THE LIFE IN CHRIST.

We are indebted to a highly valued Christian friend for the following translation from a quaint German work which savors sweetly of the mind of Christ.

Gamb. Obs.

You are to take notice of this that no life is so honorable and good, and so dear unto God, as the life in Christ; yet no life is better to nature and self. But no life is so sweet and pleasant to nature and self, as that of unsubmissiveness and reckelessness, yet is there not in it anything pleasing to God. So then the life in Christ is bitterest one way, and is most precious the other way: remember, then, that there is a knowledge by which true, unmixed good is discerned of which St. Paul tells us, when he says, that which is perfect and complete shall come, and that shall be done away which is in part. You can readily understand, how what is *in* part is swallowed up by that which is *complete*; and that which is defective disappears before the perfect, so then when you come to know perfectly, even as you are known, you will count as nothing all knowledge in part, and what you know perfectly, that will ever be dear to you, and you will love it, and it will swallow up all the love of yourself and of all things besides. And yet, this knowledge discerns in all things that which is really lovable and good, and loves it because of its goodness, and not for any thing else. This then is the knowledge which recognizes the life in Christ as best and most honorable, and counts that life dear and precious so as to make room for it and cherish it not querying first,—does it loose nature or hurt nature? does it agree with self or with it in accordance self?

Moreover, you are not to think you will advance into this knowledge, and apprehend more life in Christ by much talking or hearing, by hard reading or studying, by great natural science, or by man's reason in its height. Even the more a man is tossed by this and by that of his own liking and estimating, desiring and seeking, the less will he know of the life in Christ. This has been declared in Christ's own words, Matthew 16. 24. "If any man will come after me let him deny himself, and take up his cross, and follow me." So you see that a man is kept from Christ by the great account he makes of the things which are parts and fragments, and of this life above all, and comes not to know and make account of perfect goodness, but loves and reckons good that which serves his own covetousness.

But now will I ask, how will it be with him, who he gets into that knowledge, and a right understanding in Christ? The answer is, that it cannot be told. Why? Truly those souls who have not tasted it and proved, know nothing at all about it; and those who have, cannot tell it out, it is so great. We indeed seek to know for ourselves, and you must seek by denying, and forsaking all things, as Christ commands you. Let there be to you neither shadow nor rest, but what God shows and gives you; then there will be enough for you to work and labor yet, and the will and mind of God shall be mighty in you, and you shall be led by the Spirit of God, so that they are even the sons of God.

[Illegible] SHORT OF MANY SERMONS [illegible] THE MISANTHROPE OF A CROOKED FRUIT TREE.

[illegible] stones [illegible] STONES, and [illegible] with such, that have been thrown [illegible] and [illegible] not grow about it, being [illegible] bearing [illegible] fruit, [illegible] pertained [illegible] Stony Places that had not been [illegible] and had not taken so hard.—[illegible] affirmed that some trees, as [illegible] bear the better for being [illegible] stones.

Let us see if there is not in both respects with the best of men, the more holy, the more earnest and precious God, every one that possesses it will have a sling at them. Mediocre persons and wicked men walk [illegible] the people of God, who [illegible] power, like so many [illegible] about to be crucified, whose lips [illegible] bear them. But God [illegible] approach into [illegible] day bear the [illegible] and [illegible] Accordingly, [illegible] Christian, [illegible] Christ,

[illegible] palace, or cottage
[illegible] pearls
[illegible] stones than to
[illegible]
"Have you ever learned it by [illegible]?"

But [illegible] be thankful to God, love one another, and overabounding in all [illegible] the Lord, and these [illegible] and men are flinging at me, [illegible] for long persecutions, I will sing against them all with the divine [illegible]:

"What opinions or [illegible] chosen,
Can what my true conscience learns,
Vex! the Christians than or?"

Herb. Poem, p. 125.—Hazel.

WHAT IS A GOOD CONSCIENCE.

In consequence of the defective standards by which men generally judge of their own actions, there is no term more open to misapprehension and abuse, than that of a "good conscience." They who consult imagination "in fixing the rule of right," are not, in fact, "answering themselves by themselves," or making their own wishes the standard of duty. Hence it follows that conscience is often pleaded on behalf of actions, which none but their authors would ever pretend either to justify or excuse; and hence it also follows, that according to men's estimate of themselves, nearly all have a "good conscience," whatever besides there may be in their character which is obviously not good. A "good conscience" is often held to be synonymous with a "quiet" or an unaccusing conscience. But this is not the true meaning of the expression—not the sense in which St. Peter speaks of "having a good conscience," and St. Paul "of holding [illegible] a good [illegible]

[illegible] once." The term implies, not merely a mind satisfied with its own state, but satisfied with it on sufficient evidence. No conscience can, in the proper sense of the word, be called *good*, to which the blood of sprinkling" has not been applied by the Holy Spirit. The length at which this great and essential truth has been explained, will render it unnecessary to do more than simply to caution the reader generally against all mistakes on the vital and important question respecting the true foundation and character of Christian excellence. The Christian's goodness is derived, not innate. He is not like the sun, emitting radiance of his own to be reflected by others; but like a planet, shining in borrowed beams, and reflecting the light he receives from the Sun of Righteousness. He owes every thing to Christ, as the meritorious cause; every thing to the Holy Spirit, as the efficient cause; every thing to the eternal Father, as the great first cause of his salvation. If, therefore, he possesses a "good conscience," it is the gift of grace, and to God the Father, Son, and Holy Ghost, he freely ascribes all the glory.

Conscience by the Rev. John King.

Peace is then perfect, when we have it with God, with our neighbors, and with ourselves. This threefold peace, of heaven, of charity, of conscience, is the grace and gift of Christ; none is perfect and complete but that which he bestows.

Wigan.

THE HOLE IN MY POCKET.

BY JAMES H. PERKINS.

It is now about a year since my wife said to me one day, "Pray, Mr. Slackwater, have you that half dollar about you that I gave you this morning?" I felt in my waistcoat pocket, and I felt in my breeches pocket, and I turned my purse inside out, but it was all empty specie—shells very different from specie; so I said to Mrs. Slackwater, "I've lost it my dear; positively there must be a hole in my pocket!" "Well sew it up," said she.

An hour or two after I met Tom Stubbins. "How did that ice cream sit?" said Tom. "Pretty," said I, with a sad, gloomy look." And as I spoke I felt sadder still in that my missing half dollar had paid for those ice creams. However I let Tom pass, for Mrs. Slackwater soon makes terrible remarks; and even when I was at her father's, near morning, that there was no hole in my pocket, what could I do but lay my head sideways, "safe, safe" there I really did.

Before a week had gone by, my wife, who like a dutiful helpmate, as she is, always gave me her loose change to keep, called for a 25 cent piece which had been deposited in my safe deposit for safekeeping. "There was a poor woman at the door," she said; what she'd promised to, for certain." "Well well it is not," I cried; so pulled [illegible] first in this direction, then in that, at last [illegible] but vacancy returned a horrid groan. "Oh my life," said I, thinking it best to show a bold front, "your maid keeps my pockets in better repair, Mrs. Slackwater; [illegible] where I know not how or when, except, perhaps, because some [illegible] in my pockets all [illegible]

"Are you sure?" said Mrs. Slackwater, "some boy has [illegible] great [illegible]"

My wife dismissed her topic, and then, in her quiet way, asked me to change my pantaloons before I went out; and to [illegible] large [illegible] pocketing here.

That evening, allow me to remark, gentlemen of the species "that [illegible]" I was very loath to go home to tea; I had half a mind to turn to bachelor friends and [illegible] stranger and babe, in their unassuming manner, one on each side, walked me up to my own door, the touch of the brass knocker [illegible] Good resolutions. But do not think that Mrs. Slackwater is a tartar, my good friends, for [illegible] dissuaded from [illegible] that I had, while absent, [illegible] the fact of the twenty five [illegible] [illegible] to [illegible], in large amounts at [illegible] vested, for smoke—hats to sell, cigars! and I feared to think of her comments on my pantaloons pockets.

These things went on for some months; we were [illegible] began with, and grew worse, or, at any rate not better fast. Times grew worse and worse; my pocket looked worse and worse; even my pantaloons was no longer to be trusted; the ragged pocket [illegible] in a manner [illegible] [illegible] to relate. An old Irish song says—

[illegible] of poor Paddy O'Moore,
[illegible] and the more rents he had for to mend,
The more."

At length, one day, my wife came in with a subscription paper for the Orphans' Asylum; I looked at it and sighed, and picked my teeth and shook my head, and handed it back to her.

"Ned Bowen," said she, "has put down ten dollars."

"The more shame to him," I cried, "he can't afford it; he can just scrape along how, and in these hard times it is not right for him to do it." My wife smiled in her sad way, and took the paper to have it brought it.

The next evening she asked me if I would go with her and see the Players, and as I had no objections, we started.

I knew that Ned Bowen had a small business that would give him about $600 a year, and I thought it would be worth while to see what that sum would do in the way of house keeping. We were ushered by [illegible] and welcomed by Ned's wife, a very pretty little body, of whom Mrs. Slackwater had told me a great deal, as they had been schoolmates. All was [illegible] neat, and [illegible] and [illegible] [illegible] [illegible]