

heart, for they shall see God."—"If thine eye be single, thy whole body shall be full of light."—"Let your light so shine before men, that they may see your good works."

"*The simplicity that is in Christ, is the same everywhere.* The Word of God is in every age and place the same; and the spiritual life it urges upon us is to-day the same as it was in the days of St. Paul. And it is a fact not unworthy of notice, that this inspired utterance not only indicates real spiritual life, but, in a sense, *a condition of that life.* If a poor sinner would be saved, must he not have singleness of purpose, and apparently laying aside reason, in childlike confidence, trust all in Christ? With propriety, he may sing:

"Let me cast my reeds aside,
All that feeds my knowing pride;
Not to man but God submit,
Lay my reasoning at thy feet."

To the eye of the natural man, this simplicity may appear to be akin to folly. But when the work to be wrought is so great and desirable and the worker so high and good, it is not unreasonable to fall thus into His hands, although the manner of His working is a deep mystery. It is a well attested fact, that self-humiliation and trust carry us where almsgiving, fastings and good works cannot. Look, *e.g.*, at the Pharisee and the Publican. And if a more modern example is wanted, it is at hand in the experience of Bishop Butler, of England. He "Lived unmarried, and spent his immense revenues in charity and alms. He wrote a great work, "The Analogy," which has perhaps converted many an infidel. Yet in his latter days, awful thoughts of his sinfulness overwhelmed his soul. He felt how little his charities weighed against the impurities of his heart. And though the glory of God had prompted his book, visions of his own fame therefrom had also entered his mind. He trembled before God. But that text, "Whosoever cometh unto me I will in no wise cast out," which many would suppose calculated only for vile sinners, was brought to his relief. He flung himself by faith upon it, and was richly consoled with the hope not of being saved by works of righteousness, but by grace alone." Thus it always has been. The poor heathen turning from idols to Jesus, also the profound scholar and philosopher both alike, begin to live by repenting and trusting as Christ has appointed. God requires all to come in this humble