press Our wants on Him, this prayer: "O God, That we should live beyond our useful-

Meaning the time when no more in the Of the world's workers we may take our

When hand and brain and heart no more are strong, And when our feet are weary of the race When we must see the sowing of the seed, Must look on others as they toil and spin, Must see the earnest strife, the noble deed,

For the world's good, but take no part Then, one day, through a lesson sadly Our eyes are opened, and 'tis ours to see How true a guide may be the weariest feet;

Watching some dear face radiant with the

From the great light within, at last we Glimpses of star-shine through the heavy And read life's deeper meanings while we

The larger love, the growing faith that stirs Our hearts, the tenderer touch, all show What lasting helpfulness may still be hers Whose smallest want is ministered unto.

So, till all longings of the soul are met That meat or drink, we may not dare to set A bound or 'imit to life's usefulness. -CARLOTTA PERRY, in Christian Union.

### TRYING TO BELIEVE.

REV. G. F. PENTECOST.

the meetings in the great Terminlady on her way to the inquiryroom. She seemed to be quite anxious about her soul, and greatly traubled that she could not find peace. I asked her if she was a Christian? She replied, "I am trying to be one, sir.'

"But," said I, "you are not to try; you are just to believe."

"I know that quite well, sir; that is what Mr. Moody has been telling us in his sermon this afternoon. And that is what I am trying to do. I am trying to

"Well, my dear friend, what are you trying to believe?" "Why, sir, I am trying to be-

lieve that I am saved."

are nowhere bidden in the Word stance rather than outward to Christ, went on: who a'one can save. Now, dear

and thou shalt be saved."

Christ. ing him?

lead her out of her darkness and cation." confusion

"Let us see," I proceeded, "if not believe, we will be able to not this fair and true?" me candidly a few questions thought of it in that light."

touching your lack of ability?" any question I can; for I am very lieve?" anxious to be saved."

thousand years ago?"

upon that point?" "Not the least, sir."

"Then you are not 'trying to believe' on that point?"

" No, sir." was the Son of God?"

"Oh! yes, sir! I am rot in doubt there in the least. I fully says."

lieve that God sent him into the world to save sinners?"

"Of course! What else did he come for? If I did not believe that. I would not be here trying to get my own soul saved."

"Very good; that seems to be clear. Here are two or three points concerning Jesus that you do believe without a doubt; and so we rule them out from among the difficulties in the way of your faith. Do we both agree, so far, that you are not trying to believe but that you really do believe?" How true a help the helpless hands may

"Yes. Then turning to Isaiah liii read the following: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisements of our peace was upon him; and with his stripes we are healed. All we like sheep Be the hand's service, till we doen life less have gone astray; we have turned every one to his own way; and the Lord hath made the iniquity of us all to meet on him.'

"Now, my dear friend, do you believe that, when God sent his Son into the world, he did really It was during the last week of lay or cause our sins and iniquities to be laid on him? Or, to us Hall, St Paneras, that I fell look at another Scripture (Rom. in with a very intelligent young [iv, 25), do you believe that 'he was delivered for our offences and raised again for our justification'?"

like passages for awhile, she agreed the she was bound to be me work for my daily bread. lieve that Christ had borne the Drink! drink! and it will make iniquity and sin of the world."

"Well, do you believe that he bore your sins as well as that of all other sinners? Or do you expect him yet to come down and do this for you at some future time? Or, when he died for sinners, do you believe that you were left out

Here were some new lines for her. She dropped her head and gave herself over to thought for awhile; "But you are not to turn your and then, with the dawn of new boy? Dirty windows, or a child less than Europeans do, their faith upon yourself at all. You light in her face, she said in sub- whose confidence you have failed labor is severe, and we should say

to believe that you are saved. Do of I do not see bow I am to or a son over whose soul a crust of years, that their individual you not see that if you were to separate one thing from another. has formed so strong that you fault was, when laboring for themfind something in or about your- It I believe that he came into the despair of melting it with your selves, a disposition to do too self that you recognized as salva- world and died for sinners, I must hot tears and your fervent pray- much on insufficient food. They tion or the ground of it, you be ieve that he died for me as much | ers? would not be trusting in Christ at as for any one else, and that if I have seen a woman who was They know this themselves, and all, but only in yourself? This is God raised him for anybody's absolutely ignorant of her child- have a tendency to refuse a very common mistake. It is, justification, he must have raised | ren's habit of thought, who never | overtime | and | reject | pay | for indeed, the old one of trying 'to him for mine as well." But there felt that she could spare a half it, which is often most anfeel.' in order to be saved. We was anxiety in her face still. She hour to read or talk with them - noying. Of course the savage are constantly tempted to turned was not abandoning herself to the I have seen this woman spend ten brown races will not work thoughts inward toward our selves glad truth without reserve. So I minutes in ironing a sheet (there continuously, but neither will the

friend, just give up all attempts to our inquiry a bit, and see where ranging the puffs of her little States; but then both will make believe anything about yourself. we stand. You began by saying girl's "sweet white suit;" thirty incredible exertions by fits and Believe on the Lord Jesus Christ, that you were 'trying to believe minutes in polishing tins which starts, as, for example, in hunting, With that kind of inconsistency that you could not. Then, when forty minutes in frosting and dec- The black races are the most that is characteristic of a newly- we began to take the difficulty orating a cake for tea, because varied in respect to industry, but awakened mind she at once shift. apart, and look at it in bits, you "company" was expected. ed her ground, and said: "Well, came to the conclusion that you that is just what I am trying to did believe: (1) That Jesus odox Christian, shall appear be- The slave-owners always thought do. I am trying to believe in Christ came into the world some fore the great white throne, to be their negroes lazy, but then their two thousand years ago; that the judged for "the deeds done in the wages were stolen and no man "Very well," said I, with the story of his advent and death is body," and to give in her report works well without pay, or for purpose of clarifying her thought no myth, but a real and blessed of the Master's treasures placed pay which is insecure.—Spectato her own mind a little: "What fact. (2) That Jesus Christ is in her care, there will be questor. are you trying to believe concern. the son of God and not mere man. tions and answers like these: (3) That though we had all gone To this she made no answer for astray like lost sheep, yet God I give thee?" a long while. The truth is she had laid on him the iniquity of us was full of confused thoughts; all, and had caused him to be deshe really did not know what her livered up for our justification. trouble was, and stood more in (4) And, finally, you agree that need of some simple and clear in- you believe that you are included sons and thy daughters were struction than anything else. So in that blessed saving work. That learning lessons of dishonesty, I determined upon a course of your sins, too, were on him, and malice, and impurity?" questions which I thought would that he was raised for our justifi-

"Yes; I am agreed to that." "Now, let me ask you two we can't get at your difficulty. questions. First. If you believe thy life work?" You say that you are trying to these things, you are not trying believe on the Lord Jesus Christ, to believe them: for you cannot the best starching and ironing in pictures, the visitor's attention is If grandmother's ready to come to tea." but cannot. What is it that you at once be trying to believe all our neighborhood!" cannot believe? Perhaps if we and yet believing them. In can separate that which you do that case, you may give over ren! The restless, eager boys of manufacture by men whose And there was grandmother fast asleep! believe from that which you do trying, and begin trusting. Is and girls whom we love more than persons are partially or wholly

treat your difficulties more intel- "Why, yes, sir; that seems time and strength to that which ry; he may even see the work ligently. Do you mind answering very plain; but I had never perisheth, while the rich garden growing, thread by thread, under

"I will be pleased to answer about Christ that you cannot be-

She looked up in my face, life to the rank of a purpose, to of coloring, and the unique tex-"Well, then, we will try and thoughtfully and steadily, as the shutting out of that work, ture of these renowned producsee what you do believe, first. Do though she were trying to think whose results reach beyond the tions. I have been thinking that, you believe that Jesus Christ of something she did not believe; stars? came into the world some two but as she mused and thought on Fleeting, O, mother, are the like one of these weavers; for what Christ was, and what he days of childhood; and speckless day by day I sit, carefully adding Just in a whisper, and then said this: "Oh! yes; I believe that, of course!" had done for her, her fears had to windows, snowy linen, the con- a few touches to my work, weav-"You are not in the least doubt melt away. Another moment sciousness that every thing about ing in the bright threads of the She opened her eyes and looked at me, she threw them all to the winds, the house is faultlessly bright and Book of Fate records, till a fair And said: "Why, pet, I have just now

"Oh! now I see it. I am not day wherein we shall discover twelve months is complete, and To kiss me lovingly on the face." to believe that I am saved, but that our poor boy's feet have cho- then, in my "diary," unveiling She pointed right at the very place! that Jesus Christ saves me by sen the path that shall take him my work for my reader's inspec. I never told her 'twas only me; "And do you believe that he what he has done for me, and by out of the way to all eternity.— tion; displaying it, not as a tri- I took her hand and we went to tea. God raising him from the dead." Christian Observer.

"Yes," I said: "Salvation is not the object of our faith. Inbelieve that he was God's Only deed, salvation is the fruit or end Begotten Son, just as the Bible of our faith. Further, we are not to look within for salvation, but

"Very well. Now, do you be- to Him who is our salvation. 'Behold, God is my salvation; will trust and not be afraid; for the Lord Jehovah (Jesus) is my strength and my song; he also is become my Salvation.' This is the Or is it strength you need? Are you exgrand secret. It is not what we are, what we do, what we feel, or what we believe, but it is Jehovah | O, whisper this to him, the God of comfort, —Jesus who is our salvation."— Independent.

#### A TEMPERANCE LEC-TURE.

The strongest temperance lectures are given many times to only one person in privacy. The one given below deserves universal reading:

"I drink to make me work, said a young man. To which an old man replied, "That's right; thee drink and it will make thee work! Hearken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer.

"I had a good, loving wife and two fine lads as ever the sun shone on. We had a comfortable home. and lived happily together.

"But we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wite died broken-hearted, and she now lies by her two sons. I am seventy two years of age.

" Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark, After looking at these and other I am obliged to work now. At seventy years of age it makes you work."—Good Cheer.

#### WHICH SHALL IT BE?

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of because it involves irrigation, life, from day to day, consume all raise often three crops, and always their time and strength. But "of two, in the year, and have covertwo evils choose the less;" and ed India with grand cities which which would you call the less, an they built for themselves. As unpolished stove or an untaught they feel their climate, though to gain? Cobwebs in the corner, deliberately, after the observation

were six in the washing); one savage white ones-for example, "Let us go over the ground of hour in fluting the ruffles and ar- the mean whites of the Southern on the Lord Jesus Christ,' but | were already bright and clean; | or rowing very long distances.

When the mother, a good orth- toil hard is far from wanting. "Where are the boys and girls

" Lord, I was busy keeping my house clean and in order, and my

children wandered away!" "Where wert thou while thy are engaged, working from a pat- out, the period and colon.-Ad-

"Lord, I was polishing furnitist, and perhaps only taking ture, and ruffling dresses, and making beautiful rugs !"

"What hast thou to show for "The tidiest house, Lord, and

O, these children! these child- He knows that they are in process our lives! Shall we devote our hidden behind the massive drape- I thought I'd give her a little shake, of our child's soul lies neglected, "Well, Second. What is it with foul weeds choking out all he gives scarce a thought to the worthy and beautiful growths? workman, so ravished is he with

and with a radiant face she said: clean, will be poor comfort in that tapestry of its history for the past of a little angel who came and seemed

#### I KNOW NOT.

I know not what you need, my brother, sister;
But this I know—my God will listen now

In tender sympathy and deep compassion,

If in your troubles you before him bow. You need submission? Hath his love afflicted. And do his ways seem hard to understand? Then ask for grace to say, amid the darkness, 'My Father, though thou smitest, hold my

With weary watching, or with sorrew's And he will willingly his child sustain. (Or do you need direction on life's journey-

The way you have to tread, to be made clear?

Now tell him so, and he will gently lead you

Just step by step, through each successive

You cannot ask too much. Then, friend, I leave you In God's own loving care, with perfect rest, or well I know, for werns' sike he loveth To give his children all his very best.

#### RACE AND INDUSTRY.

No English ship-carpenter will

work like a Chinese, no laundress the great Master's designs, rather will wash as many clothes, and a than bear no part in that solemn Chinese compositor would very labor which promotes us to be soon be expelled for overtoil by an "workers together with God." English "chapel" of the trade. The I cannot tell why I have recal-Chinese peasants and boatmen led a scene which must have lain work all day, and every day; and, long buried in the dark places of in fact, but for untiring industry my memory; perhaps it is intenthe closely-packed masses of China ded to comfort or reassure some could not be sustained as they are timid, troubled worker who can by artificial irrigation. Of the see no beauty or utility in the brown races, the Arabs generally service which yet he feels conprefer abstemiousness carried to strained to render, because of the a starving point to continuous love he bears his Lord and King. labor; but the most numerous Courage, dear friend! You are brown people, the Indian, labors to stand behind your work, whatunrelaxingly for seventy-seven ever it may be. You are to labor hours a week. They are often diligently and faithfully at the called lazy by unobservant Eurowrong and knotty side of it, conpeans because they enjoy the cool tent to be unknown and unrewardof the evening, but they go to ed if the Lord so wills it; but rest work before 4 in the morning, and fully certain that, if you are doing work on till 3, and only eat once what He tells you, the result may during sunlight, the second meal be safely left with Him. He will being taken after dark. They bring out all the harmony and take, too, no weekly holidays. The beauty and glory of His own deresult, in fact, proves their indussigns, and when they are perfecttry. They keep up a system of ed, and you are allowed to look agriculture singularly toilsome, upon the right side of the Lord's 'marvellous work," you will wonder, not only at its splendor as a whole, but at the brilliance of the stitches which were woven by you with so many sighs and tears, and you will never cease to sing to the praise of Him who "doeth all things well."—Mrs. C. H. Spurgeon. THE BIBLE IN SILVER. wear themselves out too early. At Upsala, in Sweden, is carefully preserved a curious and renowned old manuscript known as

lin Tapestries," in Paris, the

weavers sit concealed behind the

beautiful fabrics on which they

occasional peeps at the fair

exterior and the marvelous effects

which their patient labors are

producing. Passing along the

concentrated on their loveliness.

the weaver's busy fingers; but

in a very humble fashion, I am

umph of my skill, but as a tiny

the Silver Hand-writing. It consists of a translation of the Bible into the original Gothic, and the best authorities claim that it was written toward the end of the sixth century. It was discovered in the sixteenth century, at Verdun on the Ruhr; and its authenticity was at once established. It was taken to Prague; but Swedes took it away in 1648, and carried it to Stockholm. Thence, it was conveyed even among them the readiness to to Holland, and was bought again for Sweden by the Chancellor de la Gardie, for \$400. He had are in gold. It is rich in Byzan- roses. CONCEALED WORKERS. tine tracery of symbolical devices, "I am quite sure, darling," numbers three hundred and At the manufactory of "Gobe-

# tern designed by some great ar- vance.

to each page. Only two punc-

tuation marks are used through-

GRANDMA'S ANGEL.

OUR YOUNG FOLKS.

room in front of the brilliant Mamma said: "Little one, go and see stepped as gently along, tiptoe, And stood a moment to take a peep-

I knew it was time for her to wake: Or tap at her door, or softly call: But I hadn't the heart for that at all-She looked so sweet and so quiet there, Lying back in her high arm-chair, With her dear white hair, and a little smile, That means she's loving you all the while.

Shall we exalt the incidentals of the beauty of design, the richness I didn't make a speck of a noise : I knew she as dreaming of little boys, And girls who lived with her long ago, And then went to heaven-she told me so.

> I went up close, and I didn't speak One word, but I gave her on her cheek The softest bit of a little kiss, 'Grandmother, dear, it's time for tea."

dreamed

#### THE LITTLE BUILDERS.

part of a trophy of the Lord's

great design of loving kindness

and tender mercy to His chosen

ones. For truly the work is all

His-in direction, in design, and

in development. Its foundation

lines were laid in His love and

compassion, its pattern is traced

in the golden threads of His

faithfulness and favor, its embroid-

ery is clustered with the precious

stones of His mercies, and its

beauty is great because of the

"blessing of the Lord" upon it.

Behind all this grandeur of grace

the worker may well be concealed;

it is enough that she should mar-

vel at the condescension which

placed her there and taught her

fingers to fashion this goodly

work for the King and His ser-

vants. It is so great an honor to

be allowed to put even one stitch

into the tapestry of the wonder-

ful providences which are being

wrought all around us, that we

might well crave to be employed

upon the selvedges, or to be hap-

py only to ravel out the fringes of

John Brown and Jemmy Atkins were great friends. At school, at play, everywhere they were together; and when one learned anything new, it was not long before the other knew it also. Now they were watching the masons, who were building a fine house. "Did you know that we are builders, John?" said Jemmy, as he watched the men putting brick after brick upon the wall. "No, we're not; we're boys," said John. But we are; we are building a house which is to last forever and ever," said Jemmy earnestly, "Pooh! now you are not in earness," said John. "Nothing in the world lasts forever and ever. That old Morgan house is a hundred years old, and it wen't last a hundred more." "I can't help that," said Jemmy. "Mother told me our souls would live forever, and we were building a house for them to live in." " How As that?" said John soberly. "Well, she said we build our character day by day, brick by brick, just as that man is doing; and if we build badly-if we use shaky bricks, or rotten wood or stubble-we shall ever after be sorry." "That is strange. We ought to be pretty careful, then," said John. "But your mother is such a good woman, she must

know. "I think it is nice to be build, ers, don't you," said Jemmy. "Yes, if we build right. But let's see-what kind of bricks had we better use?" "Always tell the truth—that's one; be honest that's another," said Jemmy. "Good!" cried John. "Mind your mother—there is another.' Yes, and father, and teachers too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a good beam, and keeps the frame steady." "Be courteous-there's a brick," said John. "And don't covet-there's another, and don't say any bad words," interrupted Jemmy. "And we shall go building as long as we live, mother says, and every single day we add something to our house." The gentleman who owned the new building stood close beside the boys, hidden from their sight by a high wall. He listened to their talk intently, and then he stepped round beside them and said, "Pretty good work, my boys; only build on the sure foundation." They looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said: "Believe on the Lord Jesus Christ. Give your young hearts to God, my boys. He is the great Master-builder. He will teach you to build so that he will say, 'Well done.' Seek first the kingdom of God, and all things else will be added unto, you." Then he added, "I wish everybody would build as you plan, dear boys. May God help you to. keep his commandments.—Children's Friend.

## WEAVING SUNSHINE.

"You can't guess, mamma, it magnificently bound in a solid what Grandma Davis said to me silver cover, and in 1669 present- this morning when I carried hered it to the University of Upsala. the flowers and the basket of ap-It was written in silver, on crim- ples!" exclaimed little Maryson parchment. The headings | Price, as she came running into and some of the principal passages | the house, her cheeks red as twin,

said mamma, "that I cannot, but thirty leaves, with twenty lines I hope it was something pleasant." "Indeed it was, mamma," said

Mary, "She said, Good morning, dear, you are weaving sunshine.' I hardly knew what she meant at first, but I think I do now; and I am going to try to. weave sunshine every day."

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four Little Sanbeams,' you read to me one day? If those sunbeams could do so much good, I think we all ought to be little sunbeams!"

After a few moments' pause, a new thought seemed to pop into Mary's little head and she said, "O mamma, I have just thought. When Lizzie Paton was here she told me that her Sababth-school class was named 'Little Glean' ers,' and I know another class called 'Busy Bees.' Now next Sabbath I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will all go weaving sunshine."

It is a good plan. Sunshine weavers will be kindly remembered long after cross, hateful people have been forgotten.

It is in vain to talk of running the Christian race without putting off worldly incumbrances.

THE S

THE BLE

Ourlesso statement t ther for goo (ver. 28. the worldly est good, vienta to our future. God knowand future from, the men woul believe in He thus " predesti ed" Revi formed t This simp subject of would be It does no predestine to eternal salvation foreordain transforms tion is to phrase en some other highest o when he v in the im: Then, in fers to th of God as tion Eph. ting all to great pur simply to from the g but to res God in Ct

this aspec as we are ing sight His own i in ver steps by great pur of the apd justificati are all to that the : for h in and with giorious W 18 110 D advert to the oar 1.1 1 1.1 Car II. of the had alr 01 1114 sent ch approach rious the pro -bear knew as cleaving to these, from the of sin v light im Christ, God + a He dire

tion th

their pe

mity to

The

sage de

Jesus.

and in

not hav

Father deprive torce. most 1 will gr need to death. must i garge-Son, b The gr simply Redeer implie liverin death. and the sufferi tory said on our such a include will a in the from have l

be une or our evider the l 15 81 to hi ated. tle er had h.ul e sage ele, 11233 thing 4 citte there derl Latio be ta

that rathe thros mor mor this ted .

COH