

be for me, what can all those do who are against me?"

"You will be a laughing stock to everybody."

"And was not Jesus Christ mocked and set at naught?"

"Everybody will shut their doors against you."

"Jesus Christ had not where to lay His head."

"You will be called an apostate."

"Was not St. Paul thought to be the greatest of apostates at his conversion?"

"Everybody will take pleasure in refusing to do you a kindness."

"The world persecuted the Master may persecute His disciples; the more I am persecuted for my faith, the more I shall feel that I am truly a disciple of Christ."

"Well, we shall see how long you will hold out. First of all, no one will give you any work."

"And what next?"

"No one will admit you under their roof."

"And what next?"

"No one will have any thing to do with you either in buying or selling."

"And what next?"

"No one will receive you into their society."

"So then the whole world will conspire against me?"

"Certainly."

"And who will be at the head of the conspiracy?"

"Who! who! what does that signify?"

"At all events," replied Dennis, "whoever he may be, you may tell him that he is not a Christian, for Christ commands us to forgive offences, while this man indulges revenge. Jesus commands men to love one another, and this man appears quite disposed to hate me. Should he happen to be a priest, you may tell him of the Sanhedrim, who, through hatred, condemned Jesus to death. Should he be a Jesuit, you may tell him that I am astonished at nothing done by him and by those who invented the inquisition. Christ said, 'forgive,' and the inquisitors and priests take vengeance. Christ said, 'Teach all nations,' and you refuse even to let them read the Bible. Christ said, 'Freely ye have received, freely give,' Matt. 10 : 8; and you conceal—not, indeed, the gospel, for that you conceal—but you sell your masses, your prayers, your dispensations, your rosaries, your tapers, your indulgences, your baptisms, your interments; but as for me, I can make shift to do without any of your wares, while I apply to that God who gives heaven gratuitously."

"Gratuitously!"

"Yes," said Dennis, "God gives, and you sell. God pardons, and you punish. God loves, and you hate. How can you expect that we should not go to God, or wonder that we do not come to you? But act towards me as you please; I have learnt not to fear

those who can kill the body, but to fear Him who can destroy the soul."

"You are an insolent fellow."

"I have the courage to speak the truth," said Dennis.

"You are impious."

"I was so," he replied, "while bending the knee before images of wood or stone, but I have believed in the living God, and trusted only in my Saviour."

"You are a miserable wretch."

"Yes, a miserable sinner; but a penitent and humble sinner, I trust, whom God has pardoned."

"You will always be a ——"

"What I *shall* be," said Dennis, "I do not know, but I know what I *wish* to be. I wish to live a godly life, because it was my *sint* that crucified the Saviour. I wish to be sincere, just, and charitable, because Jesus has been so good as to give me everything, even more than I have words to express. He has granted me pardon, and heaven, and eternity. Thus my heart bounds with joy, and I am ready to do all that God requires of me; but what He requires of me is most delightful. It is to love Him and love my brethren, to love even you, reverend sir."

"I do not want your love."

"I shall not the less pray for you," replied Dennis.

"I do not want your prayers."

"See the difference between us," said Dennis; "I love you, and you hate me. I offer you my prayers, and you refuse me your's. But Jesus Christ has said, 'By their fruits ye shall know them;' and I wish to be an humble disciple of Jesus Christ."—*Am. Tract.*

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"Ye cannot serve God and Mammon"

MATTHEW VI. 24.

No half measure is meant here. It is whole service. You cannot be a slave to God and a slave to riches. The thing is impossible. You must be either the one or the other—God's servant or Mammon's servant. Whose are you? Leaving your conscience to answer, I proceed to relate an incident:—

Samuel Perch was a man who wore a very sanctimonious appearance. He was assiduous in his attendance on the sanctuary, took part in all the prayer-meetings in the village,—in fact, was thought a sincere Christian. He was very wealthy, likewise, in the world's estimation. His possessions increased. In every speculation, Samuel Perch, Esq., was successful, and so riches continued to pour into his coffers in abundance from year to year. No man could say, though, that Mr. Perch wronged him. In all his dealings, he appeared fair and honest. An end must come, however. He suddenly took dangerously ill: his life was despaired of. All the doctors for miles around were summoned.