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QUIET LIVES.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not scatter blessings so silently that no one shall know what hand dropped them? The whole spirit of the gospel teaches this. "When thou doest thy aims, let not thy left hand know what thy right hand doeth, that thy aims may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpet or announce our good deeds from the housetop.—Dr. Bushnell.

WHAT IS IN THINE HAND?

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman—alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel." And so it proved.  
"What is that in thine hand, Shamgar?"  
"An ox-goad, with which I urge my lazy beasts."  
"Use it for good," and Shamgar's ox-goad defeats the Philistines.  
"What is in thine hand, David?"  
"My sling, with which I keep the wolves from the sheep." Yet with that sling he slew Goliath, whom an army dared not meet.  
"What is that in thine hand, disciple?"  
"Nothing but five barley loaves and two small fishes."  
"Bring them to Me—give them to God; and the multitude is fed."  
"What is in thine hand, poor widow?"  
"Only two mites."  
"Give them to God; and behold! the fame of your riches fills the world."  
"What hast thou, weeping woman?"  
"An alabaster box of ointment."  
"Give it to God; break it, and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church till now."  
"What hast thou, Dorcas?"  
"My needle."  
"Use it for God; and those coats and garments keep multiplying, and are clothing the naked still."  
"You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing-woman. God wants each of you to serve Him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him—doing good. Use your profits for God, feeding the hungry; clothed the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments. You do as much and have a great reward.—The Bible Student.

A BEAUTIFUL THOUGHT.

How few men seem to have formed a conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as creatures of time, endowed merely with animal passion and intellectual faculties, their projects, aims and expectations are circumscribed by the narrow outline of human life—They forget that instability and decay are written, as with a sunbeam, upon all earthly objects—that this world, with all its pageantry, pomp and power is crumbling into dust—that this life is, scarcely deserving of a single thought excepting as it forms the introduction, of another and that He alone acts a prudent or rational part, who frames his plans with direct reference to that future and endless state of being. Sin has so blinded the understanding and debased the affections, that men never fail to invest some temporal good with fancied perfection, and idly imagine that the attainment of it would satisfy the desires and fill the capacities of the immortal spirit! How little do they know of themselves! The soul is not of the earth, and they will strive in vain to chain it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will not always be as a prisoner here. Send it forth, if you will, to range through the whole material universe, and like the dove dismissed from the ark, it will return without finding a single place of rest—for it has no resting-place but the bosom of God.

The Irish Presbyterian Church is truly conservative. The Assembly at Belfast has declined, by a vote 225 to 157, to compile a hymn-book, and by a vote of 313 to 238 to permit musical instruments to be used in divine worship. The Assembly reaffirmed the deliverance of 1873 against instrumental music, and directed the Presbyteries to bring the law before offending congregations and report to the next Assembly.

METHODIST CHURCH.—The statistical returns, just printed, of the British Wesleyan Church show that it has 377,589 communicants, a decrease of 3,287 during the year. There are 144 candidates for the ministry.

NINE NOVGOROD FAIR.—The great market of the eastern world has been held at this junction of the Volga and Olga Rivers in Russia, every summer for hundreds of years. Here the nations of Europe and Asia meet with their products for trade. Cossack, Chinese, Turk and Persian meet the German and the Greek, with every variety of merchandise that mankind employs, from sapphires to grindstones, tea, opium, fur, food, tools and fabrics, and last but not least, medicines. J. C. Ayer & Co.'s celebrated remedies from America were displayed in an elegant Bazaar, where the Doctor himself might sometimes be seen. They are known and taken on steppes of Asia as well as the prairies of the West, and are an effectual antidote for the diseases that prevail in the courts of the North as well as the huts and cabins of the western continent.—Lincoln (Ill.) Times.

ON TO THE TOBACCO.—As an instance of the earnestness which actuated the people who allied their names to the petition to the Government to assist them in settling upon the Crown Lands at the Tobique, it is only necessary to state that during the last month a large number of men, regardless of want and aid from the Government in the matter, have proceeded to the Tobique lands and taken up grants. The number here referred to amounts to about one hundred persons, and between to-day and Tuesday next, another party of about twenty-five men will proceed thither also for the same purpose. Those men take the right view of the situation; they consider it is better to make an effort to keep themselves from becoming the recipients of charity by making a home for themselves in the wilderness, where they will not be subject to the expense of rent and fuel, and where they will only need provision and clothing to keep them for the first year. They calculate that they can support their families the first year for not more than \$50 in each case; while, if they stayed in the city, they would only have to face distress and starvation, and be no better at the end of the winter, besides being largely in debt.

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