Loetry.

Sowing and Reaping.

Adelaide Practor has written beautiful lines, but nothing more touchingly true than the following. What a lesson and a comfort they convey to every Christian:—

Bow with a generous hand, Pause not for tell or pain; Weary not through the heat of summer, Weary not through the cold spring rain; But wait till the autumn comes For the sheaves of golden grain,

Scatter the seed, and fear not, A table will be spread; What matter if you are too weary To eat your hard-carned bread? Sow while the earth is broken, For the hungry must be fed.

Sow. While the sacds are lying In the warm earth's besom deep, And your warm tears fall upon it, They will s'ir in their quiet sleep And the green blades rise the quicker, Perchance, for the tears you weep.

Then sow,-for the hours are fleeting, And the seed must full to day; And care not what hands shall reap it, Or if you have passed away Before the waving corn-fields Shall gladden the sunny day.

Sow; and look onward, upward, Now; and look of ward, upward, where the starry light appears,— Where, in spite of the coward's doubting, Or your own heart's trembling fears, You shall reap in joy the harvest You have sown to-day in tears

The Church Spider. BY ALICE CLARK.

Two spiders, so the story goes, Upon a living bent, Entered the meeting-house one day, And hopofully were heard to say.
"Here we shall have at least fair play. With nothing to prevent.'

Each chose his place, and went to work; The light webs grow apace; One on the sofe spun his thread, But shortly came the sexton dread And swept him off, and so, half dead, He sought another place.

"I'll try the pulpit next," said he;
"There surely is a prize;
The desk appears so neat and clean, I'm sure no spider there has been; Bosides, how often have I seen The paster brushing flies!"

Ho tried the pulpit, but alas! His hopes proved visionary; With dusting-brush the sexton came And spoilt his geometric game Nor gave him time or space to claim The right of sanctuary

At length, half- tarved and weak and lean, He sought his former neighbor, Who now had grown so slook and round, He weighed the fraction of a pound, And looked as if the art he'd found Of living without labor

"How is it, friend," he asked, "that I Endured such thumps and knocks While you have grown so very gross?" "Tis plain," he answered, "not a loss I've met since first I spun across The contribution box.

At Evening Time.

Reader, are the shadows lengthening, and is the sun casting gold rays around you, indicating that the day of life is almost

"Kindly as yot, life's autumn sun Gilds the green precincts of my home."

What a season of rest! But is there not too much rest at this But is there not too much rest at this period? Many at the age of sixty fancy they must retire from the activities which have engaged their attention.

The minister must leave his pulpit, the

merchant his business, the physician his

patients.
Says Dr. Samuel Miller: "There is no doubt that the premature dotage of many distinguished men has arisen from their ceasing in advanced life to exert their fac-ulties under the impression that they were too old to engage in any new enterprise."

Arnauld the Jansenist, we are told, wanted his friend Niccie to assist him in a new work. Nicole auswered, "We are now old, is it not ime to rest?"

"Rest " exclaimed Arnauld "have we

not allfeternity to rest in ?"
With much the same spirit we find many pursuing their employment to a great age.
At the age of seventy-eight, Lady Naira composed the beautiful ode commencing,

"Would-you be young again?" Hannah More wrote eleven books after

she had passed the age of sixty.

Some of the ablest productions of Dr. Ashbel Green were written after he had passed his eightioth vear.

Lord Brougham began the record of his

long and eventful life after the age of eighty-Prof. Faraday says that old age does not

in reality commence until we reach the age of seventy-five. We shrink from old age, yet in our purposes and acts we court its approach. Many

who are able to do effective workstseventy-five, coased their efforts at the age of sixty. A clergyman wrote, " It is only said of the dead in the Lord that they rest from their labors; and I fear I must not think of

resting till then." How much time is lost and discontent produced by the thought that our work should cease before the infirmities of age

have come upon us. The individual would be happier and the world better, if active, carnest, efficient workers would only remember that they have "all eternity to rest in."-New York Obscrver.

THERE is too much snarling, and too little sympathizing, Christianity amongst us. The Christianity that is wanted is the Christianity of the hearter heart and the handier, hand. The Christianity that we do not want is the Christianity or the enarling specch and the speechless suarl.

Christianity and Color.

No American of ordinary habits of obser No American of ordinary habits of observation can have failed to notice that in those sects in which much is made of religious emotion, and the policy of powerful public appeals to feeling is pursued, the moralities of life are at a discount. The same fact is evident in those communities where dogma and doctrine form the staple of religious teaching and religious life. If any one will take up the early colonial records of New England, he will be surprised and shocked at the amount of gross immorality he will find recorded there. Rigidity of doctrine, the fulmination of the most terrific punishments in the future life, the passages and the execution of the most searching and dements in the future life, the passages and the execution of the most searching and definite laws against every form of social vice. There was adultery in high places and adultery in low. Slander held high carnival. Common scolds were almost too common to be note worthy. In brief, it seems that a religion which makes most of its orthodoxy, or most of its frames and emotions of mind, is a religion most divorged thousexy, or most of its frames and ometions of mind, is a religion most divorced from morality. A man who is told that the genuineness of his religion depends mainly upon the orthodoxy of his faith, or mainly upon the reptures of his mental experience, is either northy demoralized by his reconstitution. upon the raptures of its institute aperture, is either partly demoralized by his reception of the statement, or specially unfitted to meet the temptation of his life.

The negro has been supposed to be particularly susceptible to religious influences.

He is as fond of religion as he is of music; He is as fond of religion as he is of music; and we fear that he is fond of it in very much the same way. It is no slander to say that a large proportion of the religious life of the negro is purely emotional, and that a large proportion of the negroes of the United States have never thoroughly associated without their theories or practical. ciated, either in their theories or practical life, religion with morality. The typical negro preacher is a "tonguey," toud-mouthed man, who appeals in his own fashion to the crowd before him; and the more he can work them up to great excitoment, and wild and noisy demonstrations of feeling, the better he is pleased. In portions of the South there are orgies connected with the religious meetings of the negroes which are too absurd, too ridiculous, too heathenish, to be mentioned by one who reverently remembers in whose sacred name they are performed. The yelling, dancing, pounding of backs, and insane contortions of these worshippers, are the same, in every casential respect, as they would be in the worship of a feitch. It is an amusement—a superstitions amusement—which leaves no good result whatever, and does no more toward nou shing their merality than the music of the fiddle to which they dance away the next night with equal enthusiasm.

In a recent conversation with an intelligent clergyman, who has spent many years at the South—though a Northern man—we heard him declare, without reserve, that he did not know a negro in the whole Southern country whom he regarded as thoroughly trustworthy in matters of practical moral-ity. Moreover, he declared that the worst men, as a class, among them, were the preachers themselves. By these latter he intended to indicate specially the self-appointed preachers—ignorant, but bright men—who had secured the admiration and support of the masses. We asked him if he could not awant from his years assessing could not except from his very sweeping condemnation such among them as had been educated at the North. He shook his head, and replied that he knew some among those, whose superb intellectual culture would grace the proudest race in the world, but never knew one of them whom he could trust—particularly with his neighbour's wife. Now, this man had abundant oppor-tunities of observation, and spoke with capdor and conscience. On one of the bright September Sundays of the present year, the writer listened to the outdoour pronching, on Boston Common, of one of the finest and most amiable looking specimens of the African race he ever saw, and what was he preaching about? Not purity of character and life, not leve of God and love of may not duty to family and neighbour, but il theological machinery of sali ation. Le was the natural reaction from the emotional religion of his ace, but it had no more in it for his race, in its moralities, than the grey nonsense of his less educated

Let us allow something for mistakes in the judgment and observation of the man whom we have quoted, and still we shall have sufficient ground for the declaration, that a pegro in America, as a rule, holds his religion independent of morality—as something which either takes the place of it, has nothing whatever to do with it in his practical every-day life. The fact is one full of grave suggestion, not only as it regards the future welfare of the race, but as regards the country in whose political fortuno ho has become so importar t a factor Much as the negro needs intellectual education, he needs moral education more. To learn to read will do little for nim, if at the same time, his sense of right and wrong, his personal purity, his regard for the rights of others, his conscience, are not improved. If he cannot more fully perceive than he does to day the relations of Chris-tianity to character and conduct, his Chris-tianity will rather debase than elevate him. In an en rmous multitude of instances, all over the South his religious rites are a travesty of Christian observances, and a Christianity itself-a travesty and

a libel that bring religion into contempt among thousands of observers. It will be said that the loose notions of marriage that provailed during the negros' bondage, and the theft in which he then justified himself, have a great deal to do with his present lack of ray al sense. It is claimed that his education will lift him above his present religious teaching. Granted, and still we have the emotional nature of the negro left, and his natural tendency to emotional Christianity. It is one of the great problems with which we inve to deal-to educate the conscience of the negro. To give him intelligence with-out this, is to make him more dangerous to niniself and us than he is. Either a white man or a black man, with rights and no sonse of righteousness, is a dangerous man. His political power is easily bought and readily sold in the market, he is led with awful facility into unlawful combinations, he becomes a social curse in every community.

The first special aim in all our efforts to will of God.

raise the negro-from his degradation, should be directed to his morals. This must be nainly done among the young, and in schools; and any teacher who is not competent to this work has no calling among the Africans, and, if he belongs to the North, he had better come home.—Dr. J. G. Holland in Scribner's for December. land in Scribner's for December.

A Mother's Example-The First Book and the Last.

"There's music in the mother's voice, More sweet than breezes nighing; There's kindness in a mother's glance, Too pure for ever dying."

"The first book read and the last book laid aside by every child is the conduct of its mother."

1. First give yourself, then your child, to

God. It is but giving him his own. Not to do it is robbing God.

2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from mon. Do this for yourself.

that comes from men. Do this for yourself.
Do it for your child.
S. List your whole course be to raise
your child to a high standard. Do not sink
into childishness yourself.
4. Give no needless commands, but
when human nature, courtesy and politeness must at times protrude. In selfish and
imperfect you command require prompt
obedience. obedience.

5. Never indulge a child in cruelty, even to an insect.

6. Cultivate a sympathy with your child

in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

8 Never allow your child to whine, fret, there guides.

or bear grudges. 9. Early inculcate frankness, candor,

generosity, magnanimity, patriotism, and self-denial. 10. The knowledge and the fear of the

Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dullness, neither

inspire it with self-conceit.

12. Pray for and with your child, often and heartily, in your closet.

13. Encourage all attempts at self-improvement, "with humble trust in

Mother

There is a special work marked out for you It may be of the lowest kind; it may Be such as shall the lotiest powers display; But none beside yourself your work can do.

A pious mother, then, is the greatest of all earthly blessings. The influence she exerts is the most excellent known on earth. Children brought up by a godly mother—who doubts their salvation? She makes the earliest, the deepest, and the most lasting impressions on the hearts. In their minds, religion is associated with all that is kind, winning, and plagsant in home life. kind, winning, and pleasant in home life. They grow up with reverence for the Bible, the Sabbath, the house of God, and the ministers of Christ. They do not remember when first they heard the name of Jesus, or bowed their knees in prayer, or laped the praises of God. They are instructed to hate and shun vice and the seductions to it, and to admire and practice

ductions to it, and to admire and practice virtue. Having been trained up in the way they should go, when they become old they will not depart from it.

How great is their responsibility! God has committed to them the salvation of their own offspring. To secure the faithful discharge of the trust he has planted in the maternal heart an affection which no toil, care or sacrifice can exhaust. No mother who studies her responsibility or the interwho studies her responsibility or the interests ofher children can consent to be without the sustaining and guiding influence of

divine grace. A mother's love! "How sweet thy name! What is a mother's love? The noblest purest tenderest flame. Enkindled from above!

Within a heart of earthly mould As much of heaven as heart can hold? Nor through eternity grows cold — This is a mother's love i"

Indian Mission Statistics.

The Indian Evangelical Review has gathered together the statistics of the various societies laboring in India in regard to the conversions from heathenism during 1878. It does not claim completeness for have different standards for judging of the fitness of candidates, the figures may not in every case represent actual conversions; yet they are sufficiently full and important to be recorded as follows; Gossner's Evan-gelical Mission, Chota Nagpur, 1,731; Church Mission, South India adult baptisms 882), total increase in communicants, 1,091: American Baptist Mission among the Telegus, 708; London Mission, South India and Travancore, 299, American Methodists, North India, 234; Basel Mission, 298; American Bantist 298; American Bantist Methodists, North India, 234; Basel Mission, South India, 228; American Baptist Mission, Assem, 178; Irish Prosbyterian Mission, Guzerat, 154; American Mahratta Mission, 116; Indian Home Mission among the Santhals, 108; other missions reporting oss than 100 accessions, 437; American Baptist, Burmah, 1,045; Coylon Missions testimated) 150; making the total number (6.325. These accessions include some children of Christian parents, but the number is probably not large. During the 11 years, closing with 1861, the average annual increase of communicants in the native churches of India was 988. During the next 10 years, closing with 1871, the average annual increase was 2,784. The increase of last year was double the average of the previous decade and more than five times the average of the cleven years preceding that. Other statistics are equally encourage ing. In the years between 1850 and 1861 the number of native preacners ordained and unordained, rose from 518 to 1,868; the number of Christian congregations from 267 to 971. In the years between 1861 and 1871 the number of proachets increased to 2,210, and Christian congregations to 2,278. These latter figures do not include Burmali

BLESSED is he who learns to profit by his wants and infirmities, and who, in all privation he endures, is still submissive to the

Judging By Faces.

A man's character is stamped upon his A man's cheracter is stamped upon his face by the time he is thirty. I had rather put my trust in any human being's countenance than his words. The lips may lie the face can not. To be sure, "a man may lie and he a villain;" but what a smile it is—a false widening of the mouth and creasing of the checks, an unpleasant grimace that makes the observer shudder. "Rascal" is legibly written all over it. Among the powers that are given us for

Among the powers that are given us for our good is that of reading the true charac-ters of those we meet by the expression of ters of those we meet by the expression of the features. And yet, most people neglect it, or doubt the existence of the talisman which would save them from dangerous friendships or miserable marriages, such fearing to trust a test so intensible and mystayurs act in a defence of their immysterious, act in a defiance of their im-pulses and suffer in consequence.

There are few who could not point out an actual idiot, if they meet him, and many know a confirmed drunkard at sight. It is as easy to know a bad man also. The miser wears his meanness in his eyes, in his pinched features, in his complexion. The brutal man shows his brutality in his or prutat man shows his prutality in his low forehead, prominent chin and bull neck. The crafty man, all suavity and elegance, and cannot put his watchful eyes and snaky smile out of sight as he does his purpose. The third looks nothing else under heaven, and those who lead unboly lives heaven, and those who lead unholy lives have so positive an impress of guilt upon their features that it is a marvel that the most ignorant and innocent are ever imposed upon by them.

Porliaps it is the fear that conscientious Porhaps it is the fear that conscientious people have of being influenced by beauty, or want of it, which leads so many to neglect the cultivation of the power which may be brught to such perfection; but a fac may be beautiful and bad, and positively plain and yet good. I scarcely think any one would mistake in this way, and I aver that when a man past the carliest youth looks good, pure and true, it is cafe to believe that it is so.—Scotsman.

Thoughts for the Thoughtful.

The distinguishing differences between great and small men consist in the superior power of observation and the accurate methods of thought possessed by the former. Wherever we find a truly great mind we find these powers developed in an eminent degree. It is true that many who have acquired a just reputation for ability, may not be accurate observers in all departments of be accurate observers in all departments of human knowledge, but they will be found such in the particular classes of facts pertaning to the fields they have cultivated, and in which they have acquired their eminence. Great politicians and diplomatists are close and accurate observers of men and the motives of human action. Mistorians train themselves to observe carefully social phenomena and statistics, and to serutinize closely the evidence upon which the statements of historical facts are to be accepted as true, or rejected as false. Scientists occupy themselves with the careful study of occupy themselves with the careful study of material things, and phenomena, and de-ductions therefrom. Ordinary people ob-serve things as though at a distance. They perceive outlines, coarse shades of color, general characteristics only. Minute de-tails altogether escape their notice. Place in the hands of such observers a beautiful flower, or an insects, they see these things, as it were, without seeing them. They get only a general and very imperfect impression of them. The most important characteristic escape their observation.—Selected.

Life in the Thirteenth Century.

Nothing can be more absurd than the custom of speaking of the "old Romans," "old Greeks,' "fine old Egyptains," "glorious old Goths," etc. They were not old. They hved when the world was younger than it is now, and the chances of younger than it is now, and the chances of reaching a ripe old age were much reduced by periodical visitations of the plague and other epidemics, and by the fashion then prevailing of settling all disputes by arguments drawn from the armourer's workshop. Those who cared for a valuant reputation—the only distinction worth having in the Middle Ages—ran very little risk of being the occasion of debate between centenarianists and anti-centenarianists. By by lance or awor fair stricken field, by headman's axe or the assassin's knife, the life of a gentleman of the thirteenth century was tolerably certain to be brought to a close long before nature gave indications or decay.—All the Year Round.

Jamaica Mission of the U. P. Church.

The oldest congregation of the ssion has reached the fiftieth year of its existence, and the Synod of Jamaica has resolved to signalise the occasion by the institution of a fund for the education of native ministers, and of other agents for the work of that mission. No longthoned statement is necessary for an outline of the position and claims of our Jamaica mission. It consists of four presbyteries, which meet annually as a Synod, under whose care are 5572 communicant, 26 principals stations, and 86 out stations, under the care of 21 ordained missionaries, 46 of whom are Europeans. The number of native evangelists and colporteurs is 12, and of native teachers 54, of whom 40 are schoolmasters. The rest are female coachers. It is proper to state that eight of the principal stations, comprising the oldest in the mission, were assumed by the United Presbyterian Synod in 1857, when the Scottish Missionary Society, which had proviously been uphold by the general Christian public of Scotland, ceased to be able to sustain them. Since 1847, £55,000 of home funds have been expended on these eight congregations. Provious to that year the Home Church had laid out on the Jamaica mission £25,160; since that time the entire cost of the mission has amounted to an aggregate of £160,021; so that, exclusive of the contributions of the people in Jamaica, the friends of this mission in Great Britain have expended on it up to the end of 18'8 a sum of £175,181,—.

U. P. Missionary Lecord.

Scientific and Asefut.

PLAIN OMELET,

Break two or more eggs into a basin, according to the size of the omelet you ra-quire, add a little chopped parsley, salt, and pepper; mix it well together with a whisk; put a piece of fresh butter the size of a wal-nut into an omelet pan or common frying pan; put it on a quick five, heating the eggs while the butter is getting hot; pour in the eggs quickly, keep moving the pan, shaking it round till the eggs begin to set; move them lightly toward the front of the pan; leave the omelet a few seconds to take color; turn it into a hot dish, and serve.

HIGHEST SPOT IN THE WORLD.

The highest inhabited spot is the Buddhis cloister of Haulo in Thibet, where twenty-one priests live at an altitude of 16,500 feet. The brothers Schlagintweit, when they explored the glaciers of the Ibi Gamin in the same country, encamped at 21,000, the highest altitude at which a European ever passed the night. Even at the ten as the highest altitude at which a European ever passed the night. Even at the top of Mt. Blane, Prof. Tyndall's guides found it very unpleasant to do this, though the professor did not confess to feeling so bad as they. The highest mountain in the world is Mount Everest (Himalaya), 29,000 feet, and the condor has been seen "swinging the blue air" 500 feet higher.

Nuts and cheese promote digestion as a general rule; the conditions being that the nuts are ripe and the choese old, both to be eaten at the close of dinner; the digestive agent in both 12 a peculiar oil which has the agent in both is a peculiar of which has the property of acting chemically on what has been eaten, and thus preparing it for being the more easily appropriated to the purpose of nut-ition. Many think that the more solid portion of the nut should not be swallowed. This is an error; these parts of solid matter are not digested, it is true, but they are passed through the system un-changed, and acts as a mechanical stimulant to the action of the internal organs, as white mustard seed swallowed whole are known to do, thus preventing that constipated condition of the system which is so invariably productive of numerous bodily discomforts and dangerous and even fatal forms of disease.—Rural New Yorker.

USEFUL RULES.

The following simple rules should be at hand with every millman, and in fact any one who has charge of machinery of any kind: To find the circumference of a circle or of a pulley—Multiply the diameter by 3.1416; or, as . is to 22, so is the diameter to the circumference. To compute the diameter of the circumference. To compute the diameter of a circle or of a pulley—Divide the circumference by 3.1416; or multiply the circumference by .3183; or, as 22 is to 7, so is the circumference to the diameter. To compute the area of a circle—Multiply the circumference by one-quarter of the diameter; or multiply the square of the circumference by .07958; or multiply half the circumference by half the diameter; or multiply the square of half the diameter; or multiply the square of half the multiply half the circumference by half the diameter; or multiply the square of half the the diameter by 3.1416. To compute the diameter of a toothed wheel—Multiply the number of teeth by the true pitch and the product by .2148. These results give caly the diameter between the pitched line on one side, and the same line on the other side, and not the entire diameter from point to point of teeth on opposite sides.—

Pacific Rural Press.

WET BOOTS.

A friend writes from Europe: What an amount of discomfort wet boots entail, to be sure; and how well we all recall the fretful efforts we have now and then made to draw enorts we have now and then made to draw on a pair of hard-baked ones which were put by the fire over night to dry. Damp and adhesive within, they are without stif-and unwielding as horn. Once on, they are a sort of modern stocks, destructive of all comfort, and entirely demorphisms to are a sort of modern stocks, destructive of all comfort, and entirely demoralizing to the temper. The following simple device will so the cold, wet barnyard of a slushy winter or spring evening of half its promise of discomfort for the next morning: When the boots are taken off, fill them quite full with dry oats. This grain has a great fondness for damp, and will rapidly absorb the last vestige of it from the wet leather. As it takes up the moisture it swells and fills the boot with a tightly-fitting last, keeping its form good, and drying the keeping its form good, and drying the leather without hardening it. In the mornienther without hardening it. In the morning shake out the outs and hang them in a bag near the fire to dry, ready for the next wet night; draw on the boots and go happily about the day's work.—Am. Agriculturist.

The Society for the Prevention of Cruelty to Animals puts forth a set of rules for the treatment of balky horses:

1. Pat the horse upon the neck; examine the harness carefully, first on one side then on the other, speaking encouragingly while doing so; then jump into the wagon and give the word go; generally he will

obey.
2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle till ho is giddy. If the first dauce of this sort doesn't cure him the second will.

8. To cure a balky horse, simply place your hand over the horse's nose and shut off his wind until he wants to gc.
4. The brain of a horse seems to entertain

but one idea at a time; therefore continued whipping only confirms his stubborn rewhipping only confirms his stubborn resolve. If you can by any means give him a new subject to think of, you will generally have no trouble in starting him. A simple remedy is to take a couple of turns of stout twine around the forelog, just below the knee, tight enough for the horse to feel, and tie in a low knot. At the first check he will generally go dancing off, and after he will generally go dancing off, and after going a short distance you can get out and remove the string, to prevent injury to the

tendon in your further drive.

5. Take the tail of the horse between the hind legs, and the it by a cord to the saddle-

girth. 8. The a string around the horse's car, close to l'is lieud.