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NOBILITY.

BY ALICE CART.

True worth is in being, not seeming—  
In doing each day that goes by  
Some little good—not in the dreaming  
Of great things to do by and by.  
For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure—  
We cannot do wrong and feel right,  
Nor can we give pain and feel pleasure,  
For justice avenges each slight.  
The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.

'Tis not in the pages of story  
The heart of its ill to bequeath;  
Though he who makes courtesy a glory  
Gives all that he hath for her smile;  
For when from her height he has won her  
Alas! it is only to prove  
That nothing's so sacred as honor,  
And nothing so loyal as love!

We cannot make bargains for blisses,  
Nor catch them, like fishes, in nets;  
And sometimes the thing our life misses  
Helps more than the thing which it gets;  
For goodlieth not in pursuing,  
Nor gaining of great nor of small,  
But the just in the doing, and doing  
As we would be done by, is all.

Through envy, through malice, through  
hastings,  
Against the world, early and late,  
No jot of our courage abating—  
Our part is to work and to wait.  
A slight is the sting of his trouble,  
Whose winnings are less than his worth;  
For he who is honest is noble,  
Whatever his fortunes of birth.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Third Quarter. — Lesson 11. — Sep't. 12.

THE MISSION OF THE SPIRIT.—  
JOHN xvi. 5-10.

GOLDEN TEXT.—He will guide you into all truth.—JOHN xvi. 13.

THE PROMISE OF THE COMFORTER.

—Vers. 5-7. 5. But now I go my way. It was but an hour or two before his betrayal. To him that sent me. My mission is completed. And none of you asketh me, Whither goest thou? They had asked the question of him some time before, but none in the sense here meant. Their thoughts were then on the fact of his going, not on the place where he was going; on their own loss when he should be gone away, not on how it would affect him, and his work, and kingdom, and all that lay beyond death for him and them.

Sorrow hath filled your heart. The thought of their own separation from him so filled their hearts that it left room for no thoughts of him, and the brightness of the glory to which he was returning. These are the same disciples who afterwards, when their risen Lord had ascended to heaven, without any pang at parting with him, returned with great joy to Jerusalem.

It is expedient for you that I go away. In his bodily presence he could be near but few as his near and personal friends; while now he is equally near to all, and present everywhere to help. They needed to be taught to live by faith, to be self-reliant, to "gain all that strengthening of character which flows from working ourselves rather than having work done for us by another." Only by going away could he make the atonement on the cross. Only by his going away could the Comforter come. By going away he became a great king, with power and glory, to whom all can be loyal, whom all can worship and love. For if I go not away, the Comforter will not come.

Why could not the Comforter come unless Jesus went away? There may have been some reason in the counsels of God, wholly unknown to us. But we can see that the Comforter could not do the great work he was to do in the new dispensation, till the atonement was made, by which he leads men to Christ; nor till the resurrection and ascension, which were proofs he was to use in convincing men; nor till Christ was glorified and so made to appear the divine, all-powerful Saviour he is.

And when he is come, he will reprove the world. We have here a description of the moral victory to be gained over the world by the Holy Spirit. The preaching of St. Peter at Pentecost and its results are the best commentary on this promise.

Of sin. To produce a conviction of it, to teach mankind what sin is. It is conviction of sin rather than of sins. No one will seek earnestly to be saved from sin unless he feels the greatness and danger of his sins. No power but the Holy Spirit can produce this conviction. Because they believe not in me. The want of belief in Christ, when he is made known, lies at the root of all sin, and reveals its nature. Christ is thus the touchstone of character.

Of righteousness. Of God's righteousness, and the righteousness we ought to have, and which Christ came to implant within us. We need to see the perfect standard in order to realize how far short we are, and how great our need of the renewing power of the

Holy Spirit. We need to be made to feel that righteousness is possible to us through Jesus, and, therefore, it is our duty to possess it. Because I go to my Father. Christ is himself the ideal of human character, the divine righteousness interpreted by a human life. But this righteousness was not and could not be comprehended while Christ still lived in the flesh among men. Christ's going away was by his death on the cross. He died in obedience to his Father, and in love to men. This high ideal could be used by the Spirit to convince men of the reality of righteousness, and their duty to it. Christ's death showed how much he valued our righteousness, and how great the evil of sin, for he would not have gone to such expense to save from any small evil, or to gain us any small benefit.

Of judgment. Judgment here is, on the one hand, the world's judgment or estimate of things, and on the other side God's judgment to which it is opposed. The Spirit will convince men that the world's judgment is false, and that God will condemn all sin, and all who remain in sin. Because the prince of this world, Satan, who controls and uses the worldly forces in opposition to God's influences. Is judged. In the history of the race, the methods, principles, and policies of the world, and its prince are being perpetually tried and perpetually proved false by their results.

THE WORK OF THE COMFORTER IN THE DISCIPLES.—Vers. 12-15. I have yet many things to say. The things referred to were doubtless higher, fuller, and deeper views of himself and his kingdom. But ye cannot bear them now. They were too blinded with their sorrow at his departure to see clearly some truths.

He the Spirit of truth. The Spirit that knows the truth, whose work is to reveal truth. He will guide you into all truth. It is not omniscience or any kind of speculative or scientific truth which is promised, but the full knowledge of living, practical truth as it is in Christ, and as it relates to our soul's salvation.

The Gospels, as well as the Acts and Epistles, come to us through the agency of the Spirit. For he shall not speak of (from) himself. The Spirit, like the Son, cannot speak what proceeds from himself as distinct from what proceeds from the Father. There will be a perfect unity in the teaching, and the same truths Christ taught will still be taught by the Spirit, but unfolded as the disciples are able to receive them. And he will show you things to come. Scattered traces of the fulfilment of this part of the promise are found in the Acts and the Epistles; its complete fulfilment was in the giving of the Apocalypse.

He shall glorify me. He shall make known the full majesty and glory of Christ. All the wonderful works of the Spirit in converting men shall honor Christ. For he shall receive of mine, and shall show it unto you. The Holy Spirit comes not to gild or cancel, but to interpret them.

All things that the Father hath, etc. This is spoken lest there should be, in the minds of the disciples, any feeling that he was separate from God, or acted without the Father. Here we have clearly stated the divinity of Christ, and the personality of the Holy Spirit.

A little while, and ye shall not see (behold) me. Because in a few hours death would remove him from their sight. And again, a little while, and ye shall see me. The promise of seeing him after a little while began to be fulfilled at the resurrection, then received its main fulfilment at the day of Pentecost, and shall have its final completion at the great return of the Lord hereafter.

What is this that he saith. They were perplexed by the difficulties of realizing how what he said could be accomplished. Nothing but the actual experience could make it plain. They said therefore. They spoke it whisperingly among themselves, and were too much in awe to ask Jesus for the explanation.

Now Jesus knew. He understood their difficulty, and proceeded to assert still more plainly that he was not going out of existence, but only going to the Father, and their sorrow would be turned into joy.

Ye shall weep. When ye see me dying on the cross. But the world shall rejoice. Thinking they have destroyed one who condemned their ways. But your sorrow shall be turned into joy. Not merely changed for joy, but "changed into" so as itself to become, so that the very matter of grief shall become matter of joy (Gal. vi. 14). They would see him again. They would know the value of his atoning death as the source of salvation and joy. They would see too the blessedness of the gift of the Holy Ghost.

There must be brain service, hand service, purse service, as well as lip service, if we would see the answer to our prayers.

THE MISSING SOVEREIGNS.

As the story goes, the electric telegraph on the start proved itself an invaluable institution with a certain business house in Great Britain. It is related that when the invention was new and a mystery to the masses, there came trouble one Saturday night in the Bank of England. The business of the day had been closed, and the balance was not right. There was a deficit of just £100. This is a fearful thing in that establishment. Had it been a hundred thousand or a million there could not have been greater commotion. It was not the money but the error that must be found. For some of those clerks there could be no sleep until the loop should be taken up.

All that night, and all day Sunday, a squad of clerks were busy. That £100 was surely gone from the vaults, but no penmark told where. Meantime, a young clerk, on Sunday evening, wending his way homeward from one of the gardens, fell to thinking of his busy companions at the bank; and suddenly a suspicion of the truth flashed across his mind. On the following morning he hurried to his post of duty, and told the chief what he suspected. The mistake might have occurred in packing some boxes of specie for the West Indies, which had been sent to Southampton for shipment.

The chief acted upon the suggestion. Here was an opportunity to test the powers of the telegraph. Lighting against steam, and steam with eight-and-forty hours' start. Very soon, the telegram asked a man in Southampton, "Has the ship 'Mercator' sailed?" The answer came back, "Just weighing anchor." "Stop her in the Queen's name!" flashed back the lightning. "She is stopped," was returned. "Have on deck certain boxes, (marks given), and weigh them carefully and let me know the result," telegraphed the chief.

The thing was done; and one box was found to be somewhat about one pound and ten ounces avoirdupois heavier than its mates—just the weight of a hundred golden sovereigns!

"All right; let the ship go!" And the West India house was debited with the £100.—Youth's Instructor.

SLEEP IF YOU WOULD WORK.

The restoration of energy, which sleep alone can afford, is necessary for the maintenance of nervous vigor, and, whereas the muscular system if overtaxed, at last refuses to work, the brain under similar circumstances too frequently refuses to rest. The sufferer, instead of trying to remove or lessen the cause of his sleeplessness, comforts himself with the hope that it will soon disappear, or else has recourse to alcohol, morphia, the bromides, chloral, etc. Valuable and necessary as these remedies often are (I refer especially to the drugs), there can be no question as to the mischief which attends their frequent use; and there is much reason to fear that their employment in the absence of any medical authority is largely on the increase. Many of the "proprietary articles" sold by druggists, and in great demand at the present day, owe their efficacy to one or more of these powerful drugs. Not a few deaths have been caused by their use, and in a still larger number of cases they have helped to produce a fatal result. Sleeplessness is always accompanied by indigestion in some one or other of its protean forms, and the two conditions react upon and aggravate each other. If rest cannot be obtained, and if the vital machine can not be supplied with a due amount of fuel, and moreover, fails to utilize that which is supplied, mental and bodily collapse can not be far distant. The details of the downward process vary, but the result is much the same in all cases. Sleeplessness and loss of appetite are followed by loss of flesh strength, nervous irritability alternating with depression, palpitation and other derangements of the heart, especially at night, and many of these symptoms grouped together under the old term "hysteria." When this stage has been reached, the borderlands of insanity are within measurable distance, even if they have not already been reached.—The Fortnightly Review.

FIDELITY TO PRINCIPLE.

Nicholas Biddle, of Philadelphia, when president of the old United States Bank, once dismissed a clerk because he refused to write for him on the Sabbath. The young man was thus thrown out of employment by what some would call an over-nice scruple of conscience, but what really was true fidelity to principle. Not long afterward, however, Mr. Biddle, being asked to nominate a cashier for another bank, recommended this very man, mentioning what had occurred as proof of his integrity and trustworthiness, and adding, "You can trust him, for he would not work for me on Sunday."

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