

I was angry at first, but got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and home mission Sabbath and the headache, and Bible Society day and the neuralgy, and tract day and the corns, till it just seemed to me I couldn't stand it any longer; and I knelt down there in the blackberry patch, and said, 'O, Lord, I've been a stingy man if ever there was one, and if ever I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself, and whatever I've got, back to Thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection-plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord' till I go to that heaven whers Nannie's been this twenty years."—*Congregationalist.*

CHRIST'S LAW OF CHRISTIAN LOVE.

There can be no true worship of God while the heart cherishes its feeling of unforgiveness. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There is something else before worship. Devotion from an unforgiving heart is only idle mockery. Hatred or anger vitiates all devotion. The spirit of unforgiveness shuts like an iron door between the soul and God and hides his face. We can see him only when the ugly barrier is taken away.

Dr. Schauffler tells an incident of a literal observance of this teaching by a new convert. There was an old man in the mission who applied for admission to the church and was accepted by the officers, and was to unite on the next Sunday by a public confession. That day he failed to appear, and for three months was not seen again. At the expiration of that time he suddenly reappeared. When asked why he had not come to the communion, he replied:—"After I was accepted by the church officers I remembered that I had a brother in Pennsylvania, with whom I had quarrelled eighteen years ago, and with

whom I had had no communication since. So I started to be reconciled first with my brother, and had to walk all the way there. We were reconciled, and I then earned money enough to get back, and here I am, ready now to unite with the church." Who will say this man's conduct was too literal an obedience of our Lord's words. Certain it is that if we do not in spirit obey this exhortation we shall not get near to God when we come before him to do him homage. "If I regard iniquity in my heart the Lord will not hear me." Prayers from a heart of resentment will never rise to heaven.

These are hints of Christ's law of love, or the law of love as expounded by Christ. We see how deep and far-reaching the command is as thus divinely interpreted. We should not forget that this is the law of the Christian's life. There are some people who do not accept the doctrine of the atonement. They do not believe that part of the Lord's teaching which refers to his sacrificial death. Yet they claim very greatly to admire Christ's Sermon on the Mount. "That is the religion we want," they say. They tell you there is no cross in that sermon; it is ethical and practical. "Give us the Sermon on the Mount; that is the only gospel we want."

Very well; let them take the Sermon on the Mount. But they must take all of it. There must be no eclectic work, no leaving out of hard requirements, no lowering of the standard of obedience. If any man wants to stand for himself he must take the divine law, not in its bare letter, but as interpreted by the Lord himself. It must be applied, not to mere literal violations, but to violations of its spirit, in disposition, feeling, motive.

One cannot faithfully try to live the Sermon on the Mount without soon discovering his need of divine grace and of atonement for his sin. It was as easy to climb to the stars by Alpine peaks as to reach heaven by our own obedience of the divine Commandments, as Jesus interpreted them. If, then, the gospel is not found in the sermon on the Mount, the need of a gospel certainly appears as we discover the deep and far-reaching meaning of the law of God. If the cross is not unveiled in the "mountain teaching," there is at least, a stern Sinai unveiled which drives men to seek the cross.—*Phil. Pres.*