

DWELLING IN GOD.

Let a man set his heart upon obedience—simple obedience to the commands of God,—and that man will dwell in God. And every command will bring him closer to God; and he will find more and more what God's commands are.

The natural man does not know what God's commands are. He thinks they are very grievous, though the Word of God says his commands are "not grievous." And so Paul says we have to be transformed by the renewing of our mind, that we may prove what is the good and acceptable and perfect will of God.

We will find out that God's commands, as has been said to us, are so many promises. That when God says "Arise," it means "I heal you; I give you power to arise." When He says "Do a thing," it means "I enable you to do it." This is the meaning of a remarkable verse in that long and wonderful psalm, that is just one hymn of praise to the glory of God—Psalm exix. 66: "Teach me good judgment and knowledge; for I have believed thy commandments:" not, I have heard them; or, have loved them; or, have obeyed them; but have believed them. Believed that it is wise, and good; that it carries with it—because every word of God is a word of power—the ability to obey it.

Then, keeping His commandments, you will dwell in Him. If not,—if we think that we can have a careless walk, live a selfish life, and yet in some fanciful way be dwelling in Christ, perhaps by working up our feelings with books, and hymns, and addresses, and the like—we delude ourselves. If we will not obey, we cannot dwell in Christ. And there is a great danger here, because many will persuade us that we are all right. We are not, if we live in disobedience. Through Christ we have access to the Father at all times. If any man has disobeyed, has sinned, we have an Advocate with the Father. Let us go and make a clean breast of it: confess the sin; "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then let us go on, and not sin; let us fear and abhor sin, and go to God unceasingly—not so much for comfort and joy, but for obedience, and the comfort and the joy will be given us besides.

MISSIONS IN JAPAN.

"The Japanese are a most inquisitive people. Whatever is new, as well as whatever is very old, has a great attraction, and they will swarm to it as flies to honey. They are also a most mercurial people. They have minds as bright and nimble as can be. They remind one of the French. The Chinese may fittingly be called the Germans of the East, and the Japanese the French. Outwardly they are a very, very pleasant people. Inwardly, they are thorough-going heathens or infidels.

"Time, work, continuous instruction, and all the things necessary to produce Christians at home are necessary here. The Bible way may, and doubtless will, become very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment. Young Japan is fully occupied in becoming 'civilized' (a pet phrase of the people), and religion is beneath his attention. Old Japan is intent on the old ways and landmarks. It bows its head, folds its hands reverently, and worships the sun, or idols made of wood and stone.

"Naturally (if the word may be allowed) the Japanese are a worshipping people. They are eminently capable of becoming a peculiarly religious people; but it must

not be expected at once. The one who is infidel, having shaken off the old gods and not yet having become adjusted to the true God, cannot be expected to have the dislocation, or separation, made whole in a day. The one who, from youth up, has worshipped as the fathers and mothers through many generations have worshipped and taught, and has grown old in that service, cannot be expected to be weaned in a day. Both and all may flock to hear, and may hear with pleasure of the new and better way, but both will shake their heads and say, 'But it's hard to change.'

"There can be little doubt that Christianity will make rapid progress here, but I trust that, to all our other burdens, the churches will not lay on our backs the heavy burden of an expectation of hundreds, if not thousands, added to our churches in a year. It is not yet three years since the Bible began to be taught here, and yet see the result. The seed must have time to root before it can come to the surface, and even then the harvest is not."—*Missionary Herald*.

RELIGION IN BUSINESS.

Christian men must not attempt to separate their religion from their business. No doubt there may appear, even to an honest mind, to be some reason for trying to do it. There is a maxim that "business is business," that is, it is not to be mixed up with friendship or charity. So a man may perhaps be tenacious of all that is due to him in making a trade, and may abate nothing. He may choose to serve his friends, or bestow his charities, in a different manner and as part of a separate transaction.

So far, perhaps, no fault need be found. And where, exactly, the wrong begins, it may not be easy to say. But it does begin somewhere. And the beginning may be near at hand. A man must be a Christian in his business. All that this means, it is not for us now to undertake to say. But it is for him to find out, if he will be a Christian. It is plain that a man may not be hard, and grasping, and selfish in his business transactions. Business, too, with most persons, occupies so large a share of life, that if religion and charity are kept out of it, they will have but small space left to cover. It is but a poor shift to grind the labourer in his wages and then give him a dollar in pity. Have love for him rather, when you hire him; and act like a Christian when you pay him. This will be more to the credit of your religion in his mind, and more pleasing, we may not doubt, in the sight of God, than much making up afterward by gifts. The gifts, withal, afterwards, are apt to be forgotten.

The Bible rule is, "Whatsoever ye do, do all to the glory of God." Certainly this must cover the doing of our regular work, which is the main thing we do. The question how the management of our business can be made to appear to be, and actually to be, thoroughly Christian in its rules and purposes, is one of some difficulty; but it is also one of indispensable practical importance; and one of the very first for each individual to lay hold of and settle.—*Boston Paper*.

ONE of Richard Baxter's quaint sayings was, "I am large about redeeming time." And it was no doubt because he was careful, not only of his days, but of his hours and minutes, that he was able to do so much work and leave such an enduring name. Wasted time is so much detracted from our usefulness, so much from the world's good, and so much from the glory of God.

WEAKENS INFLUENCE.

Is not the use of tobacco a little detrimental to the right influence of the young members of our churches? I believe it is. It has been found to lessen the influence for good, of the character, addresses, advice, and even prayers of such. It being now well understood, and generally admitted that tobacco cannot be of any medicinal service to young people, the use of it by them is regarded as at least indicative of weakness of will in the direction of self control, and as bondage to a custom that has nothing to recommend it, but, on the contrary, much to condemn it. Such will not be able to caution or advise others with much success respecting the many besetting sins and snares of the times. They will feel under a sort of restraint, as if their own words condemned themselves. A young student of one of our colleges owned lately to feeling very uncomfortable again and again, when denouncing sinful and dangerous practices and customs, because his conscience told him that his own hands were not clean. He was a hard smoker, and he knew that the pipe had been the bane of more than one of his friends. He gave up the use of both tobacco and the glass, and was not only much more comfortable in his mind, but able to exercise a tenfold greater influence for good among those who were acquainted with what he had done. Surely, then, it is expedient for the young members of our churches to use tobacco! It is unnecessary is often a snare, hardly consistent, and detrimental to right influence.—*Freeman*.

HE LEFT IT.

They told Lord Erskine that a certain man was 'dead, and that he had left £200,000.' His Lordship replied, 'That's a poor capital to begin the next world with.' What a failure was that man's life! He got no good of his £200,000 in this world and did not get himself ready for the next! What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world even came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room enough in old Charon's boat for him and his £200,000. If he had only 'converted' it, as the bankers say! And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer.

I SHOULD say sincerity, a deep, great sincerity, is the first characteristic of all men in any way heroic.—*Carlyle*.

AN English lady observed an aged yeoman peasant, stooping in his little patch of ground, all his earthly possessions, to pick the pears which fell from its one tree, and said to him, "you must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity which true faith induces, for he said:—"No madam! I have been in my time God's working servant. He has promoted me to be His waiting servant. One of these days, when I fall as these pears are falling, He will pick me up."