Words of the Wise.

FALSEHOODS always endeavour to copy the mien and attitude of truth.—*Johnson.*

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

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

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.*

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.—*Bowes.*

GOD'S ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good well afford to wait.
Give crimmed knaves their hour of crime;
Ye 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 *aionion*, in a hundred years *aionion* would mean *everlasting*. The connection would require it.

"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 fireside.

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 question, "Who is this person?" was once asked in an assembly of ministers at Elberfelt, Germany, referring to the elder son in the parable of the Prodigal Son. Daniel Krummacher 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 Mozley.*

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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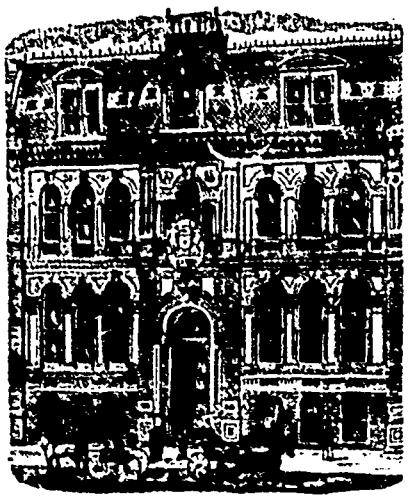

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