

But to a multitude that none but God can number, who have been redeemed from sin, renewed in the likeness of the glorified Saviour, illuminated and sanctified by his Spirit, who daily in word and in deed renounces the world, the flesh, and the devil, and follow Jesus, and keep his commandments, his name is precious. In his blessed communion desire is quickened within them, and they long to be like him and see him as he is, and to worship the King in the beauty of holiness. His life is in them, the well-spring of their being, and their love and hope in him are the inspiration of their life. All they have and hope to be they owe to him. His name to these is precious. How precious? None but those who love him know. His name will refresh their souls in death and be their song in eternity.

TRY IT.

When S. T. Coleridge was asked. Can you prove the truth of Christianity? he answered, "Yes; try it." We do not underrate the other evidences of Christianity. To many, they are altogether convincing. But the evidence which is always convincing, is simple experiment. Let a man honestly try the power of religion in his own life, and the result will always be satisfactory. Did any man ever live a truly religious life, and afterwards regret it, or doubt the power and truth of religion? There is no such case on record. Men often have doubts about the truth of religion because they do not fairly weigh the evidence. Bishop Butler well said: "If there are any persons who never set themselves heartily and in earnest to be informed in religion; if there are any who secretly wish it may not prove true; and are less attentive to evidence than to difficulties, and more to objections than to what is said in answer to them, these persons will scarce be thought in a likely way of seeing the evidence of religion though it were most certainly true and capable of being ever so fully proved. It may be just as true that a certain medicine will cure a certain disease, as that the three angles of a triangle are together equal to two right angles. But it cannot be proved in the same way. To know that the medicine will cure the disease, you must try it. So a man may satisfy himself of the power and truth of religion. Let him try it. Christianity is the cure for sin. The man that fairly tries it will be satisfied. The evidences of religion are many, and when taken together are conclusive; yet the truth of religion cannot be demonstrated by the mathematical process. The subject does not admit of this kind of proof, but it does admit of proof quite as satisfactory; proof as convincing as that food will satisfy hunger, and sustain strength and life. "If any man will do his will, he shall know of the doctrine whether it be of God."

When a man has honestly and thoroughly tried religion and found it worthless, let him discard it. Such a man has nowhere been found.

REJOICE ALWAYS.

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, nor ask us to make merry at a funeral; but away down deep under the tempest of trial he offers to implant in us a calm sober satisfaction—a serene sense that whatever he does is right; a sweet sense also of Christ's presence, and a delight in the smile of his countenance. This joy underlies the griefs of life and the disappointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at his word when he says: "I am with you always," then we can rejoice in him always. That kind of joy is more than a privilege; it is a duty. Our Master commands us to rejoice evermore; to be wretched, therefore, is a sin. It dishonours our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says: "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him when we become sulky or morose, complaining and wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the beginning of heaven, and the more we have of him here, the more we shall have of him up yonder. Those who open every door and window of the heart to him, will find the same light and joy streaming in which shall constitute the bliss of the New Jerusalem. Wherefore, "again I say rejoice!"—*T. L. Cuyler.*

MAKE IT RIGHT.

There are few persons who are not conscious of having wronged their fellow-men. They may dispute it, or deny it; but they know that it is true, nevertheless. The question then arises. What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said can not be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scrimped and scanty measure, but liberally, heartily and ungrudgingly. Let him restore four-fold. If