

name might be blotted out of the book, if God would only forgive them.

A touching piece of family history comes to our notice in the life of Joseph. The simple tale of his forgiveness and noble conduct towards his brothers, seizes hold of the best of our natures and inspires us to do likewise. Numerous instances in the Bible might be cited, where this noble virtue was exercised; but the last and greatest of all was made by the One who yielded up the ghost on the cross.

Civilization has always been brought about by this principle. The missionary leaves a home, holding everything dear to him, and endures privation, attendant on such an enterprise—to raise mankind to the knowledge of Christ. Probably he is imprisoned or loses his life; but an example is left, or some words are dropped, that prove the effort was not in vain. Those looking for an example of female heroism, would find all they need in the lives of the three Mrs. Judsons, who endured the most cruel tortures in order to carry the Gospel to India.

No permanent good to humanity has been known to exist long, when self was the person most benefited. The greatest self-sacrifice brings the greatest good to our fellow-creatures. People who live for themselves, are like parasites, which get their living from the trees on which they rest. These people think only of themselves,—how they can best enjoy themselves and secure the most of this world's goods for themselves. The liquor-seller thinks little of anyone but himself; the drunkard cares for no one but himself. The capitalist, as a general thing, does not think of his workmen, and this is the cause of so much dissatisfaction. Are we to expect good from these? Is the world to receive the most good from those who put self-interest first? Past experience has taught us that distillers, tobacco manufacturers and opium traders, are not those who put the Bible in every cottage, or send the Gospel to the heathen countries. Who then look after the religious instruction for the masses? We must not expect the rich alone, or the poor alone, to do it; but the one who puts self out of sight.

Gladstone, in endeavoring to settle the Irish question, is trying to overcome evil with good. The removal of the effects of the bad government which has been exercised over that down-trodden, beautiful country, has engaged the mind of the Grand Old Man. He feels greater satisfaction in elevating those helpless people than in being knighted by the Queen. Why must such characters as John Wycliffe, Martin Luther, John Knox, and in our own times, Florence Nightingale, Gladstone and Dr.

McGlynn, shine out as stars among the people? Is it because they have burst the bands of selfishness that binds us to earth and have been imbued with the spirit of the Messiah, who brought peace to all men?

England raises eighty-one millions of pounds, sterling, for taxes every year. Every year, sixty millions of pounds of these taxes is spent for war purposes, and twenty-one millions is laid out for public works and public instruction. This sixty millions used for war purposes, if devoted to spreading the Gospel and civilizing the world, would bring every man to a knowledge of the Bible before this century closes. The War Department thinks that evil will be overcome by evil—by showing hostility to hostility; but let them sow the seeds of peace and the country will not need to be protected.

The world is not to be conquered by returning good for good, but good for evil. Suppose the farmer cultivates the same piece of ground every year; when would the unploughed millions of acres be tilled? Suppose that we ran in the same grooves our forefathers made; when would railroads, telegraphs and steamboats come into use? The pioneer and inventor launch out to overcome the difficulty, and the result is inestimable comfort. New discoveries must be made on the same principle. Chemistry, geology and astronomy will unfold their secrets to the patient scientist. A future Edison will tell us how to warm ourselves by one-half the amount of coal and live on one-third of the food that it takes to sustain us now.

Let us sum up the reward of those who devote their lives to scientific research and to elevate mankind. We find it in the natural sanction and the inward sanction.

The natural sanction is the natural results accruing from a life of useful endeavors. We are kept from evil pursuits by occupying the time in doing good. Our good-will towards others brings good-will to us.

The inward sanction is more to be desired, as it is the approbation of the conscience. None but those who have tried it can tell the sweet joy we feel when we have made some one feel glad that they have met us. I would count it a great privilege if I could witness the death of the great missionary, Bishop Taylor. Thousands of Africans rejoice to-day because of this self-denying man. It seems to me that the angels would be so eager to carry him home, that he would enter heaven as Enoch or Elijah did, and we pray that his mantle might fall on us. "It is not in the lists," says Plutarch, "that the victors in our sacred games are crowned, it is after they have run the course."—*Fern.*