

and unique. To my mind it solves a difficulty which has frequently been pointed out to me in connection with ghost stories. I allude to the fact that specters are more often seen by persons of weak intelligence than by those of hardy mind. Perchance these unhappy spirits sought congenial mates with whom to cast in their fortunes that together they might meet a stern requirement.

HOW TO MAKE A FORTUNE.

SELECTED.

Most nations inhabit countries ready-made. They land on an island, or they press onwards into some unappropriated wilderness, and there they sow fields and plant vineyards. But the nation of Europe, by far the thriftiest and most frugal, has in a great measure created its own country. By running out into the shallow sea dykes and embankments, and then pumping off the brine, the Hollanders have reclaimed a vast surface from the watery waste; and now on spots where fishes used to be caught, and where ships rode at anchor, cattle graze, gardens blossom, and people go out and in among the thriving villages.

To the people of the Netherlands their territory has been an excellent teacher. Says the shore gently shelving, "Take pains, and I will repay you. Drive a few piles, and wattle and puddle them, and at once you have an estate—a little croft of your own on which you may grow roots and herbs, or pasture kine. And if you take the produce to the nearest market, you will get money; and with that money you may hire labor and take in more land from this shallow ocean, or this oozy marsh; and thus, adding field to field, you may at last bequeath a goodly freehold to your grateful children." Which is just the philosophy of Industry. Every one of us is born on the edge of an ocean, not very deep at the margin; and under that ocean there lies a boundless expanse of wealth, knowledge, moral worth, ascendancy over others: but every man has to conquer his own acquisition for himself. Many lazy or sanguine spirits are content to lie half slumbering on the shore. They hope that, some happy morning, fame, or a fortune, or a fine estate, may rise to the surface and come floating to their feet; and, whilst they drowse and dream, life wastes away, and they die inglorious and poor. But others begin the battle of existence like those brave old Batavians. They say, "I have a goodly heritage; but it is still under water. It is still a matter of faith; for it is a thing not seen as yet: but I must raise it from the deep; I must bring it to the light. I must redeem a little portion to begin withal; and when I have made sure of that first instalment, it will be a little capital on the strength of which I may proceed to conquer more."

Such, we repeat, is the philosophy of Industry. Solomon expressed it when he said, "The hand of the diligent maketh rich." The Saviour expressed it when He said, "To him that hath shall be given." It is by a process of steady industry and cheerful perseverance that the most learned man has reclaimed his information from the abyss of ignorance; and it is by a growth in goodness,—by line upon line and by improvement upon improvement that the holiest man, with God's help and blessing, has gained for himself his present excellence and well-earned reputation. And it is of great moment to be noted and grounded in this first principle—this universal law of individual progress. The principle is, that however poor, ignorant, or prone to evil, we are born, God gives to each of us a glorious opportunity. If true to Him, and if rightly alive to our great advantages, we may make our fortune. We may become rich intellectually, morally, spiritually.

At the Roman Propaganda there are always in process of training, with a view to their becoming missionaries, young men

from all the ends of the earth; and representing nearly all the races of mankind; and on the day which concludes the yearly session, it is curious to hear essays read and orations delivered in Italian, French, and English; Russ and Polish; Greek, Hebrew, and Arabic; Chinese and Hindostance; Gaelic, Welsh, and Irish. And had you been present ten years ago, you might have heard an old man conversing fluently in every one of these, and if needful, speaking fifty languages "almost as correctly as a native." And you could not but have wondered at the prodigy; and, probably, the only explanation would have been, "Mezzofanti has been born a linguist." But Mezzofanti was born just such a linguist as the rest of us,—linguists who, for the first year or two, cannot speak our mother-tongue, and it was by diligently attending that, after learning his mother-tongue he learned first Greek, and then other languages, till his one talent had gained fifty talents more.

So extended has the domain of science latterly become, that no man now has universal learning; but two hundred years ago there were such men. And it was an august and impressive thing to look upon Bacon, or Grotius, or Selden, and think, "There is a living encyclopaedia. There is a man who knows all that is knowable,—a man who has taken a survey of all nature, and who has read the story of the world." And yet there was a day when that paragon of erudition knew nothing: there was a day when every page of that living encyclopaedia was still blank paper; and it was by steady perseverance, stumbling over many difficulties, and denying himself many youthful indulgences—it was by bracing up the spirit, and bringing the body under—that at last he came in the pantathlete, the victor of all fights, and the winner of every prize.

And so, youthful reader, you who are still at school or college, or who having quitted them have not yet lost the learning faculty, God invites you to a splendid heritage. You have your choice. As the subject of your study, you may select the glories overhead or the wonders underfoot,—the architecture of the starry canopy or the structure of the solid globe. You may try to investigate those mechanic or mimetic arts in which the hand of man multiplies its force in overwhelming engineering, or evokes and expresses the indwelling spirit in its painted or sculptured creations. You may prefer the treasures of beautiful thought and exquisite diction which have descended to us in the cold but pellucid page of classic authorship, like Alpine relics entombed in their crystal catacombs; or you may devote yourself to glean the wisdom and the momentous lessons for the future which come hurtling down the noisy stream of modern history. But whatever topic you select, be sure that it is worthy, then cling to it and work it well. The hour of study which the dishonest scholar spends in shamming, in gazing at a task which he is not learning, or in copying a theme which he has not composed,—do you bestow in earnest industry; and the evening hour which idle companions spend in mischief, in sport, or in needless slumber, do you employ in mastering the solid book, in writing out your abstract, or in revising former acquisitions. And thus, although you should not become a first-rate scholar or a famous sage, you will amass a fund of information which will enrich all your future years, and which, whilst embellishing every sphere you fill, and adding to your mental stature, will unspeakably enhance your power to serve your generation.

And what is true of mental acquirements is true of moral conquests.

In surveying any finished specimen of Christian excellence, we are apt to fall into one of two mistakes. We are apt to imagine that goodness so pre-eminent is the result of some peculiar natural felicity; or we excuse ourselves for our own shortcoming by ascribing it entirely to some arbitrary operation of God's Spirit, who has been kinder to that man than He is disposed to be to us.

Now, it is very true, that some have

natural exemptions from faults by which others are beset; and it is equally true, that there is no genuine goodness in the soul of man of which the source must not be sought in the Spirit of God. And yet it is just as true, that with or without natural felicities, all the noblest characters in the annals of true piety are characters which have grown by degrees, and which have got on by instalments. It is just as true that the men who have "grown in grace" are the men who have "given diligence;" and that the men whom the Spirit of God has really "worked in" are the men who have "worked out" their own salvation.

Let us then turn to those who have been brought to choose the better part and the holier life, and who in Christ Jesus have found the motive to a new and holy ambition, as well as the model of all excellence. And to such we do not scruple to say, that to their moral and spiritual attainments there need be no limits of humanity. Looking, then, into the "law of liberty,"—that standard of excellence which insists on attainments so high, yet leaves scope so ample for free and individual development,—are you struck with the beauty of holiness? Do the lives of its worthies fill you with emulous admiration, and do the beatitudes of the Master strike you with a humbling despair? Would you give the world for the boldness of Elijah or the meekness of Moses,—for Joseph's purity or Daniel's devotion? And when you think how bright was the career of John and Paul, and the Apostle-like men who have followed,—as you kiss their beautiful footsteps and weep over their tears of envy,—does the wonder ever cross you, whether, indeed, it be possible still thus to burn and shine on the way to everlasting blessedness? And would it be more to you than a kingdom or a crown if you could hope to follow those who along a path so heavenly have passed away to a world so holy and a society so sublime?

Then, such distinction may indeed be yours. Setting your eye on the Great Example,—surrendering to the guidance of God's Word and Spirit,—you may not be a second John, or a second Enoch, or a second Paul; but, what is far better, you may become the disciple needed in the present day,—the epistle of Jesus Christ as adapted to the present age, as were these others to their living time. But into that full-grown and finished piety, no magic will transform you,—no momentary aspiration, nor passing effort will uplift you. It will be the result of patient and persistent years,—the return to many and importunate prayers,—the reward of a protracted struggle,—the achievement of a perseverance which, if vouchsafed at all, you will be the first and faintest to confess is the gift and doing of God's good Spirit.

(CONCLUDED NEXT MONTH.)

SCRAPS.

If you cannot frame your circumstances in accordance with your wishes, frame your will into harmony with your circumstances.

Never look at the spot where a fellow-creature has stumbled or gone down, leave that to the fallen, "one thing at a time," and that's the first thing, our fallen nature does.—*Skating Rink Rule.*

A magistrate once gave Dr. Johnson a long, tedious account of the exercise of his criminal jurisdiction, the result of which was his having sentenced four convicts to transportation. The Doctor, in an agony of impatience to get rid of so tiresome a companion, exclaimed: "I wish, sir, I were a fifth!"

Men are born with two eyes, but with one tongue, in order that they should see twice as much as they say; but from their conduct, one would suppose

that they were born with two tongues and but one eye; for those talk most who have observed the least, and obtrude their remarks upon everything who have seen into nothing.

The regard one shows for economy is like that we show an old aunt, who is to leave us something at last. Take care to be an economist in prosperity; there is no fear of your being one in adversity. Economy is half the battle of life; it is not half so hard to earn money as to spend it well. We have warped the word "economy" in our English language into a meaning which it has no business whatever to bear. In our use of it, it constantly signifies merely sparing or saving; economy of money means saving money—economy of time, sparing time, and so on. But this is a wholly barbarous use of the word—barbarous in a double sense for it is not English, and is bad Greek. Economy no more means saving money than it means spending money. It means—the administration of a house; its stewardship; spending or saving, that is, whether money or time or anything else, to the best possible advantage. In the simplest and clearest definition of it, economy, whether public or private, means the wise management of labor; and it means this mainly in three senses: namely, first, *applying* your labor rationally; secondly, *preserving* its produce carefully and lastly *distributing* its produce carefully.

(The above remarks on economy are the sentiments of Shenstone, Zimmerman, Spurgeon and Ruskin, and the Editor's opinion is given with humility, that it is good economy to subscribe to the SNOWFLAKE, a careful application, preservation, and distribution of 25 cts.)

TEMPUS FUGIT.

I.

In the days of youth and light,
In the time when life is bright;
Sadly falls
The tale that happiest days and years,
And all their train of hopes and fears,
Pass away.

II.

But when the sky is overcast,
And youth and hope and joy are past,
Eagerly
We hail the news that years so fraught
With grief—whose treacherous joys are
naught—
Soon will end.

III.

But some have lived to whom the cry—
'All flesh is grass and men must die.'
Came suddenly
When life was sweet and hope was strong,
In midst of happiness and song,
And high emprise.

IV.

Who calmly heard the mournful knell,
And, bidding earthly wreaths farewell,
Went stedfastly
To wear the crowns that cannot fade,
But, changed, triumphant brows shall shade
Eternally.

V.

Will time and all its pleasures fair
With glorious joys like these compare,
That feeble hearts
Should cower at the message high—
That time will end and heaven is nigh,
And weep to go!

Lotta.