

success in the estimation of the angels. When a tide of gold has been setting in towards some men, it has been allowed to come as a judgment and a curse.— And in many cases the tide has been restrained, that it might be more possible for the soul to attain to perfect health.

HOW HE GOT HIS PAY.

A well to do deacon was one day accosted by his pastor, who said,

"Poor widow Green's wood is all out. Can you not take her a cord?"

"Well," answered the deacon, "I have wood and I have the team; but who is to pay me for it?"

The pastor, somewhat vexed replied, "I will pay you for it, on condition that you read the first three verses of Psalm 41, before you go to bed to-night."

The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor: the Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again.

"How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take any money for supplying the old widow's wants."

THE DETHRONEMENT OF SELF.

Self is the pivot around which the natural man revolves. It is the essential principle of every sin, and has been ever since that first sin, in which Adam preferred what was pleasant to the eyes, and good for food, and calculated to make him wise, to the will and word of God. Sin is the assertion of self. The sensualist asserts that the indulgence of his passion must take precedence of his duty to God and his reverence for the nature God has made. The oppressor asserts that the sufferings of his victims are as the small dust of the scale if only his coffers are filled, his power augmented. The liar asserts that it is more important for his credit to be preserved than that truth should be paramount in the world around. Beneath the purple of the emperor, the ermine of the judge, the cowl of the monk, the broadcloth of the business man, the fustian of the peasant, self-worship has been the mainspring of human activity and crime.

At our conversion a strong blow is struck at the dominion of self. We have to be saved altogether by the grace of God, and for the merits of Another. Our own efforts are proved to be useless and worse. Our prayers and tears and righteousness become hindrances rather than helps. Absolute bankrupts, we have nothing to pay. Utterly powerless, we are dragged by Another's hands from the dark waters which threaten! to sweep us to perdition.

But though the dethronement of self begins at conversion, it is not completed then, or for long years. In fact, during all the life that follows we are constantly becoming more aware of the subtlety and all-pervasiveness of the self-principle. We detect it in moods and dispositions where we never expected to discover it. It puts off its filthy rags, and attires itself in the somber garb of humility or religious zeal. It busies itself in the work of God. It takes a foremost place in acts of self-denial and devotion. It multiplies its activities. It glories in its unobtrusiveness. It loves to choose the lowest seat. It congratulates itself on its conquests and growing perfection. And all the while, in its self complacency, it shows that it is a mere miriery