

had been hers to carry, and age had silvered the locks and diminished the physical vitality, her trust in the dear Redeemer had deepened and strengthened until with the apostle, in cheerful assurance, she could say, "I know in whom I have believed." Never had she appeared more beautiful than while waiting for the summons to come up higher. Her children to the fourth generation had gathered around the bedside. The tenderness and love shown there were but the ripened fruit of her own planting in the years gone by. Grandmother was loved because mother had first been the all in all. As the last words were spoken to each in turn, in the realization that the parting would be for a little while only, one surprised at such calmness in the very face of the King of Terrors, exclaimed: "Why, this is not like death!" "Death!" said the departing saint, as a new light appeared to gleam in the dying eyes and a momentary strength was imparted, "death! why this is life everlasting!" In a few moments the spirit had returned to God who gave it—the reality of the Christian hope, the comfort of a child-like trust in Him who has promised us all things, both for this life and that to come!

"Jesus, thou Prince of Life,
Thy chosen cannot die:
Like Thee they conquer in the strife,
To reign with Thee on high!"

The Gentleman.

It is almost a definition of a gentleman that he is one who never inflicts pain. The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He is tender towards the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults; he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned on philosophic principles; he submits to pain because it is inevitable, and bereavement because it is irreparable, and to death because it is his destiny.

—Cardinal Newman.

—A Scotch minister told a woman who was in the habit of falling asleep under his preaching to take a little snuff at the time. She advised him to put a little snuff into his sermons.

—A killed Highlander was in the habit of walking to the nearest town, six miles off, for his provisions. Having on one occasion purchased some matches, he found on his return home that they were useless. On his next visit to the town he took them back and complained to the grocer's assistant that they would not light. The latter, taking one, drew it in the American fashion across his nether garments and the match caught fire. But this demonstration, instead of satisfying the Highlander, angered him the more. "And what," he cried, "is going to travel twelve miles to light the matches on your breeks?"

Be True to Your Own Church.

Don't run down either its pastor or its members; either its doctrines or its policy; either its ordinances or its usages. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are effected to the extent of your influence by what you say and do; that people who have faith in you will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.

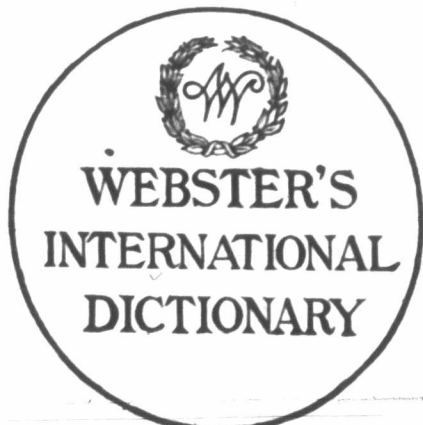
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—The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.

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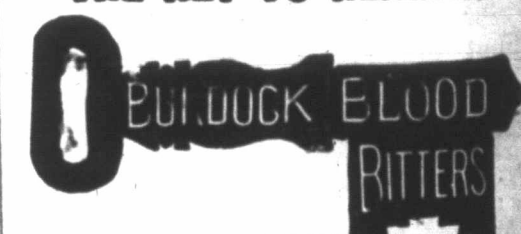
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