

A REMARKABLE RESULT.

It is probably true that the poor as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance, should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed \$2,500 additional, and others of the party followed his example till the sum of \$11,000 was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of \$11,000 from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any of them.—*Missionary Herald.*

TAKE AIM.

An aimless life is commonly a useless life. He who has no proper aim becomes the mere creature of circumstance. One day we find him full of zeal and enthusiasm for one thing, and the next day for something else, entirely different. We hear people talk about killing two birds with one stone: so we can also secure with one aim, if it is the proper one, and unwaveringly pursued, a number of blessings at once. The principal aim of every young person ought to be a godly life. If that be obtained he will also have,

1. A useful life.
2. A happy life.
3. A noble life, and
4. A happy death.

All will agree that the above things are desirable and worth striving after, but they can never be obtained by our own strength. If we desire to obtain them we must have God's help, and that we can always have if we ask for it in His own appointed way.

Reader, what is your aim?—*Messenger.*

It is sometimes said that at the Reformation, somehow or other, a new Church was introduced into England, and the property of the Church of Rome transferred to the Church of England. It is well to be reminded, as the *Church Quarterly Review* tells us, "that at the Ecumenical Visitation of 1559, out of a body of clergy numbering between nine and ten thousand,

only one hundred and eighty refused to accept the reformed offices." In other words, all the clergy of the Church of England before the Reformation, with the exception of two per cent. remained clergy of the Church of England after the Reformation, in possession of the same endowments and ministering in the same churches. The remembrance of this historical fact will sweep away many a fable respecting the origin of Church property in England.

"JUST MY LUCK."

If the boy who exclaims, "Just my luck," was truthful he would say, "Just my laziness," or "Just my inattention." Mr. Cobben wrote proverbs about 'Luck and Labor.' It would be well for boys to memorize them:

Luck is waiting for something to turn up.

Labor with keen eyes and strong will, will turn up something.

Luck lies in bed and wishes the postman would bring him news of a legacy.

Labor turns out at six o'clock, and with a busy pen or ringing hammer lays the foundation of a competence.

Luck whines.

Labor whistles.

Luck relies on chances.

Labor, on character.

Luck slips down to indigence.

Labor strides upward to independence.—*Watchman.*

A YEAR or two ago there died in Pine Bluff, Arkansas, an old man. He was without kith or kin, and not knowing what to do with his property he called his rector to him before he died and asked his advice as to the disposition of his estate. After some conversation the rector, the Rev. Mr. Adams, told him about the condition of our episcopate. He said if Bishop Pierce should die we would not be able to get or support a bishop. "What!" the old man exclaimed, "not have a Bishop! how then could you have a church? I'll leave my money for the Bishop." So a lawyer was called in and a will made, leaving all his property, amounting to something over \$4000, to the Episcopal Fund of the Diocese of Arkansas.—*Sentinel.*

NEVER hurt anyone's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that spark of self-respect is its only hope, its only chance, the last seeds of a new and better life, the voice of God which still whispers to it, "You are not what you ought to be; you are still God's child, still an immortal soul. You may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." O, why crush that voice in any heart! If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again.—*Charles Kingsley.*

Decision of character is desirable.

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