

Words of the Wise.

I PRAY that the Lord would help me: for the pulpit without Him is a terror.—Boston.

NOTHING will make us so charitable and tender to the faults of others as, by self-examination, thoroughly to know our own.

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unravelled.

Oh! it is sad when the preacher meets his own sin in his subject, and pronounces sentence against himself while he reads his text.—Gerrard.

Some can teach all the doctrines of Christ, saving three syllables—"Follow Me!" Therefore these are like some tailors, who are busy in decking and tricking up others, but go both bare and beggarly themselves.—Henry Smith.

BETTER, it is easier to declaim like an orator against a thousand sins in others than to mortify one sin in ourselves, to be more industrious in our pulpits than in our closets, to preach twenty sermons to our people than one to our own hearts.—Flavel.

The man who has an empty cup may pray, and should pray, that it may be filled; but he that has a full cup ought to pray that he might hold it firmly. It needs prayer in prosperity that we may have grace to use it, as truly as it needs prayer in poverty that we may have grace to bear it.

When we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper or censorious spirit, is just as much needed as the other.

CHRISTIANITY insists, first of all, on a real faith. Whatever else it has or lacks, the soul to be saved, must obey an honest purpose. It must believe with the affections hearty. With the heart man believeth unto salvation before confession is made with the mouth.

CURIOUSLY the physical exclusively, and you have an athlete or a savage; the moral mania, the intellectual only, and you have a diseased oddity—it may be a monster. It is only by wisely training all of them together that the complete man can be found.

While we thankfully peruse the instruction to do as we teach, let us remember that all instruction should be reduced to practice; and that ministers should begin to do, and then to teach, that their example may illustrate, confirm and adorn their doctrine.—Scott.

To walk in Christ, or to walk by faith, is to have the life regulated by an habitual, prevailing regard to those doctrines and invisible realities revealed to us in Scripture. A person may be said to be walking by faith when the influence of invisible, spiritual objects prevail in regulating his judgment, his affections and his conduct.

The life of the Christian is to be a spectacle like that witnessed in the Temple when, as morning rose and eve declined, the lamb was laid upon the altar whose fires were never extinguished, and Israel saw it ascend in its smoke a whole burnt offering to God. Our sacrifice is to cover the entire person—ally, the frail and perishable elements and nobler spirit of the body, as well as the nobler spirit of the soul.

Love Him that first loved you, and while you sink into His arms, and surrender all to Him, let a joyful, absolute self-renunciation, embracing loves well and abound, till every fragment of distrust shall be swept away. And against every challenge, in time that spareth not His own Son, but delivered Him up for us all: how shall He not with Him also freely give us all things!

Any "touchy" Christians who are tempted to neglect the worshipping of God through dissatisfaction with the minister, or to abandon any of the social services of the church because of the presence of some uncongential individual, will do well to consider the pointed reply given by an old Scotch lady to a minister who knew he had offended her, and who expressed surprise that she should come so regularly to hear him preach. Said she: "My quarrel's wi' you, mon; it's no wi' the gospel."

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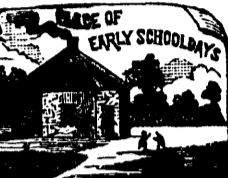
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