

I should have recognized it anywhere. And your voice too; it is so like my mother's!"

Those last words made the lady remember the poor young man she had kindly spoken to in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the man's cheeks.—After the first gush of emotion had subsided, the gentleman sat down and told the lady how those few gentle words had saved him, and been instrumental in making him what he then was.

"The earnest expression of 'No, not lost for ever,' followed me wherever I went," said he, "and it always seemed that it was the voice of my mother speaking to me from the tomb. I repented of my many transgressions, and resolved to live as Jesus and my mother would be pleased to have me; and by the mercy and grace of God I have been enabled to resist temptation, and keep my good resolutions."

"Thank God!" exclaimed the lady; "I never dreamed there was such power in a few kind words before, and surely ever after this I shall take more pains to speak them to all the sad and suffering ones I meet in the walks of life."

REFLEX INFLUENCE OF CHRISTIAN EFFORT.

Christianity has very little in common with the maxims of this world. Worldly wisdom is only another name for selfishness; heavenly wisdom is synonymous with benevolence.—The former renders the individual everything, and the community nothing, except as it contributes to the gratification or aggrandizement of self. The latter merges self into the service of our common humanity. The principles are distinct as darkness and light. Jesus, the founder of Christianity, was the embodiment of benevolence, the prototype of every excellence.—Satan, the fountain of worldly wisdom, is the embodiment of selfishness, the enemy of righteousness. The former went about doing good; the latter as a roaring lion goes about seeking whom he may devour. But Christianity, while it lays the axe at the root of the tree of selfishness, promises to its promulgation the highest reward. "The liberal soul shall be made fat, and he that waters others shall himself be watered."

The Christian, in his effort, has a double reward. The benevolence of his soul is gratified in seeing the object of his compassion relieved, and while thus contributing to the joy of others, he has the internal satisfaction of having done his duty.

Christian effort promotes humility, a central and indispensable Christian grace. We know not our own weakness till we have tested it

by effort; nor do we know our strength till we learn, by the fruitlessness of self-dependent effort, to lean upon our Strength and our Redeemer.

Christian effort gives new life to prayer.—It is in our conscious weakness we are driven to the throne of grace, and there we renew our strength, and beneath the shadow of the cross, if ever, become strong in the Lord and in the power of his strength. Prayer is the language of humility and self-renunciation. It recognizes God upon the throne, and the suppliant before him in the condition of the most absolute dependence.

Active Christian effort dispels the doubts that spring from idleness. Spiritual sloth is fatal to religious enjoyment. Had it not been for the newly opened channels of benevolence which missions and Sabbath-schools have presented, it is our deliberate judgment Christianity could not long have held its own with the fearful odds of the new recruits of infidelity and worldliness against it. The minds of Fuller and Hall, of Ryland and Sutcliff, and many other able ministers in England, were absorbed in efforts to comfort their desponding brethren, when the cry of millions of the heathen world roused the churches, whose members were relieved from doubts just in proportion to their interest in missions.—*San Francisco Evangel.*

THE DIVINE SOVEREIGNTY.

A person who is seeking God, and seeking salvation through his Son, ought to apply the doctrine of the divine sovereignty, not thus, "God is sovereign, and therefore, though now I am seeking salvation, yet he may deny it me," for this is false; but this, "God is sovereign, and therefore he might have left me, as he has left others, not to seek him, but to reject and despise him; but this he has not done." That is the proper sphere of the divine sovereignty.

It is manifested in the wonderful working, whereby, in the course of his providence, one person is made to seek after him, while another is left not to do so. But it is not manifested in this, that any ever sought his face in vain. (Is. xlv. 19.) "They shall praise the Lord that seek him." (Ps. xxii. 26.)

Yea, in every degree of seeking of him, this reflection should encourage and lead us to say, "Blessed be God who has brought me thus far, thus much further than others!" The doctrine should, as to practice, be always applied to a thing past, not to any thing to come. So it always is in Scripture. Men know the divine determinations concerning events, only by the events themselves.—*Dr. John Love.*