

## LIFE IS WHAT WE MAKE IT.

Life is, in a great degree what we make it. And how shall we succeed if we pass by, heedlessly, life's precious opportunities—little opportunities of doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life.

Our facilities for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every man, who critically examines his intellectual and moral state, will observe that however short his interview with another person may be, it has had an effect upon him.

And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution or encouragement may decide the question of a man's respectability, usefulness and happiness for a lifetime. How important, then, that we improve every opportunity to make our life a blessing to others.—*Sel.*

## THE GREATEST STREET PREACHER.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages nor hush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, in monarchies and free States, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards and delivers the messages which trouble their security and imbitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-

repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you labouring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."

## THE MAJESTY OF BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Depart from evil and do good." And thus through the whole Book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill, Do try not to steal, Do try not commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the majesty of the precept of the Bible.

That glorious Book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justified. A failure in morals never was and never can be justified.—*Exam.*

The renowned chief Thakombau, the ex-king who ceded the Fiji Islands to Great Britain in 1874, died on February 1st, at the age of 70. From being a fierce, imperious, merciless, and idolatrous prince he became a devoted and consistent Christian, a member and office-bearer of the Wesleyan Church, whose example and influence aided greatly in the overthrow of heathenism, and the christianization of those former abodes of cruelty.

Christian living and Christian character without Christ are impossibilities; with Christ they have been made a reality, before which the world has ever offered the homage of its admiration and respect.