

Words of the Wise.

THE only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—*Rutherford.*

PLEASURES, like the rose, are sweet but prickly; the honey doth not countervail the sting; all the world's delights are vanity, and end in vexation; like Judas, while they kiss they betray. I would neither be a stoic nor an epicure—allow of no pleasure, nor give way to all; they are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.—*Bishop Henshaw, 1640.*

THE showers which fell a thousand years ago watered the earth and rendered it fruitful for the men then living. They cannot now be gathered up and made available for us. They did not constitute a reservoir for the supply of future generations. In like manner the unrecorded teachings of Christ and His apostles did their work. They were not designed for our instruction. It is impossible to learn what they were as it is to gather up the leaves which adorned and enriched the earth when Christ walked in the garden of Gethsemane.—*Dr. Hodge.*

A PERSON of great quality was pleased to lodge a night in my house. I durst not invite him to my family prayer; and therefore for that time omitted it, thereby making a breach in a good custom, and giving Satan advantage to assault it. Yea, the loosening of such a link might have endangered the scattering of the chain. Bold bashfulness, which durst offend God whilst it did fear man! Especially considering that though my guest was never so high, yet by the laws of hospitality I was above him whilst he was under my roof. Hereafter, whosoever cometh within the doors, shall be requested to come within the discipline of my house; if accepting my homely diet, he will not refuse my home devotion; and sitting at my table, will be entreated to kneel down by it.—*Thomas Fuller.*

A MONARCH vested in gorgeous habiliments is far less illustrious than a kneeling suppliant ennobled and adorned by communion with God. Consider how august a privilege it is when angels are present, when cherubim and seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign. O! what honour was ever conferred like this? When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency.—*Chrysostom.*

WHAT, then, is the happiest period of human life? I am sure there is only one answer. It is now. If I am doing my duty, to-day is the best day I ever had. Yesterday had a happiness of its own, and up to this morning it was the best day of all. I would not, however, live it over again. I string it as a new bead on the chaplet of praise, and turn to the better work and the higher thoughts of the present time. Of all the many days of life give me to-day. This should be our feeling always, from the cradle to the hour when we are called to come up higher. Childhood is best for children, manhood is best for men, and old age for the silver-haired. We will all join in a chorus of common thanksgiving to God, and when asked, "Which is the happiest period?" will say—childhood, manhood and old age alike—"O Father, it is now!"

MAN wants to be happy, happy on earth, happy in heaven; but he does not want to be saved. Let us, notwithstanding, speak of grace and salvation; let us speak of the love of our heavenly Father; for, otherwise, about what should we speak? What would be the use of explaining, of imposing a perfect law, without convincing those we address that they cannot fulfil it, nor even look on it, without the strength that comes from love? Yes, let us speak to the world about the love of God; but let us first speak about it to ourselves. Let us seize with all the force of our wretchedness the grace of forgiveness; let us believe in a reconciled God; let us believe in a Father in heaven; let us rejoice in the light of the *Sun of Righteousness* which is rising on the horizon of our darkness, bringing us, with that light, healing in His wings. Let us admit into our hearts and diffuse around us the hope of glory, without which we can do nothing, and with which we can do everything.—*Vinet.*

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