

"HE that is but *almost* a Christian, hopes for heaven ; but unless he be altogether a Christian he shall never come there. Now to perish with hopes of heaven ; to go to hell by the gates of glory ; to come to the very door, and then to be shut out, as the five virgins were ; to die within the wilderness, within the sight of the promised land, at the very brinks of Jordan ; this must needs be sad. To come within a stride of the goal, and yet miss it ; to sink within sight of harbor ; oh, how uncomfortable is this !"—*Mead.*

CHRIST'S FAN AND SATAN'S SIEVE.—We may observe in this the difference between Christ and the tempter. Christ hath his fan in His hand, and He fanneth us ; the devil hath a sieve in His hand, and he sifteth us. Now a fan casteth out the worst and keepeth in the best ; a sieve keepeth in the worst and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth and increaseth His graces in us. Contrariwise, the devil, what evil soever is in us, he confirmeth it ; what faith or good thing soever, he weakeneth it.—*Trapp.*

OUR LOVEFEAST.

I FEEL more than ever determined that God shall have my whole heart. I want to be practically conformed to the good, and acceptable, and perfect will of God, and to feel the well of living water continually springing up within my soul. . . I see more and more clearly that faith is the root from which all the branches of holiness grow. Christ is the vine, and we are the branches, grafted into him by faith before we can bring forth fruit. As a branch cannot bear fruit of itself, so we cannot bring forth the fruit of "love, joy, peace, long-suffering, gentleness, good-

ness," &c., till by faith we are united to Christ. We are not to rank faith among the other graces, but to account it the foundation of them all. Works do not go before faith, but we must believe to work aright. Faith is the gift of God in a sense highly superior to that in which our natural powers may be called his gifts. God imparts the power or grace ; but he requires us to use it. He commands us to believe. My mind was never before so deeply affected with the reasonableness and importance of these views of faith.—WM. CARVOSSO.

I DISCOVER an arrant laziness in my soul. For when I am to read a chapter in the Bible, before I begin it I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf to measure the length thereof on the other side : if it swells to many verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul ; make the reading of thy word not a penance, but a pleasure unto me ; teach me that as among many heaps of gold, all being equally pure, that is the best which is the biggest, so I may esteem that chapter in thy word the best that is the longest.—THOMAS FULLER.

I WAS detained at an inn in Kiel, waiting for a steamboat, in company with the Rev. F. Monod, of Paris, and the Rev. Charles Rieu, pastor of Fredencia, in Jutland ; and we spent the time in reading the Scriptures together. We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, "Now unto Him that is able to do EXCEEDING ABUNDANTLY above all that we ask or think, according to the power that worketh in us, unto Him be glory," &c.,