

haste to be rich shall not be innocent.' Let alone the fact, that a man may not live out thus half his days; he overworks his brain; he overworks his body; he is dyspeptic; he goes wearily to his work, or some day falls down dead in the harness. Then, what is all his hard work good for, to him, or to his family? But pass this by. Neither will we speak particularly of the fearful temptations to fraud to which even the Christian subjects himself. He means suddenly to be rich. He finds himself baffled; he is not accomplishing that object, But his heart is set on it.—He cannot be denied. In an evil moment it occurs to him, that by deviating a little from strictest rectitude, he can succeed after all. And others have often deviated just as much as he intends to, and yet it has never been known, and has never effected their good standing in society or in the church; and thus he is carried away; he is dishonest, and seems to thrive. But soon another pinch comes, and another fraud helps him out, and thus he runs a downward course. He that rightly prays 'Lead me not into temptation,' will not 'make haste to be rich.' But pass this also.

Suppose the Christian escape fraud and crime, but, by indomitable perseverance, with soul-consuming devotion to business, he has become rich. What effect has this upon his piety? In the first place, for the time, something else beside the service of God has been the chief object of his life. Business has been before religion. It has received an idolatrous portion of his time, his energies, his affections; and has he still enjoyed his religion? Has he cultivated its graces? Impossible. Such an intense devotion to business is not only unfriendly to the growth in grace, but it seems at war with the first principles of piety—the first command of the decalogue—'Thou shalt have no other gods before me.' He has something else before his religion. But, suppose he succeeds. By hard toil, by weary watching, deep contriving, shrewd twistings, he is rich; he is now prepared to fall at once into the exercises of all the graces of religion, and to experience its joys? Are they his comfort—his stay? How far otherwise! He has formed other habits; he has other interests; he has other joys. He has not grown in grace, but grown in worldliness, during these years of his devotion to business. And can he now reverse all his habits in a moment? He has formed a habit of neglecting the weekly prayer-meeting; will he now find pleasure in frequenting it? He has formed a habit of neglecting the Bible and secret prayer, or attending to those things very slightly; will he now turn at once to relish and enjoy the Word of God and the closet? He has found his pleasure in an intense business activity; will he now find pleasure in anything else? Our questions need no answer. Our argument is unanswerable. The Christian has no right to give himself so intensely to business as to interfere with his religion. God first, his claims supreme; and then so much of business, and so much of recreation as are consistent with the highest style of piety the highest religious enjoyment and usefulness. This is the only rule by which the Christian ought to live whatever may be the allurements to vast business projects or sudden accumulation of wealth. If one would therefore, successfully resist temptation presented by prosperity, let him first be true to religion, engage in no enterprise, give to business no amount of time or strength inconsistent with the cultivation of the highest graces and excellences of religion. Be faithful, first, to the closet, to the scriptures, to the church and all its meetings, its benevolence, its aggressions on a wicked world; and then he may safely devote the rest of his strength to business, and still fervent

in spirit, serving the Lord: and if then the Lord gives prosperity it is well, and if not, it is equally well.—*M. Y. Evangelist.*

### THE NATURE OF FAITH.

A parent sets out upon a journey, and takes with him one of his little children, always accustomed to receive benefits from his parental tenderness. The child plainly knows nothing of the destined journey, of the place which he will find, the entertainment which he will receive, the sufferings which he must undergo, or the pleasures which he may enjoy. Yet the child goes willingly and with delight. Why? not because he is ignorant; for ignorance by itself is a source to him of nothing but doubt and fear. Were a stranger to propose to him the same journey, in the same terms, he would decline it at once; and could not be induced to enter upon it without compulsion. Yet his ignorance, here, would be at least equally great. He is wholly governed by rational considerations. Confidence in his parent, whom he knows by experience to be only a benefactor to him, and in whose affection and tenderness he has always found safety and pleasure, is the sole ground of his cheerful acceptance of the proposed journey, and of all his subsequent conduct. In his parent's company, he feels delighted; in his care, safe. Separated from him, he is at once alarmed, anxious, and miserable. Nothing can easily restore him to peace, or comfort, or hope, but the return of his parent. In his own obedience and filial affection, and in his father's approbation and tenderness, care and guidance, he finds sufficient enjoyment, and feels satisfied and secure. He looks for no other motive than his father's choice, and his own confidence. The way which the father points out, although perfectly unknown to him; the entertainment which he provides, the places at which he chooses to stop, and measures, universally, which he is pleased to take, are, in the view of the child, all proper, right, and good. For his parent's pleasure and for that only, he inquires; and to this single object are confined all his views and all his affections.—*Deight.*

### SANCTIFICATION.

SANCTIFY the Lord your God in your hearts. 1 Pet. iii. 15.

Many there are who willingly embrace the doctrine of justification by faith, (Rom. iii. 28,) but are not quite ready to cherish the equally important doctrine of sanctification by the Holy Spirit in the heart, (1 Cor. iii. 16, 17,) or in other words, to have Christ always within them as the true vine. John xv. 4. 5.

No one has any right or authority from the holy scriptures, to think himself justified unless he be also sanctified, by a renewed walk and conversation. No outward reformation will avail: it must be an inward work, producing a hatred of every sinful thought or word, or deed. We must not only avoid the appearance of evil, but we must also detest, and fight against, every evil propensity of our own sinful nature; of the inner man, where no eye but that of God can possibly discern. The approbation or good opinion of our fellow-sinners will sadly deceive us, unless we have an approving conscience, testifying our earnest longing desire to be sanctified from every defilement,—so that our walk may indeed be close with God.

We must be completely separate from every thing *unholy* in practice or in thought; and we must also boldly dare the scoffs of our old companions, or the world, if we would enjoy the favor of God, or live to his glory. (2 Tim. iii. 12.) Half measures will not