Our Joung Lolks.

By-und-By.

There's a little mischief-maker That is stealing half our bliss; Sketching pictures in a dreamland That are never seen in this-Dashing from the lips the pleasures Of the present while we sigh; You may know that mischief-maker, For his name is By-and-By.

He is sitting by your hearthstone, With his sly, bowitching glance, Whispering of the coming morrow, As the social hours advance; Leitering 'mid our calm reflections, Hiding forms of beauty nigh; He's a smooth, deceifful fellow, This enchanter, By-and-By.

You may know him by his winning. By his caroless, sportive sir; By his sly, obtrusive presence That is straying overywhere, By the trophies that he gathers Where his sembre victims lie; For a bold, determined fellow Is this conquered By-and-By.

When the calls of duty haunt us, And the present seems to be All the time that over mortals Snatch from dark eternity, Then a fairy hand sooms painting Pictures or a painted sky; For a cunning little artist Is this fairy, By-and-By

"By-and-by," the wind is sighing, "By-and-by," the heart replies, But the phantem just above it Ere we grasp it ever flies. List not to the idle charmer Scorn the very specious lie;
O, do not believe or trust in
That deceiver, By-and-by
—Lutheran Standard.

Story of a Princely Boy.

Charles X., of France, when a child, was one day playing in an apartment of the palace, while a peasant of Auvergne was busily employed in scrubbing the floor. finally employed in scribbing the nor. The latter, encouraged by the gaiety and playfulness of the young Count, entered familiarly into conversation with him, and to amuse him, told him a number of diverting stories and ancedotes of his province. The prince, with all the ingenuousness of childhood, expressed his commiseration for the narrator's evident poverty, and for the labor which he was obliged to undergo in order to obtain a scanty liveli-

"Ah!" said the man, "my poor wife and five children often go supportess to

and two condered often go supportess to bed."

"Well, then," replied the prince, with tears in his eyes, "you must let me manage for you. My governor every month gives me some pocket-money, for which I have no occasion, since I want for nothing. You shall take this money and give it to your wife and children, but be sure not to mention a word of the matter to a living soul, or you will be finely scolded."

On leaving the apartment, the honest dependent acquainted the governor of the young prince with the conversation that had taken place. The latter, after praising the servant highly for his scrupulous integrity, desired him to accept the money, and to keep the affair a profound secret, adding that he should have no cause to re-

adding that he should have no cause to re-

pent for his discretion.

At the end of the month the Count d'Artois received his allowance as usual, and watching the moment when he was nnobserved, hastily slipped the whole sum into the hands of the protege. On the same evening a child's lottery was proposed for the amusement of the young princes by the governor, who had purposely dis-tributed among the prizes such objects as-were most likely to tempt a boy of the Count's age. Each of his brothers eagerly hazarded his little store, but the Count d'Artois kept aloof from his favorite amuse-ment.

The governor, feigning astonishment, at last demanded the reason for his unusual prudence; still no answer came from the Count. One of the princes, his brother, Count. One of the princes, his brother, next testified his surprise, and at length pressed the young Count so hard that in a moment of childish impatience he ex-

claimed,
"This may be very well for you; but what would you do if, like me, you had a wife and five children to support?"

The King and His Daughter.

George III. had fifteen children. His favourite was the Princess Amelia. In her early days she was a gay, light-hearted girl; but as she grew older she became affectionate and reflective, yielding to the deeper sentiments of her emotional nature and making herself the companion of the king in his decline. She once told her experience in life in two fair stanzas, that have been proserved:

"Unthinking, idle, wild, and young, I laughed and danced and talked and sung. And, proud of health, of freedom vain, Dreamed not of sorrow, care, or pain, Concluding, in those hours of glee, That all the world was made for mo.

"But when the hour of trial came, When sickness shock my trembling frame, When folly's gay pursuits were o'er, And I could sing and dance no more It then occurred how and 'twould be Were this world only made for me."

In 1810 she was attacked with a linger ing and fatal illness. Her sufferings at times were heart-rending to witness, but her sublime confidence in God kept her mind serene, and brought the sweetest anticipations of another and a better

The old king lingered by her bedeide, her affectionate watcher and nurse. They taked together daily of Christ, of redemptions of the company tion, and of the joys of heaven. "The only hope of the sinner is in the blood and righteousness of Jesus Christ. Do you feel this hope, my daughter? Does it sustain you?" "Nothing," eays an English committee the princess is committee to the committee t

Christ as a matter far more interesting than the most significant pomps of royalty." As she grew weaker, he caused the

As she grew weaker, he caused the physicians to make a statement of her condition every hour. When he found her sinking, the old dejection and gloom began to overcast his mind again. He felt, like Lear, that he had one true heart to love him for himself alone. This love was more precious to him than crowns and thrones. The world offered nothing to him so sweet as her affection. She was his Cordelia. One gloomy day a messenger came to the king's room to announce that Amelia had breathed her last. It was too Amelia had breathed her last. It was too much for the king; reason began to waver and soon took its flight. "This was caused by poor Amelia," he was hoard saying, as the shadows deepened and the dreamy winter of age came stealing on .-Selected.

How the Churches Stand.

The Philadelphia Presbyterian says:
"A review of the ecclesiastical situation at
the close of the first century of American
history, as compared with the beginning of
the century, gives the following facts:—
"The rank-list of the eight leading denom-"The rank-list of the eight leading denominations of the country in 1776 was as follows:—Congregational, Baptist, Episcopal, Presbyterian, Lutheran, German Reformed, Dutch Reformed, Roman Catholic, (the Catholics having at that time only twenty-six priests in the whole country, and publicly celebrating the rites of their Church in Philadelphia alone.) By the last consus the list stands:—Methodist, Baptist, Presbyterian, Roman Catholic, Christian, Lutheran, Congregational, Episcopal. The Baptists alone Roman Uatholic, Ohristian, Lutheran, Congregational, Episcopal. The Baptists alone have kept their relative position in the ranks; while the Lutherans have dropped one place, the Congregationalists from the first to the seventh, and the Episcopalians fallen from the third to the eighth in the lat." hat.

Truth and Error.

Custom, without truth, is but the antioustom, without truth, is but the antiquity of error. And there is a short way for religious and simple minds to find out what is truth; for, if we return to the beginning and origin of Divine tradition, human error ceases. Thither let us return, to our Lord's original, the evangelical beginning the appendical tradition. to our Lord's original, the evangelical be-ginning, the apostolical tradition; and hence let the reason of our act arise, from whence order and the beginning arose. If, therefore, Christ alone is to be heard, we ought not to regard what another before us thought fit to be done, but what Christ, who is before all, first did. For we ought not to follow the custom of man, but the truth of God; since God himself speaks thus by the prophet Isaiah: "In vain do thus by the prophet Isaiah: "In vain do they worship me, teaching the command-ments and doctrines of men." Which very words our Lord again repeats in the Gospel: "Ye reject the commandments of God, that ye may keep your own tradition.—Cyprian.

Depend on Your Own Efforts.

Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage. No one will ever help you as you can halp yourself, because no one will patronage. No one will ever help you as you can help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one. The first step will not be such a long one, perhaps; but carving your own way up the mountain, you make each one lead to another, and stand firm in that while you chop out still another. Men who have made their fortunes are not those who had five thousand dollars given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame, have not been thrust into popularity by puffs begged or paid for, or given in friendly spirit. They have outstretched their hands and touched the public heart. Men who win love do their own wooing, and I never knew one to fail so signally as one who had induced to fail so signally as one who had induced his affectionate grandmamma to speak a good word for him. Whether you work for good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart and brain. Say "I will " and some day you will conquer. Never let any man have it to say, "I have dragged you up." Too many friends hurts man more than nonelat all .- Mclbourne Spectator.

The Baby.

Who knows not the beautiful group of babe and mother, sacred in nature, sacred also in the religious associations of half the globe? Welcome to the parents is the puny little struggler, strong in his weakpuny little struggler, hood had not. The small despot asks so little that all nature and reason is on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching than all virtue. All day, be-tween his three or four hours sleep, he cooes like a pigeon-house, sputters and crows, and puts on faces of importance; and when he fasts, the little Pharisee fails and when he fasts, the little Pharises late not to sound his trumpet before him. Out of blocks, thread spools, cards and checkers, he will build his pyramid with the gravity of a Palladio. With an acoustic gravity of a Palladio. With an acoustic apparatus of whistle and rattle, he explores the laws of sound. But chiefly like his senior countrymen, the young American senior countrymen, the young American studies new and speedier modes of trans-portation. Mistructing the cunning of his small legs, he wishhs to ride on the neck and shoulders of all flesh. The small enchanter nothing can withstand-no seniority of age, no gravity of character; uncles ity of age, no gravity of character; uncles, aunts, cousins, grandsires, grandmas—all fall an easy prey; he conforms to nobody, all conform to him, all caper and make mouths and babble and chirup to him. On the strongest shoulders he rides, and nulls the hat as leavaged heads. pulls the hair of laureled heads.

Subbuth School Teacher.

LESSON XXXV.

HONEST INDUSTRY

COMMIT TO MEMORY VS. 6-11. PARALLEL PASSAGES .- Job xii. 7; Isa. i. 8

Rom. xvi. 17. SCRIPTURE READINGS .- With vs. 6-8, road ECRIPTURE READINGS.—With vs. 6-8, road Eph. iv. 28; with vs. 9-11, compare Prov. xxiv. 80-84; with vs. 12-15, compare carofally Matt. v. 8-9; with vs. 16-19, road Mal. iii. 5, and 1 Cor. iii. 8, 4; with vs. 20

-22, road Ps. xix. 8-11.
Golden Text.—Not slothful in business; forvent in spirit; serving the Lord.—Rom

CENTRAL TRUTH .- "If any would not

work, neither should he eat."

If one has a handful of beautiful pearls, it is of little importance in what order they are placed upon their string. Hence little attention is bestowed upon orderly and logical grouping of the proverbal counsels and warnings givon us in this book. A common thought, indeed, sometimes runs through a number of the prolector is never a slave to exactness.

In this chapter the reader is warned against wasting his means so as to come to abject poverty, which is recognized in Scripture, as it is in fact, as an evil, and often

by itself a sore temptation.

Four courses that lead to this impover ishment are pointed out in the chapter, namely: rash surctyship (Prov. i. 5); idlenamely representations of the chapter). Indicature (vs. 12-19), and impurity (to the end of the chapter).

We begin with

1 .- WILFUL IDLENESS.

It is natural, and it is common in Scrip It is natural, and it is common in Scripture, to refor men to the lower creatures for lessons of practical wisdom (see Prov. xxx. 24-80). If they do what is fit by more instinct, how much more should man with his reason! (Jer. viii. 7). The more vigorous minds of all lands and ages feel a kind of harmony in all things, so that things outward easily become images of things in-ward; and no wonder, for one infinite

mind conceived all.
So it is here. "Go to the ant," so small insignificant, and so entirely left to its own ways, "without guide, overseer or ruler,' but yet in an orderly, regular, steady and co-operative way, building its home, storing its food—to which another reference is made in Prov. xxx. 25—and "providing for its own" (1 Tim. v. 8; 2 Cor. viii. 2).

All books of eastern travel describe the ant-hills and the concerted action of the little creatures, though the observations of their habits and modes of action are closer and more thorough in later than in earlier times. The question whether the ant requires food in winter will only be raised by too-nice critics. The idea is that when food is abundant, as in harvest, it is laid by for the time when it is needed and could not be had elsewhere. The boys may learn the same lesson from the squirrel's hoarded nuts, without settling how much of the year it sleeps.

II .- THE HADITS OF THE LAZY.

as often seen in the East, are well described as often seen in the East, are well described in vs. 9, 10,—lying on the ground, even in working time, folding the arms into the easy attitude of repose, and craving a "little more sleep." All travellers testify to the need of vigorous overseeing to compel labor. So poverty comes, "as one that travaileth," rather as a highway robber, before one knows, and want like an armed rlundsyer, so that resistance is out of one's plunderer, so that resistance is out of one's

III .- THE ILL-NATURED.

"Satan finds some mischief still," etc. There is a natural connection between idleness and mischief. Hence the outline of the bad man comes here (vs. 12-15). Signmaking is usually vulgar, implying com-mon interest in matters not to be disclosed to one's friends when present. It is the language of gypsies. The vicious of a language of gypsies. The vicious of a great city have modes of communicating with their colleagues unknown to decent with their colleagues unknown to decent people. Sharpers, and cheats of all kinds, defraud and protect themselves thereby. Hence the winking with the eye, speaking with the feet, teaching with the fingers, are bad signs, and natural attendants on a bad, wicked, designing man, with forwardness in his heart, a scheming brain, skill in fo-menting quarrels for his own ends. The idle who have to "live by their wits" must try many shifts, and the amount of ingenuity put forth in dishonest ways would often earn a decent support.

earn a decent support.

But howeverlong such an ill-doer may run, he is caught at last (v. 16); calamity "drops" on him. He is "broken," and that hopelessly. (See the force of the slang-word "dead-beat.") Nor is it wonderful for his ways are

ful, for his ways are IV .- ADOMINATIONS TO GOD.

The best writers early noticed the corre spondence between the descriptions of vs. 12-15 and that of vs. 10-19, the hateful characters of the former passage being set forth in order in the latter.

The "six, yea seven," is a common Oriental usage, following out the law of parallelism, a number near the first coming in the second number (see Amos i. 8). In centre of the black list is the "heart that deviseth wicked imaginations" (see Matt. xv. 19). Both lists end with "discord." There is, alas! so much observation of these forms of sin that they need no minute

There appears to be a correspondence, again, between the sins denounced and lated of God and their opposite virtues commended and blessed in the New Testament description. mended and bicssed in the New Testament by the lips of Christ (Matt. v. 8-9), where, though the order is not followed, we have the seven "blessed"—the lowly, the peni-tent, the unselfish, the righteous, the meroiful, the pure in heart, and finally—as the opposite of discord-sowers—the peacemak-

Y .-- THE DEFENCE AGAINST EVIL.

From earliest childhood one is in dauger, and the "father's commandment" and the and the "latter's commandment" and the "mother's law" need to be "bound upon the heart" and "tied about the neek."

The ornaments of many in the East com-

price most of their wealth, and these are both valuable (v. 22) and beautiful (1

Pot. iii. 4). The well-remembered counsels of good parents fortify against the tempta-tions. God is not seen, but the godly parents are. They speak in His name; paronts are. They speak in His name; for Him; His words; they occupy the heart so that there is no room for the ontertainment of sin. They form the habits so that vice is resisted from regard to them, till it is hated intelligently for its own sake. The habit of mind formed in obeying parents who are seen, disposes to obedience to the Great Father who is not seen. For father and mother have all along spoken in God's name and set forth his law.

They form the spirit of their son, even as his body grows up to resemble theirs, and a son never grows so old or so strong as to be sate in throwing off his "mether's law." These things—"law and command-ment"—are often lost in the rush of life. They need to be "bound" and tied to us This loss is fearful.

The following points ought to be empha-

sized: (1) God means that we should work. Edam in Eden. The example of Jesus—"is not this the carpenter?" Paul (Acts xviii. 8), with head or hand, in business, at a profession, or in a farm, with pen, or needle, or deftly-used tool, we are to work for bread for ourselves (2 Thess. iii. 10), or for good to others (Eph. iv. 28). How to live and not work is the hopeless problem

live and not work is the hopoless problem to many. The "helping hand," in which ladies aid their poorer sisters, and the "sowing school," in which they aid the little girls, are good for this end.

(2) Work of a pure and honest kind is a great safe-guard. The idle easily become the vicious in heart, or speech, or life. The energy must be employed—if not in good, then in ill. They who are "out of work" should set themselves to learn something nuknown before.

work" should set themselves to learn some-thing unknown before.

(8) The Lord "hates" malicious, cunning, deceifful, quarrelsome dispositions. A God of love is against all such. Resist the be-ginnings of these vices inwhisporing, tattling, story-telling, tale-bearing, and all that tends to discord. Hate these seven cursed things. Seek the blessings of the Sermon on the Mount. (see ch. iii. 17.)

(4) "Honor thy father and thy mother"

—so poverty shall not come on thee, but "thy days," etc. In all new countries, like ours, the tendency is to throw off too early the father's and the mother's law. Do not

thus wickedly (Eph. vi. 1).

There is obligation, of course, on parents to give this law. To fail in it is to treasure up, all too often, for themselves misery through the neglected children.

SUGGESTIVE TOPICS.

The nature of the proverbs—the general drift of this chapter—first folly mentioned —second—the lesson—book—how the ant teaches—principle of this—the consequences of idleness—language of vice—the hateful even—the blessed seven—how to be fore-armed—mother's law—its value—how it acts—how it is to be kept—danger of losing—aage of losing—aage of lessons as to work g—ease of losing—and lessons as to work its preventive quality—and the beginnings of a hateful career.

The Children's Swing.

A more graceful combination of healthy A more graceful combination of heal thy sport with picturesque surroundings can hardly be found than the arrangement of this as commonly seen in the country, fastened to a large arm of a tree, or slung between two neighboring trunks, so that as the young folks fly to and fro beneath the branches they may enjoy the shimmering sunshine through the sheltering leaves, or the cool shadow from the oppressive heat. With proper attention to requisite strength in the supporting bough and durability in

with proper attention to requisite strength in the supporting bough and durability in the fastenings, it may be considered perfect.

Another arrangement which is not amiss where the large size of branch requisite for safe hanging is not procurable may be easily contrived by placing a stout beam across in the forked boughs of two trees, across in the forked boughs of two twes, from which the swing may be hung, or by setting up two small trees (which can be bought as timber), cut back to forks at the requisite height, and laying a beam resting in these supports across at the top. This frame, with a few large stones at the foot, with with a few large stones at the foot, rame, with a lew large stones at the root, which may serve also as seats, and a few bushes close by and perhaps a honey-suckle, or strong climber of no special rarity trained up the woodwork (choosing something that would do no mischief by it prickly shoots, and will not get the young folk into trouble if they injure it, would look pretty, as well as serve its purpose theroughly. as well as serve its purpose thoroughly.

as well as serve its purpose thoroughly.

There is yet one form more, sometimes in favor in knots of villa residences, which, though convenient, may surely without be said (picturesquely considered) to be truly frightful, resembling nothing in the world but a gigantic gallows, formed of ground haves squared beams, sometimes painted blue, sometimes in its more ornamental varieties "parcel gilt." To simple flower and plant loving eyes there is no hope for this ornate form save in the quickest growth of ivy that can be compassed. The simple massive frame, however, has the recommendation of great convenience, and if a few bushes were so placed as to blend its tow-ering isolated height gradually with the ering isolated neight gradually with the surroundings, and if some climbers were added (especially if the top beam were lengthened a little so as to let the ivy, or whatever it might be, hang down in festoons) the effect would not be ungraceful. In itself the children's swing may seem

of no great importance, but some consideration is due to it as part of the garden grouping, and something more as to its mental effect on those most concerned. The young heads that fly to and fro are storing memories of the sunshine through the leaves, the shape of the boughs, every change in the distant landscape, and every striking group near, and what is to them the happiest bit of their garden life, will leave its associations firmly fixed to come out again by-and-by in results of some kind. If these prove to be an appreciation and love of natural beauty, the swing will have worked well.—Gardener's Chronicle.

Ir is not until we have passed through the furnace that we are made to know how much dross was in our composition.

False happiness is like false money; it passes for a time as well as the true, but when it is brought to the touch we find the lightness and alloy, and feel the loss.

Romanism and Orimo.

The New York Christian Advocate has the following on the relative proportion of of criminals among Romanists and Protostants in Great Britain, which is worthy of public attention in this country:

"The Parliamentary reports show that

while the Romish population of Itsland is in the ratio of three-and-n-half to one Prothe state, the criminals are at the rate of six papists to one Protestant. The report on judicial statistics shows that the expense for criminal prosecution, prisons, and police, amounts to 37,107,165. Now, the Romish criminals cost no less than \$6,819,-995, though their cost, according to the proportion of population, ought to be but \$8,708,680. This leaves an excessive charge to be borne by the country of \$2,-645,415—an excessive charge, indeed, to be paid for a difference of crime occasioned by a difference of religion.

"In respect to England and Scotland, similar results are apparent, as, indeed, they must be all the world over, wherever the two forms of faith co-exist. According to the 'official' returns, the papiets are but one-twentieth of the population of Eng-land, but their proportion of her criminals is one-fourth. This is certainly a stunning argument against Popery. The aggregate expense for the repression of crime in England is \$18,764,725; of this amount only \$928,285 ought to be incurred by the Roman su23,280 ought to be mourred by the Rom-sch population, according to its proportion-te numbers, but it actually incurs no less than \$4,691,180, an excess of \$8,752,945. In Scotland the excess amounts to \$1,010,-785, making a total excess of hard on to \$5,000,000.

The Theatre.

The Free Church Presbytery of Edin-burgh recently addressed to its churches a pasterial letter on theatrical annusements, in which the following judicious

To aid you in determining what is duty in this matter, suffer us to remind you that it is not with an ideal theatre or drawn that a superficient of the superficient o drama that, as practical Christians, you have to do. The question with which you are called to deal is not whether a you are called to deal is not whether a pure stage is a conceivable or possible thing; nor are you called to pronounce a judgment on the moral character of all dramas, or of all actors of plays. As little do we ask you to pass judgment on those who have tried, or who are trying to ele-vate and purify the stage, or on the moral or spiritual state of all who frequent the theatres. We simply ask you to determine theatres. We simply ask you to determine for yourselves your own duty, and the line of conduct it becomes you to take in refer-

ence to your families.

We ask you to bear in mind, first, the theatre in this country has not in the past been a school of virtue or morality. It has been the ally and occasion of much immorality and sin. Evidence of this is furnished by the undeniable fact that public houses and dens of immorality have multiplied in the neighborhood of theatres, and that many have traced their first marked ence to your families. plied in the neighborhood of theatres, and that many have traced their first marked declension from the paths of virtue to their visits to the theatre. On this point the testimony of Richard Cecil, when a young man, is very striking. "The atmosphere of the play-house is poisonous. I remember how it was with myself. I have looked at my watch—the play is almost done—I must go to my dungeon! There is my father groaning with his infirmities—there is my mother with her Bible t What can I do? Is there any other place open? Why, if I have a shilling in my pocket, I will find out that place."

Without entering into any minute criticism of the character and spirit of theatrical representation, let us ask whether the cal representation, let us ask whether the moral tone of the stage has not always had a downward tendancy, from the temptation under which it lies to gratify the taste of the mass of those who frequent it? Is it not true that very often expressions are used and sentiments uttered which cannot but give a shock to devent and wickness. used and sentiments uttered which cannot but give a shock to devout and virtuous minds? Is it such an atmosphere that you relish for yourselves, or that you desire your sons and daughters to breathe? Or can it be that any countenance to such an institution is compatible with your prayer, "Lead us not into temptation," or with your solemn vows at the table of the Lord?

The Latest Wonder.

The readers of the Traveller have been made acquainted with the wonderful inver tion of Professor Bell, by which musical and vocal sounds can be and have been sent over the electric wires, but few, if any, are aware of the wonderful results which are sure to follow these improvements in telegraphy. A few nights ago Professor Bell was in communication with a telegraphic operator in New York, and commenced experimenting with one of his inventions pertaining to the transmission of musical sounds. He made use of his pho-netic organ and played the tune of "America," and asked the operator in New York what he heard.

"I hear the tune of 'America,' " replied New York; "give us another."
Professor Bell then payed "Auld Lang

"What do you hear now?" "Ynat do you near now?"
"I hear the tune of 'Auld Lang Syne,'
with the full chorus distinctly," replied

New York. Thus, the astounding discovery has been made that a man can play upon musical in-struments in New York, New Orleans, London or Paris, and be heard distinctly in Boston! If this can be done, why cannot

distinguished performers execute the most artistic and beautiful music in Paris, and an audience assemble in Music Hall, Boston, to listen? Professor Bell's other improvement, namely, the transmission of the human

voice, has become so far perfected that per-sons have conversed over 1,000 miles of wire with perpect ease, although as yet the wire with perpect case, although as yet the vocal sounds are not loud enough to be heard by more than one or two persons. But if the human voice can now be sent over the wire, and so distinctly that when two or three known parties, are telegraphing the voices of each can be recognized, we may soon have distinguished men delivering speeches in Washington, New York, or London, and audiences assembled in Music Hall or Fancui Hall to listen.