

become lovable, pure and unselfish, my motive is good and worthy, but if I go with an inferior motive my action partakes of its nature, and so in all cases whatever; as the motive, so is the act. Now since thought embraces the processes of will, imagination, and sense; the culture of our thoughts cannot be too closely attended to, especially by those who wish to live a Christ-like life. If we fix our attention upon the great truths and doctrines of religion, it will give us a life in accordance with the will of God. For as the heart is, so is the conscience and life; this is the language of common sense and the scriptures. God wants not an outward, but an inward submission of our will, and He, who sees us as we really are, says that the motive or spirit in which a thing is done, is the true measure of moral worthiness. That thought is the fountain of moral life, surely no one will question, and it is desirable to keep that fountain pure. We read "Blessed are the pure in heart for they shall see God."

Having thus briefly shown the relation of thought to life; how that the latter is as the former; in the second place, we notice that God says, "The thoughts of the wicked are an abomination to the Lord, and the thought of foolishness," that is of depravity, "is sin." Now what is sin? We all know the excellent definition is the Shorter Catechism; but God gives even a better definition when he says that it is, "that abominable thing which he hates." And those who commit sin, that is the wicked, are called, "an abomination to the Lord." Man often thinks that if he can only a live good life outwardly, he will pass. But God sees man as he really is. Man looks at the outward appearance, but God at the heart. This Christ explains more fully in his explanation of the moral law. There he says, "Ye have heard that it was said by them of old time; Thou shalt not kill, but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment, &c." In the light of such words, how appalling must be the thought of secret sin to a sensitive nature, and to know that God judges according to the heart. It may be asked: How can a man who is mixing with the world, avoid its evils, and thoughts about them? Of course, by force of circumstances, we may be brought into contact with evil, and it is difficult to say how far we are responsible for those thoughts which come by the imagination, but they are very humiliating to the man who realizes their evil effects. Then it is our duty to shut our eyes and ears to anything improper, or remove ourselves from it; for here, discretion is the better part of valour. Evil grows upon us gradually, and there is no one who becomes a villain until he has made his mind familiar with vice. Then let us keep our minds pure, and may our constant prayer be, "Let the meditation of my heart be acceptable in thy sight, O Lord, my strength and Redeemer." Society is often shocked at the commission of some great crime, for which no apparent motive exists, and medical men far too often charge it to temporary insanity when, in the greater number of cases it is merely the outbreak of some long cherished and secret sin, which has hitherto been hidden from the world, but which really existed in the heart. It has been said by an eminent writer, that if a man has covetous thoughts, he steals; and if he has murderous thoughts, he is a murderer, &c., and so with all other crimes. How appaled a man would be to see his words and thoughts put into acts. This may seem extravagant, but let each one question his own experience, his own heart, and then judge of its extravagance. Having seen what God thinks of unholy thoughts, the right course to pursue is to subject every thought and impulse to the will of Christ, and make him in all cases the arbiter between right and wrong. Let him, who alone overcame all evils, guard the door of our hearts. We cannot know all the evils in the world, and it is impossible to exaggerate

them in the sight of God. Christ alone felt the force of this world's evil, when he overcame its surging tide, but his victory was gained at the sacrifice of his own life. But thanks be to God for a risen Christ, who is still able and willing to help us in the conflict against sin; and there is, "none other name under heaven, given among men, whereby we must be saved." The Christian finds it much more difficult to repress sinful thoughts, than to prevent their expression in acts, and he only understands this difficulty, in his endeavours to strike down these thoughts. It has been said that outward sins, like caterpillars destroy the leaves, but inward sins, like the canker-worm, destroy the very vitals. Then let us give our hearts to him, who overcame all sin, and he will wash away our sins in his blood. There is nothing which will more effectually keep us from sin, than working for Christ. The old proverb, which says that the devil finds work for idle hands to do, would apply with even greater force to our thoughts. Then take Christ with you; and to no deed, think no thought, which you would not wish Christ to see or know. "Let the unrighteous man forsake his thoughts, and let him return unto the Lord, for he will have mercy upon him, and to our God for he will abundantly pardon." What better prayer for a new heart, and right spirit, when properly understood, than that of the Psalmist. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting?"

THE ELLEN WATSON SCHOLARSHIP.

A HANDFUL of good people are trying to do a thing that is altogether unprecedented, and carries its own significance; they are endeavouring to found a Mathematical Scholarship in memory of a young lady. Miss Ellen Watson's story is simple enough. She was the daughter of a schoolmaster at Reading. She was sent to school, not her father's, and when there was an examination to pass, she passed it, when there was a scholarship to win, she won it. In 1876 or 1877 she astonished the authorities at University College, Gower Street, by asking permission to attend the classes for physics and mathematics. It was before women were admitted, and the privilege Miss Watson desired had previously been refused to two deserving and enterprising young ladies. The authorities were puzzled, the Professors were amused, but somehow the difficulties were overcome, and a modest sweet-faced girl of twenty was seen taking her place among the advanced students of the opposite sex. With his cordial consent she attended the late Professor W. K. Clifford's lectures on "Applied Mathematics," and at the end of the session of 1877, to the surprise of her fellow-students, and rather to the bewilderment of the authorities, it was discovered that the young lady was far away ahead of them all, and had won the highest possible distinction, the Meyer de Rothschild Exhibition. Professor Clifford was delighted. In the gentle girl who always listened with rapt attention to his lectures, he had discovered a brilliant young mathematician. He made a speech at the distribution of prizes, and in the course of it he said, "Miss Watson's proficiency would have been very rare in a man, but he had been totally unprepared to find it in a woman," adding that "a few more students like her would raise University College to a status far surpassing that of institutions twenty times as rich, and two hundred years longer in existence." After attending University College, Miss Watson went into the examination of the University of London, where, after the changes regarding women effected in 1878, she was among the first of her sex to pass the Bachelor of Science Examination in the first division. Then the old evil stepped in and asserted itself. She was not strong,—she had worked hard. All this time she had