

reposes in the calm consciousness of his own strength, never using it, until he feels the time has come which calls for its exercise, and then he comes forth to guide and control others, or from his closet gives the counsels of wisdom, and points out the way of success to those who rejoice in the active toil of busy effort. He loves not the bustle of the comitia—he delights not in the publicity of the forum. Unknown though he seems to be, he quietly unfolds truths, and from the deep and hidden fountains of his own bosom, pours forth the pure waters of living thought. Who hears the name of Caius Lælius?—and yet Scipio, the conqueror of Hannibal, speaks of himself as but executing the designs of that philosopher. Who recalls the name of Publius Nigidius?—and yet Cicero confesses that Nigidius was the author of his noblest actions, and himself the joyful executor of another's plans. And who does not remember, that after all it was the poor wise man who saved the city. So true is it, that the eyes of men are holden that they should not know without earnest inquiry and deep reflection, or without having the temporary veil of earthly relations removed, the surpassing excellence that belongs to those who are the highest and best representatives of our humanity.—*Pres. Wheeler.*

THE ALMOST CHRISTIAN.—If in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man who on earth, came nearest to the kingdom of heaven; and who lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed, the oft repeated proffers of salvation here slighted, and as he lifts his weeping eye to that world of glory above, O with what bitterness of spirit, with what sinking and dying of the heart within him, will he exclaim, "Time was when I had fair for a seat in yonder region; when I was well nigh an heir to that incorruptible inheritance: I did but just miss the path to those realms of light and life everlasting; just fail of being one of that happy company around the throne of God: I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been there among the redeemed! O! that little more! It will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven."
—*Wilcox.*

LABOR ESSENTIAL TO SUCCESS.

BY REV. W. B. SPRAGUE.

No man ever makes great moral attainments without a corresponding degree of labor. There may indeed be great physical courage, and much of good nature and even generosity,

without any effort whatever; because these great qualities belong to many a man's original constitution; and to exercise them is not to resist a current, but to fall in with it. But when I speak of moral attainments, I refer especially to the power of self-control, and to its exercise in accordance with the great principles of reason and righteousness;—to the reduction of the various passions to their proper places, and the keeping of all our moral powers ready for healthful and vigorous action. And this I venture to say, is what no man ever gained without diligent and untiring efforts.

And surely it is no wonder that men must struggle hard for great moral attainments, when we consider the circumstances in which they are to be made. Account for the fact as you may, there is a moral disorder that has seized upon human nature; the effect of which is, that while the conscience points out one way, the passions often draw with tremendous power the other; and there is always reason to fear that the passions will get the better in every conflict. In addition to this, the atmosphere that we breathe is full of noxious ingredients; the Theatre in which we move is a mere show-box of temptations; and there are influences without co-operating with the influences within, to impart to us a mean, or sensual, or grovelling character. Is it not obvious, then, that the man who will become morally great, who will rise far towards the perfection of his nature in such adverse circumstances, must make up his mind to labor for it. Is it not a self-evident truth, that no indolent man can be truly great—not great even in goodness?

If nothing great is accomplished without labor, then every mind should be trained to labor from the earliest development of its faculties. It is a serious defect in the matter of education, as it is generally conducted, that the training of the mind to a habit of activity is not commenced early enough; and that not unfrequently there is an adverse habit formed during the years of childhood and youth, which in after life, is never effectually overcome. I would say, let every young man especially, under a high sense of his obligation to answer the great purpose of his existence, resist every temptation to indolence, and look for happiness only in a course of vigorous and well-directed activity. Let there be a delightful association formed in his mind with labor—steady and persevering labor. Let him avail himself of all the rational helps which are within his reach, to aid in the culture of his powers, and in the prosecution of all the great and good ends to which he is devoted. I say again, you cannot sufficiently realize the importance of forming this habit early. Indolence in youth is the harbinger of a career marked by ignorance and uselessness, not to say folly and crime. Diligence in youth, directed to worthy and important ends, is the pledge of a useful life, a dignified character, and an honored grave.—*Indicator.*