

man, and to submit to comparative poverty, if only you can serve Christ and His church in an office which, for dignity and enjoyment for those who are sincere and earnest in it, is incomparably superior to any other you could possibly fill in the world?"

If ministers of the Gospel were to act thus, the lamented deficiency would at once be supplied, and a higher order of men secured. But in so doing, it appears to me that three things are absolutely essential before a young man be taken from secular pursuits and sent to college. First, unmistakable godliness. He should be "not a novice." Not one very recently converted, but who has shown the sincerity of his profession of religion, by a consistent life, by diligence in his ordinary duties, and by an increasingly humble and prayerful spirit. Secondly, there should be zealous endeavors to do good to the souls of men. It should be evident that the glory of Christ in the salvation of sinners is an object dear to his heart, and one to which it is his delight to devote his energies, as he has opportunity. This, I think, should precede any suggestion to him of offering himself as a candidate to the ministry. Then, thirdly, it should be ascertained if he possesses a natural adaptation for public speaking. There are some men, most pious and most zealous, who never could, without a miracle, become successful preachers. It is unkind to a young man to induce him to give up other engagements to undertake an office for which, after a long course of study, it may be found he was never physically adapted. It is an injury to our colleges and to our churches to recognise as students and candidates for the ministry any of whom there is not good reason to believe that their natural endowments are calculated for the work in which they are to engage.—*Brit. Banner*.

THE PRICE OF SUCCESS.

Effort is the price of success in every department of human action. From the attainment of rudimental knowledge to the salvation of the soul, every step in our progress is made by undaunted toil. The boy who drones over his book, a slave to listless laziness, thereby secures a place for himself at the foot of society. The Christian who like, Bunyan's Timorous and Mistrust, flees at the voice of lions, is undone. The man who shrinks from difficulty in business or profession, who refuses to climb because the rock is sharp, and the way steep, must make up his mind to slide back and to lie in the shadows below, while others use him as a stepping-block for their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly who said:—

"Thou must either soar or stoop,
Fall or triumph, stand or droop;
Thou must either serve or govern;
Must be slave, or must be sovereign;
Must, in fine, be block or wedge,
Must be anvil or be sledge."

To shake off an indolent spirit, or stir one's self to exertion, to reach constantly upward, to struggle for a firm foothold on the most slippery places, to wrestle manfully even when principalities and powers are our foes, to refuse submission to any evils however frowning, are conditions we must either fulfil or sink to littleness, to uselessness—perchance to ruin. Therefore, with a brave heart and an unconquerable spirit, every man should address himself to the work of the day, striving with pure views, and religious trust for an increase of his talents, and for a victory, which will enable him to stand unabashed in the last day. He who thus strives need fear no failure.—*Zion's Herald*.

WHY THE ANCIENT ROMANS WENT TO BED EARLY.

"They went to bed early in those ages simply because their worthy mother earth could not afford them candles. She, good old lady, (or good young lady, for geologists know not whether she is in that stage of her progress which corresponds to gray hairs, or to infancy, or to "a certain age,") she, good lady, would certainly have shuddered to hear any of her nations inquiring for candles, "Candles,