The Joy of Communicating.

We suppose that all men wish to be happy; that they are seeking happiness in the midst of their existence; yet how few appreciate one of the human family [illegible] Why is this? Why do so many fail to reach the goal of their efforts? Is it not because they make self the supreme object of their affections?

[illegible] live good for self more than [illegible] for us? We all know something of the joy of receiving material gifts, and of the joy of receiving spiritual ones—love and wisdom. With [illegible] greatest, the searcher after [illegible] receives no idle, new to him; [illegible] reality is old as eternity; and with that exquisite joy the seeker after [illegible] becomes conscious of the operations of the Divine Love in his heart. Jesus said "it is more blessed to give than to receive," and if it be blessed to receive gifts from the dear Father's hand, shall it not be more blessed to [illegible] those gifts to others? If there be joy in communicating of our material possessions to alleviate the [illegible] of the needy, the wants of others, [illegible] be a higher, purer, more exquisite joy in communicating of our spiritual receptions to those who need? If it gives us happiness to relieve the lower, animal wants of the needy, how much greater happiness may we derive from ministering to the needs of their immortal souls. Does not the true way to seek happiness, then, consist in striving [illegible] be wiser and better, by contributing to them the gifts which we may have received through the Holy Spirit? "Freely have ye received—freely give."

Real Humility.

Henry Ward Beecher has this to say about it:

Humility does not depend upon the way in which a man carries his body; it depends upon what his life is; upon what he means to do with it; upon where he puts it, and where he keepsit, and [illegible] tenders. They are very humble who think that everything in them is fit to serve others with; and they are proud who think that God made [illegible] such materia's that other people ought to serve them, instead of their serving other people.

I do not care how sweet you are, or how beautiful you are, if you make other people serve, and keep yourself in the attitude of being served, and so manage that every wind brings to you some good fortune, and every net that is drawn comes laden with wealth for you, and the center of everything with you is self, self—you are proud. I do not care anything about what your exterior is; if you are humble, it is because you consecrate the power of your life to the good of others. In the other case you expect others to serve you; and there is the antithesis. Such a view of moral benefit, of spiritual excellence in life, that one thinks himself and his endowments too sacred [illegible] devoted to inferior things—that is pride.

How God Comforts.

The Spirit of God does not aim at wooing mere comfort by itself and alone; but he produces peace in the heart as the result of other divinely useful processes. When a man is feeling pain it is very desirous that the surgeon should administer some drug which will bring the unpleasant sensation immediately; yet the surgeon refuses to do anything of the kind, but endeavors to remove the cause of the evil, which lies far lower than the pain. Is not the doctor right? So the Spirit of God comforts us by taking away our ignorance, and giving us knowledge; by removing our misapprehensions, and giving us clear understanding, and by taking away our insensibility and [illegible] us, of righteousness, and of judgement.

Good from Evil.

What would that serving of God be worth where all is made easy? Is the river to be praised because its waters glide down to the sea? But ah! when we stand to the truth in the midst of [illegible] popular prejudice, [illegible] and poverty, and hate; when all serve God struggling up the hard mountain side to reach him, yearning for him; when we serve him "with all humility of mind, and with many and [illegible] which befall us [illegible] it cannot but be that the love of God is stirred also toward us, [illegible] all [illegible] over as he watches us from his throne, singling us out and [illegible] for us. And to have the whole love of God stirred toward us, is surely compensation for all our [illegible]

Heaven.

We believe in prayer and faith, and that we ask for money, is no more of a [illegible] than to believe in prayer and [illegible] and yet to expect a pure atmosphere, [illegible] and food to keep [illegible] It is an impracticable [illegible] prosperity in the [illegible] sculpture, and so [illegible] and yet get along [illegible] him ought to be [illegible] to expect results [illegible] sparingly, reap [illegible] sow bountifully, [illegible] God will do his [illegible] wanted in making or [illegible] We have too many [illegible] of heaven. [illegible] of the church, to [illegible] a fine constitution [illegible] and a poor digestion [illegible] and [illegible] of heaven, [illegible] of the church, [illegible] and [illegible] and [illegible] and