Our Noung Folks.

DEEDS OF KINDNESS.

Suppose the little courlip Should haug its golden cup, And say, "I'm such a tiny flower I'd better not grow up," Hop many a neary traveller Would miss its factual smell, How many a little child would prieve To lose it from the dell

Suppose the glistening der drop Upon the reast should say "What can a little dewdrop do? The blade ou which it rested Before the Cit was done. Without a drop to moisten it, Would wither in the sun.

Suppose the little breezes, Upon a summer's day, should think themselve too small to cool The traveller on his way,
Who would not miss the smallest
And softest ones that blow, And think they made a great mistake That heard them talking so?

How many deeds of kindness A little child may do; Although it has so little strength And little wisdom too. It wants a loving spirit, Much more then trength, to prove How many things we hild may do For others by its love.

BROTHERS AND SISTERS.

"My bro ther is as polite to me as any "My bro ther is as pointe to me as any one else, when I go out with him," said a gril proudly to a companion. What a reflection on his manners at home! A sister will, pethaps, accidentally knock over some of the tools with which her brother is busy. of the tools with which her orother is busy. An apology involuntarily rises on her lips, but she stiffes it on considering that it is only Jack; and all the ratisfaction he is offered for disordered plans is a blunt "Oh!" Angry reproaches are sure to follow. "You are real ugly, Jack, to talk so about such a thing; you know I didn't mean to," is the equally angry rejoinder. Why did she not say so? Two words would have saved all the trouble. Want of politeness is the cause of more quarrelling between brothers. and sisters than anything else. In their plays, children are constantly meeting with little accidents, for which they should be taught to apologize. I have seen the cheeks of a child flush with anger, his eyes flash, and a little hand raised to strike the unfortunate breeker of a toy, when, as if by magic, the blow was arrested with these words, "Excuse me, I did not mean to."— Selected.

SILENT INFLUENCE.

A young professor of religion, in accepting an invitation for an evening's enter-tainment, found herself most unexpectedly ma company where all were engaged in card-playing. She could not leave the circle, or express her disapprobation of the unchristian mode of unusement. She could only sit quietly by herself and lift a prayer for the dear friends round her. This she did, and departed for her home at the close of the evening.

Years passed. The circumstance had nearly left her memory. One day a friend inquired, "Do you remember being present at an ovening party when all but yourself were engaged in card-playing? You sat slently by, saying nothing on the subject, but refusing to participate in the game.

——was among the guests. Your silent disapprobation smoot her heart, and was the conversion. She died in deans of her conversion. She died in the hope of a joyful resurrection.

We are either scattering abroad or gather ing in the great harvest-field of souls. A word, a look, an apparently unimportant act, may affect the eternal interests of a young inquirer who is looking to us for example. It is easily known whether we are reluctantly present or hankering after fellies and amusements which our position in the church prevents our enjoying .- Mes-

DOTTIE'S TEMPERANCE SERMON.

FOR THE YOUNGEST READERS.

Well, well! what did ail Dottie? She Well, well! what did ail Dottie? She had positively refused to kiss her father for a whole week. He went to work in the norming, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and would sit on his knee; but when he tried to kiss her, she would shake her head, and then tuck her rosy face down on her shoulder.

At last he grew almost angry, saying, sternly, "I won't have a little girl that does not love me.

Dottie went to her mether with a gneved look, and tears stealing into her

"I do love my papa, ever so much-five bushels," she said

"Then why did you treat him so?" asked her mother; "he does not see you all day.
and when he comes home so tired you won't kiss him. Why is it?'

"Because, because-" and here Dottie stopped.

"Speak out, darling; don't be afraid; or suppose you whisper it to me now—" and she bent down her head.

Dottie put born chubby arms around her mother's neck, and putting her rosebud of a mouth close to her mother's ear, in what she supposed was a whisper, said.

"He drink some med'eine or somethin before he get's home; and it must be drea in stuff, for it smells sickensh when he puts his face close to mine—and that's all saids and the stuff. all, and I do love papa. And she sobbed as if her loving little heart would break.

The father's face crimsoned with a flush of shame. The secret was out. For a publicly useful survives and week he had been in the habit of stapping amen to all former labors.

at the house of a friend, who always took a at the nouse of a friend, who always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward. The pure caresses of his mnocent child of more value to him than even the good will of his friend, and little Dot never again refused him his evening kiss.

"Papa must be cured," said she one day; "for he don't drink any more of that horrible in d'cine

And he was truly cured .- Good Words.

DOES GOD ANSWER PRAYER.

There are two striking cases-one in the Old Testament and one in the New-of men, beloved of God, praying persovering-ly and with the utmost intensity and fervor for something which was denied them. An answer to prayer is not necessarily an affirmative answer. It may be an answer in the negative—an answer of the wiser love that sees further than we do and refuses in mercy. Yet there are some people who talk as though, if prayer were not always and of course answered in the affirmative, and the thing we ask given, there were no use in praying. "Who is the Lord, that we should serve him, and what profit shall we have to pray to him?" But prayers are often answered in the affirmative. The voice of Christian experience, through all time, has united in calling our God "a very present help in time of trouble." present, either to remove the trouble or help us to use above it. The true doctrine is, that God our Father as a reality—a hying, loving presence—throbbing with sympathy, but with plans and purposes, and knowledge of the situation infinitely transcending ours; that he is near to us, hears our prayer, considers it tenderly and pa-tiently, and does for us the very best that is possible consistently with the best good of all. That it is not always possible for God to grant what we ask is made certain by the most interesting and the most awful prayer ever left on accord—the prayer offered in extreme anguish by his only and well-beloved Son. It was to attain the sympathetic insight of a personal experience that our Lord passed through depths so deep that no son or daughter of Adam ever could sink below him. In the awful passage he felt the same agonized mability to endure that we feel, and called out as we do for relief; but with the controlling sense of a nobler purpose which he preferred even to that present relief. And in this sense every true prayer is answered. For when we pray truly we always do mour deepest heart, in our higher and better zature, so confide in our heavenly. Father that we prefer his will even to the most important clamor of our own wild desire.—Mrs. Harriet Beecher Stowe.

MANNERS IN TRAVELLING.

If there is a place in the world where good manners are needed and worth their weight in gold, it is in travel; but if there is any place where bad manners provail, and the bad breeding, boorishness, selfishness and vulgarity of people display theniselves most frequently and conspicuously, it is in the car, the coach, and the steamboat. Travellers seem to pack their politeness in their trunk, or leave it at home, and push and crowd their way, greedy of privileges, and regardless of rights, and utterly forget ful of all the graces and fair humanity of

We have been frequently pained the pre sent season at the coarse and tyrannical bearing of some men while travelling. They insist on controlling the windows, the doors, the ventilators and furniture, precisily as though the entire car or boat were their private property. They cover the floors with the filthest tobacco juice. They fill the air with breath poisoned by drink and smoke. They talk vulgarity. They look obscene. If a child cries, they fret, and almost visibly froth at the mouth. And if a poor, tired woman wants a sent, they turn their eyes the other way. They make travelling uncomfortable, if not positively dangerous, and nettle every body they come in contact with. They insist on controlling the windows, the in contact with.

Sometimes the bad manners of women on the road are positively discreditable to the sex. They sometimes monopolize seats that do not belong to them, by spreading out their dresses or piling up their baggage, making others stand or sit in discomfort. They sometimes enter a car and stars at a tired man, until he feels compelled to rise and offer a seat that he needs more than tired man, until he feels compelled to rise and offer a seat that he needs more than the one who takes it. They sometimes display an amount of selfishness, levity and impertinence, impatience and fretfulness, which amazes quite as much as it pains those who winess the exhibition. These are exceptions to the general rule, but the exceptions are unfortunately numerous exceptions are unfortunately numerous.

The matter is of much more importance than most people seem to anagme. Good manners are nowhere so much needed and so conductive to the general comfort as in Roorishness can be borne with at i home; irritability and petty selfishness can be escaped from in the house or on the But to be pin oned into a seat with a human porcupine or box turtle is a tax on the nerves that is hard to be endured. One thing that makes travel so hard and wearing is the bad manners of travellers, and the irritation incident to it. Whoever travels should make it a positive duty to conduct humselt in the noblest possible manner, meeting all em reconcise in the sweetest mood. The more politeness the more pleasure. The more kindness the more pleasure. The more kindness the more joy. Theodore Parker used to carry candy and sugar plums, and give them to crying children in the cars. Every woman especially, ought to set an example of good manners on the road.—Golder Age.

It sometimes pleases God to disqualify ministers for their work, before he takes them to their reward. Where He gives them wisdom to perceive this, and grace to assure in the disputation, and grace to acquiesce in the dispersation such a close of anhonorable life, where the desirate he publicly useful survives the power, is a loud

INEXPENSIVE HAPPINESS.

The most perfect home I ever say was in a little house into the sweet incense of whose fires went no costly things. A thousand dollars secred for a year's living etather, mother, and three children. But the copy in the highest degree the public copy in the highest degree the public. mother was the creator of a home; her rebeautiful I have ever seen; even a dull and commonplace man was nited up tone. Nothing equal to the Sabbath, before of enabled to do good work for souls by the same the legislator of Simu, has been consumed which this woman created, covered and carried out among men. Simevery inmate of her house involuntially looked into her face for the key-nete of the day and it always rong clear. From the rose-bad or clover leat which, in spate of her hard house work, she always tound time to put by our plates at breakfast, down to the story she had on mand to be read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, home maker. It to her quick bram, loving heart, and exquisite face had been added the appliances of wealth and the enlargements of wider culture, her would have been absolutely the cleal home. As it was, it was the best I have ever seen.—If any Tung.

BLUSHING.

Darwin, in his new work, on "The Expression of the Emotion in Man and Artimals," has an interesting chapter on blushing This act, he telle us, as the most person of the contract of the contr culiar and the most human of all expres sions Animals never blush, although mon-keys redden from passion. We cannot produc, blushing by any physical means; it is the mind which must be affected; and blushing is not only involuntary, but the wish to restrain it increases the tendency. While the young blush more freely than the escape. It is usually the face, cars, and neck only, that readen, the blush does not extend over the body; but certain races who go habitually nearly naked blush over their waists. The limitation of blushing to exposed parts, is explained by the fact that those portions of the surface have been habitually exposed to the air, light, and alterations of temperature, by which the small arteries acquire the habit of readily dilating or contracting. Hindoos blush but little; the Chinese rarely blush; the Polynesians blush freely; the young squaw of the American tribes has been seen to blush; the Kathrs of South Africa never blush, neither do the Australians.

TIRESOME PEOPLE.

There are certain people with whom I used to think myself wonderfully congenial; we liked the same books, pictures, and what not; had set ourselves to the ac complishment of much the same objects in life; never quarrelled about the slightest thing,—and yet for some mysterious reason I could never endure their company more than half an hour at a time. Their were my old chums whose natures and tasteand aims were very different from mine, yet near whom I could spend days and weeks and years with the utmost serenity.

How to account for this difference I did not know-until, at last, I found that the trouble lay in the fact that these congenial uncongenial friends were all in the same uncongenial friends were all in the same tone. It was like living in some monot-onously gorgeous Yellowstone country, than which I could imagine nothing more wearing to the soul. You see, ordinary people like you and me cannot stand a con-stant strain upon the higher emotions—I stant strain upon the higher emotions,-I doubt whether anybody can. If there is not an abounding humor to make a variety in the experience of your grand, solemn natures, there is at least a grim savagery that takes its place, and answers the purposes of recreation. If we do not hear of Milton's laughing much, we are well aware that he knew how to call hard names; and as for the mortal who, baving seen Hell, never smiled again, are we not told that never smued again, are we not told that the little Guelf boys and girls were in dan-ger of being pelted with stones flung by tha frantic Ghibelline !—"The Old Cabinet," "Scribner's" for September.

EVERYBODY'S ROOM.

Not long ago, we stopped for an hour at the parsonage of a worthy brother, who was kind enough to insist on displaying to was kind enough to insist on displaying to us its various attractions. He had a right to be proud of them, for the design of the parsonage, and the labor of begging the money to build it for his congregation, and the work of superintending it, had fallen on the pastor's shoulders, as is mostly the case. After taking us through the commodious, well-hented and well-ventilated apartments well-lighted and well-ventilated apartments, he said, "The choicest room of all is yet to be seen." He the opened the door of a no seen. In the opened the door of a neat and pleasant little room just over the hall, which, on looking in, we noticed contained but three thousand chart, a table, and a Bible. "This," said he, "is our room for prayer. Any one, at any time, can retire here for private devotions. It is always here consecrated for that object, and used for no other-always inviting these who need it to prayer and communion with God; and," said he, " our experience is, that it is the most popular and most used room in the whole house." Why not? Such a room would soon become a Bethel to old and young. Hallowed by the most precious associations, the very atmosphere would suggest tranquilty and help. It would soon become the dearest place in the whole hoase, a reminder of duty, and a help in doing it

We recommend that, whenever anyone builds a house hereafter, a room be provided "for everybody." And it wou! he a good thing if those whose house is already built should set apart from common use, some consecrated spot for "Everybody"—Southwestern Presbyterian

We must submit to death, but the mirach is that whosover keeps to God's Word shall not feel death, but pass hence as one falling asleep.

WISE COUNSELS.

The following quotations are worthy o

"To day, when the question of labor and wager, of political and social referior, because in the highest degree the public anial, it may well be believed that the study of a legislation of which the theory of rest, so to speak, forms the basis, must be useful. day, the Christian Sabbath, of which the respect seems to have declined, will revive m all its splendor, when the guarantee of work shall have been achieved with the prosperity which is the purchase of it. The laboring classes are deeply interested in maintaining the observance of Sunday."— PITEME J. PROUDHON.

"We are opposed to anything which tends to increase the already too great ten-dency to break down the observance of the Sabbath. Irrespective of any religious question, which we do not now here discuss, the difficulty is that its secularization will tend to diminish its prostige as a season of rest from physical labor; and this would be a consummation to be deprecent d for the reason that in this over-active and, as we semetimes think, fatally busy country, a very little opportunity will see a con sulcrable portion of producers to work on Sunday, thus complicating the labor ques-tion, which is complicated enough already." —"N. Y. Tribune," Nov. 16, 1871.

"Operatives are perfectly right in thinking that if all worked on Sunday, seven days work would have to be given for six days' wages." -- John Stuart Mill.

"The law which upholds the institution of the Sabhath-being a law of Christianity-does more to educate and maintain a sound moral sense in a Christian people old, mants do not blush; women blush than all the museums and picture galleries more than men; the bland and deat do not which could be thrown open to them. SIR ROUNDELL PALMER (now Lord Chancellot) in British House of Commons.

> The proprietors of the North Western Railway Company (England) passed the following resolution in February, 1849, and re-ullivined it in a circular dated Secretary's office, Euston Station, 4th January, 1872. It is commended to the attention of the stockholders and directors of radroads in this country as the judgment of railway authornes of experience and position :-

> "That the business shall be suspended on Sundays, except for such restricted conveyance of passengers as seems called for on the ground of public necessity; and that the directors to whom is here confided the duty of devising the extent of such restricmg their duty, the consideration of the pub-he good, and not the private interests of the company."

MAIDS AND MISTRESSES.

It thould be plain enough that examples are as much to servants as to children; since in manners and social training ser-vants are as children. The peasant-girl reared in an Irish cabin or German cottage can hardly be expected to be a model of politeness or of personal neatness. It is quite possible, however, to teach her by example alone. If the mistress be courteous to every member of her family, and they in turn to her, the maid soon feels the atmosphere of good breeding, and unconsciously becomes annable and respectful. But let the mistress speak sharply to her husband, or scold the children in public, or lot the master constantly find fault in the presence of the servant, and she will shortly discover that courtesy is not one of the essentials of the establishment, and will, most likely, add black looks and uncivil words to the general disharmony. Servants being imitative, there is more reason that the conduct of employers be worthy of imitation. If the mistress of a house be careful of her dress, her speech, her daily habits, her handmaid will, in all probability, grow more careful of her own. But the woman who comes to her breakfast with disheveled hair and rumpled gown, has no right to find fault with her maid for attending the

loor-bell in a dirty calico and slovenly shoes. Like mistress like maid, as well as like master like man. Unless a good example be set, there is no cause to complain of servants for following a bad one. As a rule, they are ready to learn, though they may be dull and slow of comprehension. They would rather improve their condition than degrade it. They would rather be ladies than servants. Their ignorance makes them mistake the false for the true, the last for the good. If every mistress the bad for the good. If every mistress would take pains to set a fair example to ner maids, and aid them, now and then, by timely and deheate hints, she would soon have servants who would be, in fact, the help they are in name.—"Home and Society," "Scribner's" for September.

A DARWINIAN SUGGESTION.

Max Adeler, in the "Boston Courier," remarks:—"We are engaged now in developing a scheme for growing kid gloves upon the original animal. Our old friend, Darwin, teaches us that you can do almost any thin with beautiful in the individual of the control of thing with breeds by judicious 'selection; and we are convinced that, with a little care twill be possible to produce a beast whose skin, when stripped off, will make a seamless kid glove. Our first experiments are with lizards. A lizard has four legs and a tail. Now, we believe that eventually the off fore leg can be developed into a thumb, while the three other legs and the tail can be arranged as fingers. We are crossing include with short tails with those of long leg; and we are now looking around for a variety of lizzed with a button or two on his neck, for the purpose of breeding it in with the others, whose eves will answer for button-holes The ultranate result promises to be startling. It will break up the old glove trade, and drive Jouvin to suicide. Thus it is that human ingenuity advances human civiliza-

Pray for them thou lovest. Thou wilt never have any comfort of his friendship, for whom thou dost not pray.

Bandom Bendings.

A man may have a great deal of manner and uo munners.

Every man can love his friend; but only

godiy man can love his onemy. By taking revenge a man is even with his enemy; but in passing over it, he is superior. - Lord Bacon.

Suffering seasons are sitting seasons, in which the Christian loses his chaff, and the hypocrite his cora.

Pride and vanity are the purveyors of trouble and danger; proud persons we nether sife nor happy. Wisdom and truth, of the sky are im-

mortal; but coming and deception, the nectors of the earth, after glittering for a moment, must pass away.—Robert Hall. The end of learning is to know God, and

one of that knowledge to know Hun and to mutate Him, as we may the nearest by possessing our onle of true virtue. - Milton. Let us keep to Christ, and cling to Hum

and hang on Him, so that no power can sever us. Then soon to shall see Him with joy, at that day.—LUTHER. Every religion is a getting religion. You may find a lawyer in the temple that gets little for the present; but he is fitting limi-

elf to be in their one of these great ones who do get .- Shelden. In small things, says Spurgeon, lie the erneibles and the touchstones. Any hyporite will come to the Subbath worship but it is not every hypocite that will attend prayer meetings, or read the B big in secret, or speak privately of the things of

God to the samts. Praying unto God without communion is raying unto God without certained as lake talking to a man who gives neither an answer, it a a state, not yet a look. You would soon be weary of such converse, and avoid such company; and no people find a heart i pray who feel no fellowship with God.—Berrudge.

Poetry has been to me its "own exceeding great reward;" it has multiplied and refined inv enjoyments; it has soothed my afflictions; it has endeared solitude; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.—Coleridge.

A believer has not so much to boast of as a common beggar. He that gives to a beggar, gives him a bare alms only: whereas, God gives to his people both Christ's right-ousness to just fy him, and also the hand of faith by which they receive it.

Nothing is more cheerful and pleasing, to eyos that are strong and sound, than light; on the other hand, nothing more painful and disagreecable, to eyes that are weak and distempered. As different is the effect of God's word, on them that believe, and on them that believe not.

Courage is always greatest when blended with meckness; intellectual ability is most admirable when it sparkles in the setting of a modest self-distrust and nover does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.—Chapin.

It is a great work to draw a large ship from her moorings, but when she is in the waters, how easily she rolls! What happiness, when by perseverance, you have triumphed over nature, to find yourself in the abundant waters of grace! I pray God to put his own hand to the work.—Cuyon.

The meanness of the earthon vessel, which convoys to others the Gospel Treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of in-calculable value. A shapherd's boy may point out the way to a philosopher. A beggai may be the bearer of an invaluable present.

In sleep all wearmoss passes away, and we rise again in the morning joyous, fresh, and strong. So at the last day we shall arise from our graves as if we had only slept might, be fresh and strong, bathe our eyes ing in morning dewi and all weakness, corruption, and dishonor shall vanish from us

"O, that I had wings," saith heavenly-hearted David, "that I light fly away from this world's vanities, and possess henven's happiness!" "O, that I were dissolved," saith blessed Paul, "that I might be with Christ!" O, that I were in this place of Christ!" O, that I w such wished happiness rnero 1 mig i from those worldly labors, and earthly miseries, and transitory vanities. John BRADFORD.

When a man drinks hard, the blood boils over, and the passions rise and grow mutmous. In such a dangerous juncture the guards should be doubled, and twice as much sense summoned in as would serve for an ordinary occasion. Now, to part as much more, if we could get it, is like breaking the compace with one s reason when we have need breaking the compass, and throwing the pilot overboard in a storm.—Collier.

From the first step which He took in the career of suffering and condemnation even to the last, at every stage of the long re-'. in every period of a man's sad life, He took upon himself the condemnation which had come upon a guilty race, He performed an act of obedience, Heaccepted the will of his Father, He fulfilled it, He displayed theperfection of love, and His person reconciled God and man.

There is a great want in Christians who have not suffered. Some flowers must be broken or brused before they with a fragrance. All the wounds of Christians out sweetness; all the would of Charles Says out sweetness; all the sorrows of Charles the same. Commend me to a British brother—a broken reed—ang like the Sor of Man. To me there is sweet from sweet in all sufferings in a graph akin to the Man of Sorrow.

Be not melanolisty, and wishly carself in heaven. If within the highly fleet you the keeping of a castle, within the pelonging to it, orchards, parties, of and but you use them; within the results for the Court, and to make you respect you that there twenty from the Tourist twenty fleet for the court, and to make you restle, and refuse to eat of these fault, and soft them down and whine, and wish you were a privy councilor, do you think the king would be pleased with you?—Shelden Be not melaucholy, and wiell pourself in