Oh, mother, if all the world knew this! I wish I could tell every body! Pray, mother, let me run to some of the neighbours, and tell them, that they may be happy, and love my Saviour too." "Ah! my dear child," said the mother, that would be needless; for I