

Cleanings.

OPEN your mouth and purse cautiously. — *Zimmerman.*

FALSHOODS always endeavour to copy the men and attitude of truth. — *Johnson.*

As we must render an account of every idle word, so must we likewise of our idle silence. — *Ambrose.*

THINK cannot be a greater treachery than first to raise a confidence, and then deceive it. — *Spectator.*

I ACCOUNT the Scriptures of God to be the most sublime philosophy. — *Sir Isaac Newton.*

FROM indolence, despondency and indiscretion, may I specially be preserved. — *John Quincy Adams.*

HE who spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces.

IT is heaven upon earth to have a man's mind moved in charity, rest in Providence, and turn upon the poles of truth. — *Bacon.*

THE cheerful are usually the busy. When trouble knocks at your door, or rings the bell, he will generally retire if you send him word that you are "engaged."

OUR striving against Nature is like holding a weathercock with one's hand; as soon as the force is taken off it veers again with the wind. — *Thomas Adam.*

"KNOWLEDGE is power." It is a truth that is glorious, but at the same time terrible. Knowledge is power, power for good and evil. — *F. W. Robertson.*

THE greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to. — *Bishop Butler.*

THERE cannot be named a single pursuit or enterprise of human beings in which there is so little possibility of failure as in praying for sanctification. — *J. W. Alexander.*

I VERY often think with swiftness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world. — *Jonathan Edwards.*

CONFIDENCE and fear are almost one thing rather than two, when we speak of God. He that fears most trusts most. He that trusts most fears most. To none is death so little of a change as to those whose life has been one long confidence in God. — *F. H. Faber.*

"IN all their afflictions He was afflicted, and the angel of His presence saved them" (Isa. lxiii. 9). It is between Christ and His church as between two lute strings—no sooner one is struck, but the other trembles. — *Thomas Brooks.*

PERHAPS, if a little more of true home service was seen on the part of professed Christians the unconverted would be more willing to accept the invitation to identify themselves with Christian congregations and churches. — *Morning Star.*

ANY one or two or five persons who assume the responsibility of disturbing the peace of Zion where there is a reasonable measure of harmony and efficiency, violate every principle of the gospel upon which the Church of Christ rests. — *Religious Herald.*

WE may lose heaven by neutrality, as well as by hostility; by wanting oil to our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul. — *Howes.*

GOD's ways seem dark, but, soon or late, They touch the shining hills of day;
The evil cannot brook delay,
The good will afford to wait.
Give eminent knaves their hour of crime;
We have the future grand and great,
The safe appeal of truth and time. — *Whittier.*

THE force of a word is determined by the connection. If you were to take out of our version the word *everlasting*, and put in its stead the word *eternal*, in a hundred years *eternal* would mean *everlasting*. The connection would require it.

HE who climbs above the cares of the world and turns his face to his God, has found the sunny side of life. The world's

side of the hill is chill and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.

PRACTICAL Christianity is no sanctuary sensation, no Sabbath-day service. It is the conscientious discharge of all duty, with a desire therein to honour Jehovah. It makes the whole world a temple and the whole life a priesthood, "eating and drinking, and doing all things to the glory of God."

"Let them learn first," says Paul, "to show religion at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fire-side.

A CHURCH in debt cannot be a church for the people, for the poor. We fully believe that church debts are an invention of the devil, a master-stroke to cripple the churches and to fetter the preachers. We believe that to free a church is a more useful work than to bring a new church into being. — *National Baptist.*

THE most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life and understands the use of it; obliging alike, at all hours, above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker. — *Leslie.*

THE Church must put off her look of selfishness. She must first deeply feel and then frankly say that she exists only as the picture of what the world ought to be. Not as the ark, where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth, she must offer herself to men. — *Phillips Brooks.*

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relations to them." — *Christian Register.*

"THE question, 'Who is this person?' was once asked in an assembly of ministers at Elberfeld, Germany, referring to the elder son in the parable of the Prodigal Son. Daniel Krummacker made answer: 'I know him well; I met him only yesterday.' 'Who is he?' they asked eagerly; he replied solemnly, 'Myself!' He then explained that on the previous day, hearing that a very ill-conditioned person had received a very gracious visitation of God's goodness, he had felt not a little envy and irritation. — *Stier's Words of Jesus.*

IT is obvious, then, that the human soul is created with a desire for justice—a desire not entertained upon a mere sense of duty, but a real love of it. The popularity of courts of justice as places of resort, the whole construction of a large part of popular literature, the policy of governments, the history of revolutions, show this. The crowds that fill the law courts enjoy the scene because it is judicial; they see the representative of justice on the bench, and feel happy in his presence; they vibrate with each turn of the evidence or the argument with the pleasing confidence of a perfect adjustment to come in the shape of a sentence; and they repose in that conclusion when it comes, as if something good and pleasant, for its own sake. — *Canon Mosley.*

AS for all those theories which tell the sinner that if he dies in his sins he shall have another opportunity; which forget the grandeur, and awfulness of God's moral government; which undertake to know more than Christ dare to teach about the Father's tenderness; which insist that the divine justice exhausts itself in merely reformatory discipline, and which tend to exclude from legislation, as well as from theology, the very idea of punishment—I have no fellowship with them, and if I had a pulpit, no preacher of those theories should stand in it with my consent. Behold! now is the accepted time, and now or never is the deep undertone of the gospel in its call to repentance and its offer of salvation. — *Rev. Leonard Bacon, D.D.*

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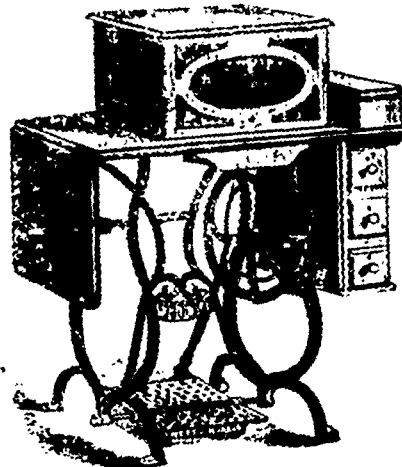
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INTERNATIONAL EXHIBITION. (No. 235) PHILADELPHIA, 1876.

The United States Centennial Commission has examined the report of the Judges, and accepted the following reasons, and decreed an award in conformity therewith.

PUBLISHED, December 5th, 1876.

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