

Words of the Wis.

ENVY no man's talent, but improve your own.

NOTHING is really troublesome that we do willingly.

IN order to deserve a true friend, we must first learn to be one.

WATCHFULNESS is wakefulness in opposition to sleep; attentiveness, in opposition to neglect; and perceptiveness, in opposition to stupidity.

COURAGE lies between rashness and dread, and patience between despising the chastening of the Lord, and fainting when we are rebuked of Him.

THOSE who are satisfied with the world for their portion and seek not for happiness in God, feel no need for accepting the Gospel invitation, and are in no uneasiness about their souls. But those who labour and are heavy laden are invited, and they come.—*Matthew Henry.*

As Brownlow North lay on his deathbed he enjoyed, according to his own confession, "perfect peace." To a bystander he said, "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world."

CHRISTIANS should be habitually joyful. They are the only people in this world who have reason to be happy. The Bible enjoins this joy, and one design of the means of grace is to "fill them with all joy and peace in believing." And yet many go through life with their heads bowed like bulrushes, and scarcely ever have any good hope or any appreciable and comforting sign of God's favour.

We talk much of the badness of the world, and there are no men that do more to make it bad than bad parents and family governors. Many call for Church reformation and State reformation; but if men would reform their families and agree in a holy education of their children and a religious care of their servants, every Church and State would soon be reformed when they were made up of such reformed families.

HE who cannot find time to consult his Bible will one day find he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.—*Hannah Moore.*

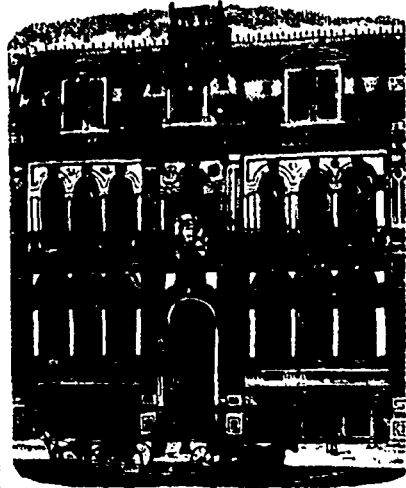
GOD delights in joy; and His desire for His people is that they should be trustful and joyful—and this both for their own sakes and for His glory. God needs vigorous workers, and He can only have these by bestowing on them a joy adequate to the greatness of the work. In joy the Apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy then, not sorrow, that is our strength; and they that have done most for God, have been those who have had most joy in God.—*II. Bonar.*

LET us then conquer the world, let us run to immortality, let us follow our King, let us too set up a trophy, let us despise the world's pleasures. We need no toil to do so; let us transfer our souls to heaven, and all the world is conquered. If thou desirest it not, it is conquered; if thou deride it, it is worsted. Strangers we are and sojourners, let us not then grieve at any of its painful things. Let nothing disturb thee in this foreign land, for thou hast a city whose Artificer and Creator is God, and the sojourning is but for a little time.—*Chrysostom.*

IN all ages the patience of the saints has been tested by a class of jerky believers, who advance along the heavenly road by fits and starts rather than by a regular and continuous movement. Life in them is an intermittent spring. Instead of a perennial flow of waters, it bubbles up and gurgles out as though painfully, and against some restraint. The troubled flow is usually succeeded by a long period of acquiescence, as though the effort had induced exhaustion. Such people are built in extremes. Their action is often an over-zeal; their reaction very akin to deadness. They are saints with a vengeance, or not at all. They sing their songs in six lines eight, or in some other unusual metre, in which it is very difficult for the congregation to join; and, after piping along for a time, they fall back in utter disgust that the silent ones do not join in the chorus. And yet people constructed in this irregular metre seem doomed to make merry and to mourn alone. The majority are not able to keep time with them.—*Zion's Herald.*

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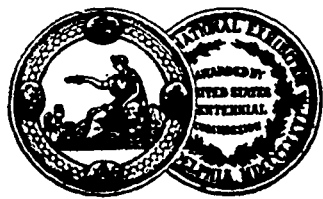
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