

mother tongue; but might, by a little application, surmount all these adverse circumstances, and become ornaments to the state or the church. I was led to these remarks, by referring to the circumstances of one of our most eminent men in the west, who, when he was thirty years of age, did not know the alphabet. He made his living by hard daily labour. At that period of life he commenced by learning the A, B, C. He employed his evenings in reading papers, then he procured a few books, and in a few years he had a little *library* of books. He has been a member of Congress for a number of years, and filled that station with honour and credit; and not long ago he was governor of one of the western states. Nor has he been unworthy of such a trust, as is frequently the case; but on the contrary, he is eminently qualified for it, and his high standing in the halls of legislation has never been questioned, having been one of its most eloquent and efficient members.

It is true, that not every one will be able to become *eminent*, but every one may, by improving his talents, *do much* towards his own advancement in intellectual improvement. If young men can only be induced to spend their evenings at home in useful reading, no matter what have been their opportunities previously, they may yet become what they are not now likely to be—intelligent, useful members of society; and whether they continue to be mechanics or farmers or not, they will adorn their station, and add an incalculable amount to their personal comfort and happiness, by possessing sources of enjoyment within themselves.

CHRISTIAN PARADOXES.

A Christian is one that believes things his reason cannot comprehend; he hopes for things which

neither he nor any man alive ever saw.

He believes himself *freely* pardoned, and yet a sufficient satisfaction was made for him.

He believes himself to be precious in God's sight, and yet loathes himself in his own. He dares not justify himself even in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein he is able to find *many faults*.

The more injury his enemies do him, the more advantages he gains by them. The more he forsakes worldly things, the more he enjoys them.

He is the most temperate of all men, yet fares most deliciously. He lends and gives most freely, yet he is the greatest usurer.

He desires to have more grace than any man hath in the world, yet is truly sorrowful when he seeth any man have less than himself.

He knoweth, if he please man, he cannot be the servant of Christ; yet, for Christ's sake, he pleaseth all men in all things.

He believes Christ to have no need of any thing he doth; yet maketh account that he doth relieve Christ, in all his acts of Charity.

He knoweth he can do nothing of himself, yet labors to work out his own salvation.

He knoweth he shall not be saved by, nor for his good works; yet he doth all the good works he can.

He knoweth God's providence is in all things, yet is as diligent in his calling and business, as if he were to cut out the thread of his happiness.

He thinks sometimes that the ordinances of God do him no good; yet he would rather part with his life, than be deprived of them.

The world will sometimes account him a saint, when God accounteth him a hypocrite; and afterwards, when the world brandeth him for a hypo-