

happiness, but he never once thought that there is but one thing needful, viz., to have Christ himself formed in us. We sometimes speak of the joys of the young convert who has first tasted of the Saviour's love, but these are not to be compared with those of later years. It is ever brighter farther on, less demonstrative perhaps, yet much more deep and less easily moved.

IV. Finally, have we grown in usefulness or effectiveness? This necessarily follows from the other thoughts just stated. When a man becomes intelligent, holy and happy in his christian life, he must needs be a power anywhere in the cause of truth and righteousness. It cannot be otherwise. Every step of such a man is a precept incarnated, so to speak; every look is a fatal stroke to wickedness; every smile goes to the heart like heaven's sunlight, divine and enriching in its influences. When such a man prays and pleads at the throne of grace Satan's kingdom trembles, and the arm of Omnipotence begins to move. This was the character of the Saviour, and the Christian life is simply a growing up to him in all things. The power of intelligence, of a holy life, of a happy Christian, are alike proverbial. We have all felt the transforming power of such lives; moral darkness and sceptical thoughts are dissipated at their approach, and the heart, prison-bound, beats again with a new vigor. Have these been the ever developing tendencies of our lives during the months past?

As we stand on the dividing line between the old and the new, do we realize from a blessed experience that we have grown in knowledge, in holiness, in happiness, in effectiveness for God and truth? If so, then we may well bid *all hail* to the coming year, and trusting in Divine Grace, "go forth to meet the shadowy future with a manly heart and without fear."

THE USE OF TIME.

The celebrated Lord Coke wrote the subjoined distich, which he strictly observed in the distribution of time:—

"Six hours to *sleep*, to law's grave *study* six,
Four spend in *prayer*, the rest to nature fix."

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—

"SEVEN hours to *law*, to soothing *slumber* SEVEN,
TEN to the *world* allot, and ALL TO HEAVEN."

STEALING TIME.

Our heading is not intended to intimate that there is a time for stealing, that is, a time when it is lawful to steal. Some are so fond of quoting certain passages, such as, there is "a time to dance," and "a time to laugh," that it would not be strange if they thought that stealing was one of the all things for which there is said to be a time. Such an idea were not more absurd than the applications sometimes made of the passages above quoted.