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HOW FRANK WON.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize and, a day or two later one of his schoolmates, named Harry Marks, said to him: "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly." "Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank; and then he added: "They fail, and they alone, who have not striven."

"Oh, I see what you mean!" said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is too true that one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize which comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

'Straight from the Mighty Bow this truth is driven; They fail, and they alone, who have not striven.'

"That's a fact," I said to myself; and I went straight to work, and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail, after all."

Harry was right. How could Frank fail to be a winner after the honest effort he had put forth?

MOTHER'S WISH.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me I mustn't dare to."

"Who's 'she'?"

"My mother," replied Jim, rather softly.

"Your mother! Why, I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid, you know I'm not; only she did not want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?

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OUR FAULTS.

We have all of us many and grievous faults. It is good to think of them sometimes, that we may know ourselves, and that we may know how to deal with them. It is good to find out where lie our weak points, which need special watchful-

ness; what are our special temptations, which we ought if we can to avoid; what are the studies, the occupations, the friends that help us most to do our duty; what are the trials that God in His providence has set before us, and requires us to undergo cheerfully and quietly; what are our great wants before we can attain to truly Christian character. It is good to see to this, and now is the time to do it. But all through this there must be that perpetual thought of Christ which gives to all these recurring times and seasons their true value. There is a grief at having sinned, which all men must feel if they have any right feeling; but in the Christian this is merged in the grief at having left his Father's house, and no longer being cheered with his Father's smile. There is a desire to fashion the life and character by a noble model, which cannot be wanting if there is any nobleness in the soul; but in the Christian this is merged in the desire to serve his master and win his Master's love. And this makes the Christian use of all religious observance quite independent of cultivation, of knowledge, of growth in years, of length of experience. Rightly to see the bearing of all our faults is often very difficult; but all can understand what it is to desire to please our Lord or not to desire it; what it is to be able to pray to him, or to feel kept back by knowledge of our sinfulness; what is meant by obedience and submission, and what by neglect and wilful turning away.—Archbishop Temple, D.D.

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