

Poetry.

Sowing and Reaping.

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

Sow with a generous hand, Pause not for toil 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.

The Church Spider.

BY ALICE CLARK.

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

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 ended?

"Kindly as you, 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 period? Many at the age of sixty fancy they must retire from the activities which have engaged their attention.

Christianity and Color.

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.

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 morality.

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 the negro in America, as a rule, holds his religion independent of morality—as something which either takes the place of it, or is something which is superstitious and without practical effect in his life.

It will be said that the loose notions of marriage that prevailed during the negroes' bondage, and the theft in which he then justified himself, have a great deal to do with his present lack of moral sense.

raise the negro from his degradation, should be directed to his morals. This must be mainly 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.

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

"There's music in the mother's voice, More sweet than brooks or nightingale; 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 men. Do this for yourself. Do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

A pious mother, then, is the greatest of all earthly blessings. The influence she exerts is the most excellent known on earth.

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 interests of her 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. Not through eternity grows cold— This is a mother's love!"

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 1873. It does not claim completeness for these returns, and, as different missions 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:

BLESSED IS HE who learns to profit by his wants and infirmities, and who, in all privation he endures, is still submissive to the will of God.

Judging By Faces.

A man's character 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 be a villain;" but what a smile it is—a false widening of the mouth and creasing of the cheeks, an unpleasant grimace that makes the observer shudder.

Among the powers that are given us for our good is that of reading the true characters 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 as fearing to trust a test so intangible and mysterious, act in a defiance of their impulses 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 low forehead, prominent chin and bull neck.

Perhaps 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 brought to such perfection; but a face 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 earliest youth looks good, pure and true, it is safe 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 human knowledge, but they will be found such in the particular classes of facts pertaining to the fields they have cultivated, and in which they have acquired their eminence.

Life in the Thirteenth Century.

Nothing can be more absurd than the custom of speaking of the "old Romans," "old Greeks," "fine old Egyptians," "glorious old Goths," etc. They were not old. They lived when the world was 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.

Jamaica Mission of the U. P. Church.

The oldest congregation of the mission has reached the fifty-first 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 lengthened 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 5372 communicant, 26 principal stations, and 86 out-stations, under the care of 21 ordained missionaries, 46 of whom are Europeans.

Scientific and Useful.

PLAIN OMELET.

Break two or more eggs into a basin, according to the size of the omelet you require, 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 walnut into an omelet pan or common frying pan; put it on a quick fire, 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 Buddha's cloister of Haule in Tibet, where twenty-one priests live at an altitude of 16,500 feet. The brothers Schlegel and Gamin in the same country, encamped at 21,000, the highest altitude at which a European ever passed the night. Even at the top of Mt. Blanc, 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 "sawing the blue air" 500 feet higher.

NUTS AND CHEESE.

Nuts and cheese promote digestion as a general rule; the conditions being that the nuts are ripe and the cheese old, both to be eaten at the close of dinner; the digestive agent in both is a peculiar oil which has the property of acting chemically on what has been eaten, and thus preparing it for being more easily appropriated to the purpose of nutrition. Many think that the more solid portion of the nut should not be swallowed. This is an error; those parts of solid matter are not digested, it is true, but they are passed through the system unchanged, and act as a mechanical stimulant to the action of the internal organs, as while 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 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 diameter by .7854; or multiply the square of the circumference by .07958; or multiply half the circumference by half 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 only 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 on a pair of hard-baked ones which were put by the fire over night to dry. Damp and adhesive within, they are without stick and unyielding as horn. Once on, they are a sort of modern stocks, destructive of all comfort, and entirely demoralizing to the temper. The following simple device will do the cold, wet barnyard of a flimsy 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 cast, keeping its form good, and drying the leather without hardening it. In the morning shake out the oats 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.

BALKY HORSES.

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 to 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 he is giddy. If the first dance of this sort doesn't cure him the second will.
3. To cure a balky horse, simply place your hand over the horse's nose and shut off his wind until he wants to go.
4. The brain of a horse seems to entertain but one idea at a time; therefore continued whipping 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 foreleg, just below the knee, tight enough for the horse to feel, and tie in a bow knot. At the first check 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 tie it by a cord to the saddle-girth.
6. Tie a string around the horse's ear, close to his head.