

Jesus Christ is, as in all else besides, our pattern and example. Perfect trust in God was the fundamental principle of His character. To this we can trace everything back. This, and this only, explains His life. It is the explanation of his patience and tolerance, of His forbearance and long-suffering, of His submission and resignation, of His courage and fortitude, of His labors in life, of His hope in death. Trust in God, unhesitating, unwavering, without the faintest shadow of a doubt, was the foundation upon which, as upon a rock, His perfection rested. Upon this base His character was formed. In that "good ground" was rooted that stately tree of the Ideal Life which bore indeed "all manner of fruit," and where "leaves are evermore for the healing of the nations."

QUOTATIONS FROM REV. A. C.
A. HALL.

"The body through which man acts is necessary to the integrity and completeness of his being, but not to its essence. Man's real life is spiritual and immaterial, and so *thought is real action*, the action of our inner being, our true self. Action, as we speak of it, is only the carrying out still further into outward circumstances of the already completed act within. Thought is the life-blood of the soul; it is extensive in all men with the soul's true life."

"Many sins require no external expression, scarcely, perhaps, allow any outward manifestation. Words of blasphemy, unbelief, a civiousness or slander, of boastfulness or complaining, may be restrained by laws of good taste, by the conventionalities of society, while the evil may be rampant within."

"Christ Jesus, the pattern man, the incarnate Word of God, who reveals to us at once what God is, and what man should be." "God Himself respects the freedom of our will. He will plead

with man and woo him, but He will not force his will. This limit He sets to the operation of His grace, and therefore to the effect of prayers which call forth that grace. Were He to act otherwise, He would destroy our manhood. We might then serve with the undeviating regularity of a machine, the obedience of children of moral beings. We should be incapable of rendering."

LOVING TOO LATE.

A COMMON ENOUGH STORY PORTRAYS
A PATHETIC MORAL.

Not long ago I met a young lady in poverty whom I had previously known in wealth, and this was, in substance, the story she told me: "Father died suddenly in Washington, and the professional skill through which he had coined money for us died with him. I am not weeping because we are poor. I am broken hearted because none of us saw that he was dying. Was it not pitiful that he should think it best not to tell any of us that he was sick? And I, his petted daughter, though I knew he was taking opium to soothe his great pain, was so absorbed by my lovers, my games and my dresses, that I just hoped it would all come right. If I could only remember that even once I had pitied his suffering or felt anxious about his life, I might bear his loss better!" * * *

The story is common enough. Many a father, year after year, goes in and out of his home carrying the burden and doing the labor of life, while those whom he tenderly loves hold with but careless hands all of honor and gold he wins by toil and pain. Then some day his head and hands can work no more! And the hearts that have not learned the great lesson of unselfish love while love was their teacher must now begin their sad duty when love has left them alone for ever.—*Amelia E. Barr in Ladies' Home Journal.*