Poetry.

All is Vanity

What am riches? Put a bubble What is tame? But twil and trouble What is genus? In a opacs That some grows dark

What is beauty? But a flower What is foce to the April shower What is frier dship? The the fly Just hot a to die What are none of Francis spoul

What is learning ! Imbor, toil What I youth An onspun thread; And how soon street!

What is language? Empty breath What is age? Her. 11 of death What is time? One moment see Foremular of I termity

"The" Church

"They bow to the east, both people and priest, Silks rattle an crastle. Winle altar boya busile. Brief sermons, long prayers, Rich dowers great airs.

Three services daily, -a service at nine, For the breaking of bread, and the pouring of wine.

Then processional song And ritual long But then this is 'THE CHUROR,'- the people and

priest.
Who, devoted to forms, how with face to the east."

Times

"Good times, and had times, and all times pass

Then cheerily bend to the oar, Through depth and through shallow, through calm and through tempest,

The bark is still nearing the shore Our "times"-we can neither foretell them nor

rule them; Let us face them, however, they come; Pray God for one true hand to clasp through the

Till night brings us heaven and home

True Temperance Reform.

The philanthropist who relies on the machinery of laws to grand out beneficent resuits, without continual and energetic co-operation, will be misseably disappointed. No legal enactment, however wise in its provisions and salutary, if enforced, in its effects, can ever take the place of individual responsibility and exertion. Conscience is a divine authority in the human soul, and is absolutely non-transferable. To say the right thing, and to do the right thing, all the time and everywhere—this is the unchangeable obligation imposed upon us by conscience; and obedience to it is usually the sou ce of Christian manhood and of truest success in reforming others.

Forgetfulness of this simple truth has been the cause of immense mischief in the matter of temperance reform. The foes of alcohol have often put forth tremendous efforts to secure the passage of prohibitory laws, and after having succeeded they almost as often have relaxed their energies in the line of moral suasion, losing sight of the vital fact that a strong and rigorous public sentiment hes back of a law, and is the only guarantee of its faithful execution. There are hundreds of dead laws on our statute books that have never been officially revealed. They are dead simply be cause the public sentiment out of which they grew is dead. To make a law a living force, it is necessary to keep the sentiment of the community in a state of moral agitation; to infuse into it ceaselessly the generative power of righteous and purify ing minciples. At the very point, fore, where our labors are likely to be re linquished, they ought to be enlarged and intensified. Have you got a no-license law passed for your town? Then work, not the less, by all moral agencies, but harder then ever. The Legislature is a good enough manufacturer of strait-jackets with which to curb somewhat the evil propensities of society; but it is not a fountain of The most life and of righteous purpose that it can accomplish is in a negative form; but as a substitute for the inspiration that comes from the hving voice, and from a contageous personal example, it is

It is a fact of supreme significance that our Lord, who was the ers, did not begin at the governments of His day, though they were about as bad as could be, but at the individual. By His friendly inculcation of transforming precepts, and especially by His sympathetic and exalted example, He lifted one after another in a Ligher sphere of life, and a nobler performance of his duties, until so-ciety was shaken as with a moral earthquake, and men cried out for salvation. Thus, through the regeneration of individuals, His religion finally, in the person of Constantine, mounted the throne of the Cesars, and dictated the laws of an universal empire. Friends of temperance, let Christ be your model. Do not fail to exert your influence over the individual who may be your personal acquaintance or relative. The law can never save a drunkard, but you can. If the officer closes the saloon on Sunday, thus keeping your son a little while from temptation, what is to be his safety on Monday except the strength of principle with which your teaching and example have inspired him? An ounce of prevon-tion is worth a pound of cure. He is not a reformed man who does not drink simply because he cannot get liquor at the bar; but if he restrains himself in obedience to your kindly influence in pointing out the danger of irrecoverable drunkenness, with its poverty, its broken health, its roined in-tellect, its degradation of family and blasted hopes in regard to the soul in eternity, show he is in a fair way of reformation. The fascination of wine is so great, '19 peril of forming by even an occasional in-dulgence an ungovernable habit is so imminent, the crimes perpetrated by the intoxicated are so many and awful, that every lover of humanity and of God may feel constrained to be indefetigable and persistent, to a degree which so many call fanation, in his efforts to hold men tack from the bottomiess abyes of strong drink. It is said on good authority that with the passage of every hour in these United

States seven poor, helpless inchristes drop into that dreadful grave from which there can be no heavanly resurrection. The thought of this overwhelms one with unspeakable sadness; and sadder yet is the conviction that no legal regulations can arrest the cyl. Moral power, in the form of personal appeals entresting moderate drukers to abstain, and the young to keep religiously a total absumence pledge, must be after all the craud lever to the upheaval of this nationed vice of intemperance While the soon man is sleeping in the sweet thought that his work is done, the advocate of the liquor traffic is specified. All high long the corn is formerling in the horrid still-house, all night long the guided saloon is merry with the song of wassailers, or rictous with the eaths and blows of inflamed and maddened brains Up. Chrisbans ! By prayer and by persuasion strive, in field's name, to shut that gate through winon the devil every hour is mking seven souls to helt -Dr. Talmage in the Christun at Work

A Test of Spelling.

As "spelling matches" are popular, even fashionable, at the present time, a "child of the period" suggests the following as a

test of orthography:
"The most skilful gauger I ever knew was a maligned colibler, aimed with a poniard, who drove a pedler's wagen, using a multim stalk as an instrument of coercion to tyrannize over his pany shod with calks. He was a Galilean Sadduce, and had a phthisicky catarrah, diphtheria, and the bilious intermittent erysipelas. and was addicted, the medicine man said, to a species of cataleptic fits originating in the cerebellum. A certain sibyl, with the sobriquet of gipsy, went into ecstacies of oachimation at seeing him measure a bushel of pease, and separate saccharine tomatos from a heap of peeled potatoes, without dyeing or singeing the ignitible queue which she wore on becoming paralyzed with hemorrhage. Lifting her eyes to the ceiling of the capola of the capitol, to conceal her unparalleled embarrassment, making a rough courtesy and not harrassing him with any stupefying, rarefying inuendoes, she gave him a couch, capable accommodating eight sitters, a bouquet of lillies, mignonette and fuchsias, an apple seemingly affected with a tendency ap plexy, a treatise on unemonics, a copy of the Apocrypha in hieroglyphics, daguer otypes of Mendlessohn and Kosciusko, a kalendoscope, a drachm phial of ipeca-cuanha, a teaspoon-ful of naptha for deletile purposes, a ferule, clarionet, some licorice, a chronometer with movable balance wheel, a box of dominos, and a catechism. The gauger, who was also a trafficking rectifier, and a parishoner of mine, preferred a woolen surtout (his choice was referable to a vacillating occassionally occurring idiosynoracy), and uttered this apothegm : Life is chequered, but schism, apostasy, and villainy shall be punished. The subyl apologizingly answerd; there is ratably an allegeable difference between a conferrable ellipsis and trisyllabic diæresis; but your apparent sincerity and the absence of actionable demonstrations and practices incline me to receive your prepossessions with imbecile and illimitable approvable, although my judgment tne to warn you against incessantcompe ly indulging in any illusory or fallacious prelusion of collectible parboiled bolegna macaroni.

True Politeness.

This crowning grace of character cannot be learned or acquired by the study of etiquette books. They indeed are useful as manuals of social intercourse, and may help one in the observance of conventional rules, but they cannot make the true lady or the true gentleman. Genuine politeness trikes its roots far below the surface, deep n the heart, and blossoms out in all the little acts of life.

He whose pulse beats in time with the great pulse of humanity, who feels that "every human heart is human," bears about within han the very elemental soil from which true courtesy spontaneously springs. This large affinity charcterizes all truly great souls, and constitutes an essential part of their greatness. Some of the manifestations of its presence are perfect simplicity of manner, entire absence of all acting for effect, total unconsciousness travelled extensively in our own and other countries, and who have thus been so thrown into sympathetic relations with people of various nationalities and civilizations that their citizenship is consciously cosmopolitan. We see it in philanthropists who may all their lives have lived in the narrow precints of a single township. vet whose benevolent activities have brought them in direct personal contact with the poor, the ignorant, the degraded, the unfortunate, no less than with the happy, the wealthy, the prosperous, the intelligent. There is no need of circumnavigating the earth to acquire this largeness of heart whence true politeness springs, since nearly every neighbourhood furnishes fitting re presentatives of all conditions of the race. and at our very doors we may communi cate, if we will, with China, Ethiopia, with almost every type of humanity.
In a great many neighborhoods there is

found a certain class that pride themselves on their blood, or their correctness of deportment, or their discrimination of charecter, and think the best way of asserting themselves is to pass those socially beneath them without recognition. This spirit once manifested in a community is as contagious as smallnox or searlet fever, and almost as mischevious, and soon infects all save the truly healthful souls in the place. These, breathing the high atmosphere of nniversal sympathy, untainted by the nar-row prejudices that torment and gangrene lean and meagre souls, can afford a kind word or glance to all they meet, giving the faithful laborer due recognition on account of the manhood that is in him and the substantial good he renders society, lightening the heart of the humble servant girl who homostly tries to do her duty, and who in her aphere is as indispensable as the sun in his, giving the meed of just appreciation and due respect to all, however high or low their

station or calling.
Politeness has been called "benevolence

In little things." From the very nature of this definition it appears that inis benovolence in little things can only come from a large, a niversal benevolence of heart from which all amaller streams flow as

rivuiets from a common tountain Instead, then, of placing great stress on the more outside show, poring over broke on how to behave, practicing poses before the mirror, let the weightier matters of the law-rest kindliness of feeling toward law -- reat kindlineas everybody, broad and catholic sympathies with all classes of people-let these be cutuvated, and all little matters of etiquette will take care at themselves .-- N. l'ribune.

Don't Stay too Late.

One of the advantages of being "past thirty" is that one now and then can put in a word of good, motherly advice to the to any single gentleman reader who chooses to listen-Don't stay too late when you go to spend a quiet evening with a young lady. Its not fair, it is shore signified, and protty sure to wear out your welcome. Even if the poor thing is eventually to allow you to stop until death Joth part, this is no reason why you should bestow too much of your tediousness upon her at the outset. When she really wishes your visits to be longer, you il know it, even then be chary of the moments after cleven. At any rate, don't suffer yourself to be raislead by the usual commouplace forms of detention that, in nine cases out of ten, arise from a sudden consciousness on the lady's part that she may have been betraving her weariness rather too plainly.

It won't hurt you to be longed for after you are gone: but beware of ever causing a girl to give a sigh of relief when the Lall door closes after you. There is a sandman for the parlour as well as for the nursery; and after a certain hour, except in special cases, whenever he finds the eyes too well drilled to succumb to his attacks, he sprinkles his sand around the hearth. After that your best efforts to please are wasted. Every word will grate, every whinning attempt be met only with the

silicate of emotion. I know all about it. I've received young gentleman visitors in my day; yes and en-joyed reciving them, if ever a girl did; I'd think all day that perhaps John, for in-stance, might come, in the evening; and on these occasions I've came down to tea with a rosebud in my hair, and a happy flutter in my heart. Yes, and I've started flutter in my heart. Yes, and I've started at the knock at the front door, and when at last he came in, smiling and bowing. I've looked just as if I didn't care a single bit. There were others, too-not Johns by any means, but friends who were always welcome, and whom it was right pleasant to see. But that did not make null and void, all somnific law; it didn't make father and mother willing that the house should be kept open until midnight; it didn't make it desirable that I should feel a rebuke in everybody's "Good-mornwhen with throbbing head I came down late to breakfast. No, you may be

sure it didn't.

Therefore, I have learned to honour those who knew it was time to go when half-past ten came; while those who didn't know it were the bane of my existence.

So, dear, single gentlemen, whoever and wherever you are, the next time you go out to spend a quiet evening with a lady, re-member my words. Young girls are human; they require rest and sleep; they are amenable to benefits of domestic system and order; they have a precious heritage of strength, health, and good looks

to guard.

Don't go too late, and don't go by inches. "Good-by" is the Lower of a welcome. If you wish to ret in its aroma, the fewer leaves it sheds the better.—Journal and Messenger.

The Mystery of Affliction

Minot J. Savage, of Boston, in a recent ddress on the Mystery of Affliction, said: "As often happens in our day, a family becomes divided, a part of it staying in Germany or England, and : part of it having come over here. Now on some day appointed an immigrant ship sets sail for America. Notice the two ends of the vovshaken hands, they have kissed good bye they have said the last words, the tears fall down and the throat chokes up, and the heart is heavy as lead while the ship swings the horizon. But on the American side there is glad expectation and impatient waiting. As the vessel heaves in sight there is a shout, and it hardly touches the wharf before the expectant ones are over the side clasping in long waiting aims the glad welcome of blessed reunion. What say you, ought not those left behind to substract from the gross amount of their earn't lo seembalg ent lo gnidemos worros who in the new country greet their arrival?

I knew a family divided, balf is on earth and half in heaven. The white-sailed boat, whose carsmen none can see, pushes off for another voyage. A fair-haired boy is passenger now. Cruel and hard it seems. could not the children stay? Why is sorrow added to sorrow? 'The home was shadowed before; why this additional gloom? So strange and mysterious are the ways of God.

" Swiss Church-Goers."-We read in the School Board Chronicle :- On the plea that "the one small minster church in the c'ty of Schaffhausen is perfectly capable of accommodating all the Swiss church-goers, even on high festivals. two correspondents in the Tagblatt recommend the appropriation of St. John's Church either for the establish-school. St. John s is one of the greatest churches in Switzerland.

It is understood that the British Treasury will make a grant to enable Mr. George Smith to continue his explcrations in Assyria.

Envy.

Envy is one of the most despicable of There is scarcely a crune to DARSIONS. which it will not load its victims. It was envy first robbed Naboth of his vineyard, and added murder to the theft. It was envy that ied the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings, that we learn ples, it is followed by a rapid decay of the on the highest testimony that "envy is rott mess of the bonce," it eats cut all honor and maniness; it gives sleepless nights and restless days. Moreover, envy trees. Certainly they could not stand the is utterly useless; it helps nobody, it effects strain of the large crops of apples what is utterly useless; it helps nobedy, it effects strain of the large crops of apples which no alteration, it was no goal. As we read the coot-praining induced. We, therefore, in Job, "it slayeth the ally one;" and all prefer carefully spading around old tree sensible people must feel that there is marvellous silliness in envy

But if the indulgence of envy dees no good, it is calculated to do other people in a word of good, motherly advice to the much harm. Frozy passion tends to in-other sex. So I'll begin at once, and say carnation in some way. Evil emotion turns to action, and becomes embodied in ignoble deeds! So decentful is envy in its operation, and so successful in its barm, that the question is asked in Scripture, "Who can stand before envy?" It undermines the very ground your are standing upon; it breathes innuendoes against your character and reputation, which, light as air to utter, are strong as non and sharp as steel, to do you damage. Yes, envy will depreciate the character it cannot publicly defame; it will exclain virtues to be vices in disguise; it will sneet with the lip and stab with the suggestion of an evil hint in vour absence, whilst in your presence it will admire and applaud you.

That the envious pay the penalty in heir own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the divine hand dispensing, even in this world, to each man according to his sin! But the misery they feel does not atone for the misery they inflict. Envy is one of the basest of passions; it is the essence of devilism. By it satan lost his seat in heaven; and by it men and women have. through the long centuries, sinned and suffered in endless ways.—Quiver.

The Cramming Process.

Perhaps nothing in our present system of education is so demoralizing and unjust as the custom of public examinations. In them interest and vanity play into each other's hands; genuine acquirement and principle "go to the wall." The teachers and the boys alike know that they are never true criterions of progress, that they are seldom even fair representations of the actual course of study. Weeks, months are spent in preparations for the decentful display; even then true merit, which is generally modest by nature, does itself injustice, and vain self-assurance comes off with flying colors. The cram teacher scatters seed over a large amount of mental surface, instead of thoroughly cultivating he most promising portions; and he brings before the parents and the public the tew ears gleaned on all the recess as samples of crops which he knows never will be gath-Yet to his own pedantic vanity, or his self-interest, he sacrifices the prime of many a fine boy's life. Therefore we are disposed to believe that if parents would inexorably refuse to sanction these pretentious public displays, there would be proa much less accumulation of bare facts, but a far greater cultivation of natural abilities, and a far more thorough development of decided aptitudes. - Sunday School Times,

The Weak Spot

The weak spot in religion to-day is not seen in the fact that men are heretically in-tellectual, not that men hold notions different from those our tathers held. is not it. The weakness of religion to-day is seen in this; that it does not prevent its disciples from cheating and lving; does not prevent them abusing, and plundering, and fighting each other; does not prevent them from running in debt, when they know they cannot pay their indebtedness; does not prevent them from being mean, and tricky, and cunning, bitter, bigoted, and cruel; these are the great blamefully and luminous facts that stand over against our churches, and cast their light into the faces of those who ascend and descend the steps age. On the European side the broken of the sauctuary, and the watchful, laughremnant of the household that is left being cynical would notices that as the light hind gathers on the pier. They have quarter of the faces are ghastly.

WILD MEN. -- According to the Academy, Mr. Bond, a surveyor in the Madras off and is gradually lessened to a speck on Presidency, has injurged to catch a couple of the wild folk who live in the hill jungles of the Western Ghats. The man was 4ft. 6in. high; he b la round head, coarse, black, woolly nair, and a dark brown skin. The forehead was low and slightly retreating, the lower part of the face projected like the muzzle of a monkey, and the mouth, which was small and oval, with thick lips, protruded about an inch beyond the nose. The woman was the same leight as the man, the colour of the skin was of a yellow tint, the hair black, long, and straight, and the features well formed. This quaint folk occasionally eat flesh, but feed chiefly upon roots and honey. They have no fixed dwelling-places, but sleep on any convenient spot, generally between two rocks, or in caves near which they happen to be benighted. Worship is paid to certain local divinities of the forest.

The acquisition by Russia of the whole island of Saghalien, only the northern portion of which was previously held by her, marks another not unimportant stage in the advance the Northern Colossus is making towards predominant rule in Asia. Saghalien is about 600 miles in length, and from 40 to 180 broad, and has an area of 47,-500 square miles. The value of the acquisition arises from its extensive ocal-fields. By its locality and natural resources it will give Russia a commanding position in the North Pacific.

Scientific and Aseful.

OLD ORCHARDS.

The common prescription for regenerating an old orchard is plowing and a liberal ing an old oronard is proving and a unoral use of manure. Having watched this practice in several instances, while it never fails of producing one or two good erops of approving the army discount of the producing one of the producing one of the producing of the orchards, from the ripping and breaking of many roots, inducing the formation of fruit buds, but running the general health of the

MENDING WITH PLASTER.

If you have a crack in the wall in the not send for the plasterer, but set five of ten cents' worth of lry plaster of Paris; we with cold water; then take your tinger and rub it into the crovice till it is smooth, Bad nail holes in the wall can be done in the same way. Should the top of your lamp become loose, take it off and wash it with soap; wash the glass also, then put the plaster around the glass; put the bran top on again, let it stand until hardened, and it is ready for use again. A lamp never should be filled quite full, as the kerosene softens the plaster.

HOW TO COOK OATMEAL.

First, be sure to get new, fresh oatmeal as if it becomes damp or old it is bitter. Put one quart of water into a tinned stew pan, salt aufficient to be palatable; stir in carefully, so as not to have it lumpy, tures or four handfuls of natmeal. Put it over the fire and stir continually until it has swollen all it will, using care not to have it burn on the bottom. Whon it has swollen all it will add more water, and then put the stew-pan into a kettle of hot water and leave it cooking for several hours—the longer the better—as the longer it is cooked the softer and more jelly-like it becomes. Having the stew-pan in another kettle of hot water prevents it burning on the bottom. and you are relieved from constant stirring. It is good with milk, syrup or sweetened milk, or even with butter aloue.

ADVICE TO DYSPRPTICS

Take a piece of unslaked lime as large as a goose egg, put in a ston; pot, pour two quarts cold water upon it, stir well, and then let it stand a few minutes, then stir well again; let it stand until clear, pour off and bot to tightly-remember tight one swallow after eating. If it does no good it will do no hurt, which cannot be said of many things recommended. Drink nothing with your meals if you can possibly do without. If you must drink let it be hot. Cold drink upon a dyspeptic's stomach at meal time, always causes trouble. Take your meals at a regular hour and eat nothmg between whiles. If you feel faint, best up an egg, add a heaping teaspoonful of sugar, and pour upon it two-thirds of a cup of boiling water, stirring briskly. Drink hot. Watch the effect of food upon your stomach, and whatever you find distresses you, discard until you regain your lost treasure -good digestion. Do not eat when you are very tired and heated if you can avoid it. If milk suits you, eat and drink it freely. One or two apples eaten raw after dinner. Eat no fruit between meals.

HISTORY OF THE PANSY.

The progress of the heartsease or pansy as a cultivated flower is a remarkable instance of what perseverance will do in floriculture. Although for a long time a favorite in gardens, under various names, the pausy has been only it a comparatively small number of years considered a florists flower. It was reserved for a young lady, aided by an intelligent gardener, to show the world the greater number of variations of which the plant is susceptible. About the year 1812, Lady Mary Bennet, after-ward Lady Monck, had a small flower garden entirely planted with paneres in the gard n of her father, the then Ferl of Taukerville, at Walton-upon-Thames .-This lady wished to get as many new varie-ties as possible, and, at her desire, the gardener, Mr. Richardson, raised from seed large number of new varieties. Mr. Rich ardson, astonisked at the variety and Mr. Lee of the Hammersmith nursery. Mr. Le instantly saw the advantage to be gained from the culture of the plant, a few nursery men followed his example, and in a few years, the pane, became well estab-lished as a florists' flower.

HOW TO OBTAIN CHOICE BUTTER.

We present the following brief summary of the leading or more assential requisites for the production of good butter:

I. Securing rich, clean, healthy milk-milk obtained from good cows, well cared for, kindly treated, grazed upon sweet and nutritious pasturage free of weeds, and provided with an abundance of clean, freeh

II. Drawing the milk from the cow in a cleanly manner, and setting it in an untainted atmosp lore, and keeping it a uniform temperature—about 60 deg. Fahr, while the cream is rising.

III. Skimming at the proper time and before the milk becomes old and bitter or decomposed.

IV. Proper management in churning.

V. Washing out the buttermilk thoroughly, and working the butier so as not to ininre its grain.

VI. Thorough and even incorporation of pure salt, and putting down in tight, closs, well-made packages—packages that will exclude, as far as possible, the admission of

VII. Placing the butter after it is packed,

VII. Placing the butter after it is packed, (if not sent at once to market,) in a clean, cool, well ventilated cellar—one that is moderately dry, and absolutely free from all impurities and offennive odors.

VIII. Cleanliness in all the operations from the time the milk is drawn to the packing and marketing the butter is of few peratice necessity. Indement and supplication in manipulating the cream and working the butter must, of course, be as ment that is not to be overloaded at pensed with.—Burel New Yorkies.