THE DIVINE ORDER IN THE SALVATION OF MAN.

A paper read before the Baptist Ministerial Conference of Yarmouth, Nova Scotia, by Rev. J. H. Hughes, of Arcadia, South Yarmouth.

There are two realms in the universe of God, viz., the natural and the spiritual, and I think that Prof. Drummond, in his little book entitled "Natural Law in the Spirit Realm," shows clearly that the same laws which regulate the material world extend to the spiritual also, and operate as rigidly in the one as in the other. Now, that man was originally made to occupy the material world is clear, from the fact that he was made of it, and in it, and for it; and that the material world with all its fulness was made for him. So that naturally, he is of the world, and in the world, and the world is in him. But in his first creation he was constituted a rational, moral agent, endowed with all moral faculties and capabilities essential to serving his Creator acceptably and obeying him perfectly. And withal, free to choose his own course of life, whether to remain in harmony and fellowship with his Maker and Lord by perfect obedience to his will, or to seek his own pleasure apart from the will and law of his God, and take the consequences of such a departure. But alas for the human race; our first father, through the subtle temptations of the enemy of God and man, chose to violate the positive command of his Lord; and thereby lapsed into a state of rebellion and enmity; and so his whole nature became saturated with moral evil, which is transmitted to all his posterity, with all its corrupt and rebellious dispositions of heart, and tendencies of mind. Thus all the race are brought under the same curse of death with himself. Had he not have fallen but remained obedient to his God, he might have lived on eternally in this world; for his death was the penalty for his sin, and as for having any relation to, or adaptation for any other world than this, the account of his creation makes no mention, nor does his physique give us any clue to the idea; and it is vain for us to speculate with reference to it. One thing however, is clear, and that is, that without the use of the tree of life he could not live forever here, for eventually he must wear out and decay, because all things in this world perish with the using; so that in the very nature of things, if ever he is to enjoy eternal life in the favor of God, it must be in the Spirit Realm, and with a fitness for that realm.

Now the question arises, how is man ever to be anything but a suffering creature in consequence of his guilt and moral defilement? There is only one way conceivable. And that, that God in the riches of his grace, according to the accuracy of his fore-knowledge of all ensuing events, had already purposed and arranged to meet this emergency, namely, to make of the natural and morally ruined creature, a spiritual and divine creature, and thereby give him an entirely new status, which would require the creation of a new spiritual nature within the fallen nature, which would not be opposed to sin.

And nothing could suffice in this respect but the impartation of the divine life, or divine nature to the human soul. Hence, the necessity of a regenerate man, the offspring of a divine federal head, in order to bring him into spiritual and harmonious relation to God. And here provision must be made for the pardon of his sin; and that in harmony with the divine law, and satisfactory to divine justice, which would require the obedient life, and sacrificial death of one as pure and as innocent as was the nature that had sinned before its fall.

Hence the outcome of the love of God, is the incarnation of the only begotten Son of the Father, to be in his manhood life our great perfect law fulfiller, and in his vicarious death to be our sacrificial atonement maker.

And now in the fact of this divine conception, in the weaker side of human nature of a new, perfect, sinless manhood, we see the possibility, and as evidence of the regeneration of the fallen creature by the operation of the same Holy Spirit in the human soul; which can be the only basis of his moral character or godly living. And also since the divine nature has become allied to the human in the complex character of our incarnate Saviour, the way is now open for the human soul to become allied to the divine, by the life giving operation of the same Spirit.

But just here we meet a serious question. How is this brought about? Is the creature a factor in this work of regeneration? Is it the result of his faith in Christ and sorrow for his sin? Or is it the cause of these emotions and exercises of his soul? Well, to the law and to the testimony; if we speak not according to this word, it is because we have no light in us. We have before indorsed the position taken by Prof. Drummond, that whatever is the life germ of any species in the natural realm will develop its own kind through the operations of natural law, and fit itself for life action and enjoyment in its own sphere, and is not at home or happy in any other; and that the same law governs in the spirit realm; so that nothing can enter or exist there but such as possess a nature fitted for that realm; and therefore man must have a pure, holy, spiritual nature given him by the spirit that pervades that realm before he can have any relation to it, or enjoyment in it. But there are three difficulties in his way, that of himself he can not remove. They are, natural, moral, and spiritual. Our Lord says that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and the Apostle Paul says, that flesh and blood cannot inherit the kingdom of God—the spirit realm. Here then is a natural difficulty. And nothing defiled, and that worketh abomination, says another apostle, shall enter there. Here is a moral difficulty. And the third arises from the other two and the order of the spirit realm, for the creature must be born of the Spirit to have a spiritual nature and become identified with the spirit realm.

Again we ask, and must answer, comes this spiritual life unto the soul subsequent to sorrow for sin or faith in Christ? or does it antidate all our evangelical emotions and exercises? If the same law rules each realm there can be no spiritual exercises in the natural soul without spiritual life imparted to it, any more than there can be physical exercises in a creature apart from physical animation. Therefore we must be created new creatures in Christ Jesus before we can exercise the emotions and confidence of new creatures, and to this the Scriptures bear ample testimony. Jehovah speaking by the prophet Jeremiah, says, "I will put my laws in their inward parts, and in their hearts will I write them"; and by the prophet Ezekiel, he says, "a new heart will I also give you, and I will take away the stony heart out of your flesh and I will give you an heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep judgments and do them." And again, by the same prophet, he says, "I will put a new spirit within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh that ye may keep mine ordinances, and walk in my judgments and do them." Surely, here the obedience of the subject is the result of the renewal or the incoming of the Holy Spirit to the heart. And with this agrees the statement where he says, "and you did he quicken who were dead in trespasses and sins." And again he says, "and hath raised us up with Christ and made us sit together with him in heavenly places." And our Lord says to the unbelieving Jews, "except ye eat the flesh and drink the blood of the Son of man ye have no life in you." He did not mean as some take it, that ye shall not have any life in you; but ye have no life in yourselves. And wherefore not eat; simply because dead creatures have no appetite, much less a relish for food. Surely he is not speaking of natural life, or natural food. See his own statement; John 6th chap., 63rd verse. But he is speaking of the spiritual or regenerate life; and therefore, his meaning is, that they were destitute of spiritual, or divine life and had no disposition to accept him as the bread of life and live a life of faith upon him; and that their indisposition in this respect was evidence that they were destitute of the life-giving spirit of God. For "whosoever saith he has learned of the Father cometh to me." And this agrees with his statement where he says, that "no man can come unto me except the Father who sent me draw him." And how, we ask, are some substances drawn to others of greater magnitude but by the exercises of the magnetic influence of the greater upon the lesser? Our Lord says that a part of the Holy Spirit's work is to "convince the world of sin, because they do not believe on him." Believing, then, is subsequent to the conviction, and repenting; for without conviction of wrong there can be no real motive for penitentially turning away from it. And so the good ground hearers of the word differed from those of the others in that the ground was congenial to the growth and development of the seed, while that of the others was not indigenous to it. And we may be asked whence cometh this difference? That question may be answered best by first asking another. What hast thou that thou didst not receive; and who made thee to differ? Surely, nothing less than the heart-changing power of the Holy One. So it is evident that noing but the implantation of the divine life into the human soul causes it to gravitate to the source of that life, which is Jesus Christ. "For as the Father has life in himself, even so has he given to the Son to have life in himself"; that he might be the progenitor of a new regenerate race: "for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Therefore he says, "the hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." There must be a divine quickening of the dead in sin before there can be spiritual life to take on the gospel action. Hence the renewal of the human soul is likened to a resurrection, which is only the result of the divine energy while the subject is entirely passive. Now take the other representation of this divine phenomena, that of a new creation. The Apostle Paul says, that "if any man be in Christ, he is a new creature, old things are passed away, behold! all things have become new." That is, he now has a new life derived from Christ, he has new hopes, and spiritual exercises, and shares in the blessings of the kingdom of God, which is in righteousness and peace and joy, in the Holy Spirit. He now has relationship with the spirit realm and enjoys communion with the Sovereign of that realm. The apostle John says, that "whosoever believeth that Jesus is the Christ, is born of God," or rather as the New Version gives it, "is begotten of God." I think we need to mark the distinction the Scriptures make between being begotten of God, and being born of God; for no creature was ever yet born, but that was first begotten, or generated of the flesh. And when as a similitude it is used in reference to the renewal of the soul, it is called regeneration, because it is the giving of a new life, and a new nature, which is really a new creation of the man; and believing is the sequence of the begetting, so I think that the marginal reading of the New Version, in the first chapter of the Gospel by John, is the correct one, which says, "that to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, who were begotten not of the blood, nor of the will of the flesh, nor of the will of man, but of God." Here the begetting which is synonymous with regeneration was before the believing, and the believing the result of the regeneration. Regeneration then is the act of the Spirit of God. Faith and repentance are the acts of man under the influence of regeneration; regeneration is faith and repentance in principle. Faith and repentance is regeneration in working and development unto salvation. Faith and repentance is regeneration acting itself out, and logically and chronologically and efficiently the one precedes and antidates, and conditions and produces the other. The act of God antidates and originates the act of man. It is not the will of the flesh nor the will of man, but the will and act of God that initiates the spiritual life, and we are begotten of God, not because we exercise faith or repentance, but that faith and repentance may be wrought in us, which is the being born again, as the result of being begotten of God. No being is born because it breathes, but because it is begotten, and eventually needs to breathe; and breathes because it is born. If it was in man to believe in Christ, he would not need the Holy Spirit to convince him of sin; but because he is destitute of spiritual life he needs divine quickening to give him a conscious recognition of his sinful and perishing condition; and it is the transmission of the divine life to the spiritually dead soul while he is entirely passive, (and this may take place in infancy, or in youth, or middle life, or old age), that produces an uneasiness in reference to the eternal state. For that holy leaven will not let the dormant mass remain quiet, but will leaven the whole lump: because of having inherent holy aspirations and tendancies, it can not be at ease in a sinful heart, nor let a sinful heart remain at ease, and the result is conviction for sin as Jesus said; and as is true in the experience of every child of God. The powerful convictions wrought in the human soul by the Holy Spirit, and intensified by the light of God's word, gradually, or immediately, as the case may be, leaves the subject without peace or rest; in a word makes him concious that he is without hope, and without God in the world; that he is exposed to the damnation and perdition that awaits all the ungodly; and that he is entirely helpless to deliver himself. He may try the deeds of the law, and mend his ways, and seek by legal means to fit himself for God and heaven. But the more he tries in that direction, the more of his own weakness and defilement he will discover; and will find that mending will not do, but that a thorough cleansing and a new garment must be had to fit him to sit at the marriage of the Lamb; and in this sad state of helplessness and misery, he loathes himself; yes, abhors, and condemns himself as a guilty sinner before God, and in this state of dark despair he dies to sin, to self, to the world. Now he is ready to be saved in God's own way, and as God only can do it, and the language of his soul is, God be merciful to me a sinner.

Woe is me, I am undone;
Yet save a trembling sinner Lord,
Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.

And oh, when Christ appears to the eye of his faith, in his all-sufficiency to save, how glad he is to receive him as the end of the law for righteousness, and he enjoys peace with God through our Lord Jesus Christ, and enjoys the reconciliation, and enters into a new realm of life, hope, and love; is now born again, born of the spirit unto Jesus Christ, unto the spirit realm,—the kingdom of God on earth. What a miracle of grace and mercy is thus wrought. To this very end every miracle wrought by Christ during his ministry on earth, was a type and prophecy, demonstrating clearly the fact that as he could give to the laws of nature, in a moment, all their needed operation to produce an effect; or that he had power independent of natural law to perform redemptive deeds of mercy in delivering suffering man from affliction and death, so he had the power in the spirit realm to accomplish through the riches of grace, what moral law, (the normal mode of administration then) could never do, namely, to newly create the morally depraved and spiritually dead soul, and feed it with the bread of heaven. In this happy experience of the renewed soul, Jesus sees his seed, sees the travail of his soul with sweetest pleasure, and satisfaction; and as Dr. Watts describes it, all heaven sings for joy over this trophy of grace.

"With joy the Father doth approve,
The fruit of his eternal love,
With joy the Son looks down and sees,
The purchase of his agonies.
The Spirit takes delight to view,
The holy soul he formed anew,
And saints and angels join to sing,
The growing empire of their King!"

So we trace this grand result through all its developement by every accompanying means to the first prime cause: the regenerating grace of God. Nor does this divine order relieve man of his obligation to believe and obey the gospel of Christ. But it shows him how entirely dependent he is upon God for salvation from first to last; and it tends to keep the church in humble dependence upon God for life, and success in extending the kingdom of Christ in the world. While she proclaims the gospel to a world of lost souls, dead in trespasses and sins, she has the privilege of calling upon the Divine Spirit to breathe upon the dry bones, with the full assurance of faith that the soul-renewing life of Jesus will be given by the Holy Spirit to make the gospel a success. So we see that Christ is the federal head of a new regenerate race of redeemed immortals, who are partakers of his resurrection life, the nature of which can never sin, and therefore can never suffer separation or exile from him. The remnant of the old Adam nature since and hence the conflict in the Christian soul between the good and the evil. The old and new natures are never at one, and never will the renewed soul be free from the body of this death, and its annoying weaknesses until it is dropped off in dissolution. And it is after this manner that two of the Apostles have given us their knowledge of Christian experience. One of them says, "the flesh lusts against the spirit, and the spirit against the flesh, and these two are contrary the one to the other, so that ye cannot do the things ye would." So the Christian is a double man, and consequently a dual man. The other Apostle says, "we know that whosoever is born of God sinneth not, but he that is born of God keepeth himself, and that wicked one toucheth him not," and again, "whosoever is born of God doth not commit iniquity, for his seed remaineth in him, and he cannot sin because he is born of God." Just before these sayings, he said, "that if we say we have no sin, we deceive ourselves, and here is no truth in us. How shall we reconcile this seeming discrepency? Every true Christian has the solution in his own experience. It is clearly seen from the standpoint of the two contending natures in and about the Christian soul. The old is doomed to die with the flesh; and the new is destined to live with Christ, being his incorruptable immortal seed that remaineth in all his children. This fact is the secret of the final perseverance of all the children of God; and all in accordance with the eternal purpose of God, which he purposed in Christ Jesus our Lord. Thus we are saved "not according to our works; but with an holy calling according to His own purpose and grace which was given us in Christ Jesus before the world began."

The Eternal Rock.

What a commentary upon the word, "Whatsoever falls on this stone shall be broken," is the whole history of the heresies of the Church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him, with indomitable perseverence, a martyr to his error, sets himself up against the truth that is centered on Jesus Christ; and the great divine message simply goes on its way, and all the babblement and noise is like so many bats flying against a light, or the flight of the wild sea-birds that come sweeping up in the tempest and night against the hospitable pharos that is on the rock, and smite themselves dead against it.

Sceptics, well-known in their generation, who made people's hearts tremble for the ark of God—what has become of them? Their books lie dusty and undisturbed, while the Bible stands, with all the scribblings wiped off the page as if they had never been! Opponents dire their small shot against the Rock of Ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there.

My brother, let the history of the past, with other deeper thoughts, teach you and me a very calm and triumphant distrust about all that people say nowadays, for all the modern opposition to the Gospel will go as the past has; the newest systems which cut and carve at Christianity will go to the tomb where all the rest have gone; and dead, old infidelities will rise up from their tombs and say to the brand new ones of this generation, when their day is worn out, "Ah! are ye also become one of us?"
—*Alexander M'Laren.*

John Darrow's Words.

BY HOPE LEDYARD.

"Never forget what I say; all's well if you can ask God for his blessing."

Tom Dunn hurried out of the house as he heard the men come stumbling along the hall with a coffin. John Disrow, the man whom they were carrying out, had been slowly failing for months. Tom Dunn, a boy of fifteen, and his little brother and sister had done what they could to nurse the poor man, who in return talked to them of God and how they should live.

Poor children! Tom could remember better days, when he had "best clothes" and had gone to Sunday-school, but Jim and Molly had always been ragged and neglected; for not only did the father drink, but the mother tried to forget her troubles in liquor. But for John the children would have learned of God only through hearing his name in oaths; but for John, they would have cared nothing for truth or honesty or cleanliness. And now he was gone! No wonder that Tom rushed out of the house full of despair. Yes, as he hurried on, the words with which I began my story seemed sounding in his ear, mocking him, he thought at first.

"All's well! Indeed I can't see how. How am I to get on, with no one to help me? Mother'll be drunk to-night and likely give those young ones a sup to quiet them if they cry for John."

"Still you can ask God's blessing," something whispered; and Tom walked more quietly as he remembered his one friend's prayers for him.

"Tom Dunn! I say, Tom Dunn! You're just the one we want."

Tom looked up. It is always pleasant to know one is wanted.

The young man who called the boy caught up with him in an instant. He was a pleasant, jolly-looking fellow, flashily dressed, with an easy manner very taking with boys like Tom.

"Haven't seen you in a long time. You don't come round to the club rooms?"

"No," said Tom. "I've been with a sick fellow."

"Oh! sorry for that. But, as I said, I was just wishing for you. We've started a new game and we want a young fellow to stand down at the door and invite any young chaps in. It'll pay you nicely; you'll make a dollar every evening, and, maybe, more. I thought you'd be just the one."

"What's the game?" asked Tom, though he knew pretty well.

"Oh, I don't know the name. Come round to-night at seven, and I'll play a round with you. I made a pile last night. But you are to get the folks in, you know."

"Yes, Tom, knew. "It's all well, if you can ask God's blessing." Could he ask God to bless his efforts to get young fellows into a gambling saloon? Yet one dollar sure, and perhaps more! Think how tempting that was with ragged, supperless Jim and Moll, with no fire or light, no steady work—only "odd jobs"—to depend on!

"I'll be 'round, if I can," said Tom after a moment.

"That's good," replied his friend. He did not add that they wanted just such an honest looking boy to act as a decoy.

Tom walked on. "I'll try for a job that I can ask God's blessing on," he thought to himself.

"Want a boy, sir?" he asked at store after store; "Let me take your bag, ma'am," he volunteered to one and another; but all he earned was a penny given him by a lady for helping her little one across the street.

"I'm in for it to-night," he thought, as he walked back with two stale buns for the children. "I s'pose John would say not to go, but he ain't up in the garret to-night."

The children were huddled together just where he had left them—at the foot of the stair. They followed him up, and all three went from force of habit, to the garret-room, empty and deserted now. The little ones, recalling their old friend's wish, washed their hands as he used to like them to do, and sat down to eat their buns.

"We must ask God's blessing," said Jim. "Tom, if you ain't got another, you must have a piece of mine. Now Tom, say the blessing."

Tom almost broke down as he said the words their friend had taught them: "Bless this food and us in all our doings, for Jesus' sake."

As Tom ended the city clock struck seven; the boy started up, and then threw himself on the empty bed.

"I'll wait till to-morrow, anyways, John," he whispered in the pillow. Surely One heard it, if the departed saint could not.

Morning found all three hungry, but Mrs. Dunn had provided a pot of oatmeal, and she fumbled about in her pocket till she found five cents for milk; so Tom and and Jim started out quite hopeful.

As they reached the front door, little Moll came running down.

"Wait a moment," she cried breathlessly. Don't you remember we promised John to pray together? And here we're forgetting a ready!"

Tom turned back, up to the garret room, and there the three knelt and slowly repeated the Lord's Prayer. Somehow they were more hopeful even than before; though Tom was eager to get off for it was late.

A gentleman stood at the front door:

"Does a boy named Tom Dunn live here?"

"Yes, sir, I'm Tom."

"You are? Well, you look as if what my old friend, John Diarow wrote of you is true. Does Diarow live near here?"

"He died here, sir, two days ago."

"You don't mean it! Dead! I am sorry. Yet, no; John is safe, I know. But I wish I had returned in time to help him. He never wrote for himself, but at last he asked me to help a boy—you, my boy, Tom Dunn!"

"Did he sir? It was just splendid of him. Can you do it, do you think?"

"If you want work I can give it to you."

"That's it, sir—work. Oh, I am so glad you came to-day, sir!"

The gentleman took Tom to an office, where he was installed as a sort of janitor, sweeping, lighting fires and dusting. The pay was small, but it seemed a good deal to Tom, for it was sure, and he could ask God's blessing upon it. And he did. Not once did he go to the club-rooms, but carefully shunned the neighborhood.

"And if you hadn't come for the prayer, you might have missed him," Moll said again and again, as Tom steadily rose to a position of trust.

But Tom went farther back and remembered how Jim's blessing on eating the buns had reminded him of God and kept him from sin. So, under God, the last words of poor John Diarow saved a soul from sin—it may be from eternal death.

Two Brave Children.

This story is told by a Western paper: The sky at night in the vicinity of Apple Creek, in Dakota, a few weeks ago, was red all around the horizon, and people knew that prairie fires were burning. Every evening as darkness fell the farmers, saw the glare becoming more and more distinct, and during the day the smoke increased until it got to be almost suffocating. Not far from Apple Creek is the little village of Sterling, and near Sterling lived the Stevens family. Mr. Stevens was away from home on the day that the fire approached his house, and it so happened that his wife was sick in bed. Their children were a girl of eight years and a boy of eleven. The boy had heard that it was a good thing to plough a furrow across the path of the advancing flames, and about noon of the day in question he tried to protect the property in that manner. With the two-horse team and the plough he cut a trench around the house and the sheds, and then another trench around the stacks of unthreshed wheat. He was not strong enough to plough the trench to a great depth; but the wide line of damp earth thrown up would be hard for the flames to leap across, especially since his little sister followed him around, carrying away all trash that would add to the fury of the flames. That night the fire was so near that the poor woman thought of getting out of bed with the purpose of attempting to escape, but she was too ill to try such a thing. Moreover, she knew that if her husband could reach the house he would come, and she watched and prayed as the light came into her room from the crimson skies without. When the flames, running before the wind, came down upon the Stevens place they licked up the fences in a jiffy, swept away the shocks of grain and stacks of hay in the fields, and then rolled suddenly up to the furrows ploughed by the boy. The wheat stacks fell a prey, and numberless sparks were scattered around the house; but the brave boy and his sister ran all about, trampling on the fire wherever it caught. The little workers were desperate, for they knew that should the house burn their poor mother surely would perish in her bed. They fought with brooms, shovels, and water. Wherever they could they dug up fresh earth, and for a quarter of an hour they did not pause a single moment. Once the house caught, and the wood began to add its crackling to the rush and roar of the vast prairie fire; but the children dashed bucket after bucket of water upon the burning spot, and so put it out. They carried the day. The great fire swept past, and in its wake came the father, half frantic with joy, to find that his little hero and heroine had saved their mother's life.

Little Things.

In one sense there are no trifles. A cup of cold water, a grain of mustard seed, a thought, a look, may have its effect. The Saviour made the most of trifling occasions. He had not riches. No great man followed in his footsteps. To the poor, the feeble, and little of influence, he exerted his powers and proved a blessing wherever he went. You may be small and weak and poor—but don't despair. You can do good. Not to-morrow or next month, but to-day. Speak pleasantly to the first child you meet. If you don't speak, let a pleasant smile mantle your face. It will have its effect. If you cannot give a shilling to assist the poor, give a copper. A mite was once said to be more efficacious than pounds.

One day a gentleman entered our room and placed a bunch of flowers upon our desk. What is this for? we inquired. For you, was all he said and immediately departed. The next day when we heard of his sudden death by cholera, we thought of the flowers and blessed his memory. We never think of the good man when the bunch of flowers is not brought to mind. It is a bright spot in the past. Last Christmas a little Irish girl, not a dozen years of age, presented to us a pretty card. Why is this? we asked. I bought it for you, she replied. What did you give for it? Five cents. We thanked her and took the card and shall keep it. To a little child we had sometimes been kind and occasionally made her a small present. Now she repaid us. The few cents she expended for the card were more to her than as many dollars to the rich. The gift came from the heart and we really appreciated it. We shall never forget this trifling act of kindness repaid. We were made happy and so was the girl. Such trifles make life desirable and send joys to the heart. Cherish little favors and often bestow them. A word has saved many a one from distraction. A smile has often thrown sunshine into bosoms burdened with sorrow. Speak kindly—smile pleasantly—wherever you go, in whatever you engage, and we venture to say your life will not be a blank, however poor or humble you may be.

—Trifles seem overwhelmingly important when our mind is full of them.

—"A cripple on the right road," said Lord Bacon, "will distance a racer on the wrong." The humblest advocate of truth need feel no "man-fear" toward the ablest advocate of error.

—To be womanly is the greatest charm of woman.—*Gladstone.*

—The straight path to the delayed blessing is in the performance of deferred duty.—*Religious Herald.*

—Give constantly. The irregularity of beneficence is one reason of its irksomeness. Spasmodic exercise leaves a feeling of soreness in the unpractised muscles. A little practice in the gymnastics of generosity will ensure a pleasant sensation to the giver. It is only by cultivating a habit of giving that one learns how much more blessed it is to give than to receive.

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