home divital

If I had known in the morning.

However, the this day.

The sorte redding.

Would record to mind.

I said when you went away.

I indice them to soft, dealing.

Nor given you modifus pain?

End you was a track.

With fool and tong.

We must have take book again.

For though in the quick evening
You may give no too kied of peace,
Yet it reight be
I hast never for me
The pain of the heart should cone.
How many no forth in the morning,
That never come i one of night!
And from taken be broken
For hardi words spoken
That series of motor set right.

We have a croful thoughts for the stranger, And smiles for the semetime guest. First of for heav own?

The little tene,

Prough to have her own? the best,

At thes with the curre impatient;

At three with the curre impatient;

There o crus fulle,

Were the night too lete.

As a practice veer departing
Boars with it our two sures away,
the hands should close
With closer grasp
The dear ones who with us stay.
And time is too brief for trifling,
And swift; no the hours we spond;
this life has flown
in Latus leves "our over,"
Latus leves "our over,"
Latus stay to the end.

To undo the work of morn.

## 🔆 Select Bending.

#### Religious Vows.

BY C. S. ROBINSON, D.D.

Tew persons have reached reactivity without haing been presend, first or last, with some most perplexing questions concerning the duty or privilege of making vows. It is a rare theme in the pulpit; not so rate in pastona conversations. Perhaps good will be govered from a quiet study of it.

Classic history makes clear the fact that all religious and schemes of faith have encouraged their devices in the practice of offering their gitts to their deities. Temples of every sert, the world over, are filled with volive tablet, and coolena, presented by grateful recipions of what they concerved to be divine lave, when they have been delivered from danger or prespered in difficult enterprises. Even the ratuals of Heathenism, the wildest and the wisest, seem to agree in this. The custom, therefore, has very ancient authority. The first yownerhiesed in the Bible is that of Jacob at Bettner. But this was no original invention of his. Nor was it ever announced from Henden as a duty. Its history is as old as the ameals of the race.

Hannah vowed that S and old hould be devoted to the servee of the Lord all the days of his life and no razor come upon his head.

But Hannihal's tather did much the same when he pledged the infant to be the eternal enemy of Rome. There appears to have been so much of a certain kind of religiousness in Hannicar's case as in Hannah's. David vowed unto the nighty God of Jacob that he would find a habitation for the tabernacle before he would give sleep to his eyes or slumber to be seedids. But the forty who I unded the medves "with a curse" hot to cut or drink until they had killed Paul were in their own way conscientious. A wild and their ling-interest is given to the whole beak of Judges by the unfortunate vow of Jophich tath he will offer up for a buint sac ilite what-sever came forth from his doors to met hom whon he returned from tighting with Ammou. It proved to be his own daughter. But every commentant or who writes upon this passage ment one the curious parallel of Agamennon's sure index of lipingenia.

Concorning all of which, it needs to be remarked that heathen and Hebraw sentiment was absolutely agreed in one thing. A vow was positively ir evocable. No one ever seems to have doubted for a instant that the obligation incurred could in no way be discharged save by a literally faithfulfulfilment without delay.

The philosophy underlying so plain a conclusion was eminently simple. The main these are of a vow lay in the fact that, since it was voluntary, it must be scrupulously and religiously observed, no matter how fibres the reluciance or unexpected the result. It may other person had imposed it, that he might be implored to interfero for release and let up the promise. But a vow, by its very nature, assumed independent self-decision, from which, of course, there was no appeal. Hence, the united public sentiment of the entire world in all ages, may be considered as a nenertrated and well expressed in the interance of the royal preacher: "When they wowest a row unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed. Better without thou shouldst not yow than then then det under your and not pay."

The great lawgicer, Moses, acting under divine dusction, found this custom when he came to the leadership of Israel. He set himsels to require the practice and put it under some code of intelligent management. His language is exceedingly significant. He not only omits all sort of confirmation and countenance of the exercise, but he again single sentence which might seem almost like a deprecation. These are his exact words on interfuencing the subject: "When then shall was a vow unto the Lord thy Cod, thou shalt not slack to pay it; for the Lord dry God will surely require it of thee, and it would be sin in thee. But if thou shalt fortear to vose it shall be no sin in thee."

Then after the arrestment of the printiple—namely, the if any one refused to hear; but the remarks there was build no wreing, even to a very thine capture; but that if he did make one he must easily it out underably, even

to its smallest provisions—this callest be gislator two seeds to be a down what now appear to me most complicated enactments thildness could not vow without the convenor their parents. A wife was to be released from may yow if she had entered into it without the knowledge of her husband's objections if they knew of the obligation and did not interiere at the time. All cowwers void if forced by violence or hear. To yow an animal to God made it necessary to bring it at once to the priest. To yow an ampericat or blemished victim was to be coloned a miselemennor. And certain low and victims matters, as to concubines and do us could not even be made the subject of

Thus the practice inevitably brought with it a most intricate and perplexing train of ensuratical distinctions. And the Rabbi sin after years had to keep up the har-splitting evasions. Refinements, as subtle as tanguage could state, allowed or disallowed the infringements of exact terms. It you wowed a house, and the house fell down, then you were not responsible; but if you had said, insee ad, the price of a house, then you had to make it good. It you wowed an annual, and then it proved unseaned, you were exempted from blame; only you must give another animal. Then, also, one was forbidden to evade his vow by a reserve or subterfuge of words. He must not say: I voved a sheep, but I kept back his bones. And a man who vowed not to sleep on a bed could be arraigned for sleeping on a skin. So the fine-span entanglements muitipled, until, at the coming of Jesus Christ, the Jewish nation and a code of traditions and glosses as intricate and contused that the original sense of Scripture had become almost totally obscured.

Now, when we pass over from the Old Testament into the New, the most observable thing to be noticed is this: no precent whatsoever is given on the subject. No regulation is prescribed. Indeed an absolute silence is preserved as to the principle or duty involved. You may search you concordances in vain. The word vow occurs but twice in all the new Testament and then without any connected expression to give us a hint as to rejection or approval.

These are the two instances: The Apostle Paul made a vow, nobedy knows what about (Acts xvii. 18); and there were four men in Jerusalem, unnamed, and unlistone, who had a vow on them so that they could not shave their heads (Acts xxi. 23). Ab at the first of these we really have no further information. About the second we are information. About the second we are information about the second we are information and Paul and the odors, and there were told to consider themselves no longer bound, proceed at once to wliequishment and purification, and behave themselves like Christians under grace.

On the whole, therefore, it would seem that we are at liberty to infer entire release from the old bondage of such cust ms as these. Not that any one can treat a real vow lightly; but there is no nacd of any one's making it. It is not in the spirit of the New Testament, which is one of liberty.

If it be asked, with any real cander of desire for an answer, whether there may nobe some good in the practice of special vows or definite covenants with God, to work by oung Christians might itsert profitably, then a raply must be given with serious caurien. Freedom is by no means law-lessness; liberty is not license. It is possible that there may be found in our churches some persons, or even in our own moods some moments, to which we samight be of service. Park, while we nalmit they not forbidden, we must remember they are not commended either.

# Lifting Both Hands

During the winter season a young lady, white crossing the ice, came to a thin place and fell through.

A gentleman sitting by his office window, hearing a cry for holp, hastoned to the spot. He immediately put out both hands, saying: "Clasp my hand tightly, and I will save you."

She replied: "Oh, I cannot lift up be he hands! One rests upon the ice; were I to raise it I should surely sink."

He answered: "Let go your hold upon the ice, trist me, and I will save you. Were I to take one I could not draw you out."

She then raised up both hands, he caught them, drew her out, and she went on her way rejoicing.

Are there not many who, while walking through the sea of life, come to some point where they see their needy condition, and cry tor heip?

The Saviour hears the cry and stands with outstretched arms to save them, but, like the young lady, they are unwilling to put up both hands, saying in the heart, if not in woods; "Oh, were I to lose my hold upon earth I should surely sons, for Honght not save me; and then what should I have to lean upon?"

But the Saviour stands waiting, saying, "Trust me. You cannot ching to both. Let the fleeting world go. Look to me. I will take you from the "horritle pit and mny clay, and set your feet upon the rock," where you can rest secure from time and eternity."

Some obey the voice, lift up both hands, crying: "Lord save inc or I perish," are saved, and go on their way rejoicing.

But, atast too many would be saved by raising one hand to Christ, while cleaving to the world with the other, placing it either upon its riches, honors, or pleasures, locking that they cannot give up all for Christ.

And when Christ says, "Leave all and follow me." they turn back and sink deeper into worldliness and are lost; yes, lost for ever.

Live in the sight of God. That is what heaven will be—the eternal presence of God. Do nothing you would not like God to see; say nothing you would not like Him to hear; wrise nothing you would not like him to read, and read nothing of which you would not like God to say, "Show it

A Lamentable Pact.

AV REV. THEODORE L. CUYVER.

One of the most lamentable facts of the day is that so large anumber of native born Americans are aplicants for political appearance, and for "sang beaths" in postoffices or enstom-houses, or in some way of gesting a licelihood without head work, Every week brings to one door some solicator for a letter of recommendation to the dispurers of paheorage. A "situation" is what the hungry applicant is after. It matters little what the situation is, so that it families daily bread and butter, and requires no skilled labour. If it keeps the wolf from the door, that is enough.

The idea of acquiring profesency in some skitul art or handicraft, and of rising into honorable success, does no tenter into the calculations of these innumerable place seekers. To do as little, and to get as much, as possible, is the chief consideration. And cast unjority of these waiters of fortune w'o are trying to live by their is are native Americans. It is but seled in that a foreign born applicant comes to us for a signature of recommendation. The year glorinan takes to his trade or to the frame. The Scotchman is busy at the mill, factory, or the warchouse. The I ishman takes to his how or his spade. But on the how of tens of thousands of our young countrymon it is plainly written "I won't work."

As a necessary result of this growing mania fr living by the wits, there is a lamoutably small number of our native couth who are learning any trade. Hornes Geordey said to us the year before ins Josth, "I cannot lay my finger on a single young Ame ican who is learning a trade. They are above it; and they leave mechan-ies' pursuits to loreigners." Our modern Prank in spoke the truth. Wint Mr. Carley observed has quite allied with our own observation. In the last half-dezen years, among the scores of our years, among the scores of our years, among a missimal who have applied to us for aid in gelting a "situation," only one descred to require a mechanical pursuit. He get discouraged very soon, and turned "countries are "broad and world sectors." er jamper" in a thread and needle store. It a new York dry goods merchans or the President of an Insurance Company should advertise for a clerk, they would have a hundred apdicants in the same hour. If a boot maker should advertise for a smart Yankee boy to some and learn his trade, he would not have two applicants in a week Nearly every shoomaker that we know of Brooklyn is a German. The great Reger Shorman's useful and honorable trade is sadly out of fashion. Lyman Beecher's father was a blacksmith; but if one of Lyman Bercher's descendants should take to the anvil, he would be published for and wide as a "phonomenon." In our native region thirty or forty years ago nearly every lad either learned a teads or went to work on a farm. Here and there one migrated to a large store to become a merchant or entered college for a professional educaand for worse. Mechanical pursuits are voted vulgar. The rage is for clerkship in stores or banks or public offices, or for a her - nazard life of speculating and go t no rich easily and rapidly. Hard work and slow, sure pains by honest toil are becoming out of vogue. The race of native Frankling, Stermans, Burritts, Greeleys, Henrys, Palmers, and Wilsons, who have from humble into eminenco michanical pursuits, is likely to become

It is not popular or pleasant to savit, but we hone-thy believe that this is a sign of national degeneracy. A New York Collector of the Port, remarked not long ago, that he had in possession seventeen thousand applications for "betthe" in the Custom-house; a vast majority of these were na ive Americans! Such a fact is a national magnace. It formshosfood for grave reflection to overy American father and mother. It has its warnings for our sons.

These are "hard times," but they are the hardest on them who have no knewledge of some useful mechanical or agricultural pursuit. If the hard times send thousands from trying to live by their wits to living by honest work they will be a public blessing.

—Evangelist.

## Faith, not Works.

Some years ago two men, a bargemen and a collier, were in a boat above the rapids of a cataract, and found themselves unable to manage it, being carried so swiftly down the current that they must both inevitably be borne down, and dashed to pieces. At last, however, one man was saved by floating a rope to him, which he grasped. The same instant that the rope came into his hand a log floated by the other man. The thoughtless and confused bargeman, instead of seizing the rope, land hold on the log. It was a fatal mistake; they were both in imminent peril; but the one was drawn to shore, because he had a connection with the people on the land, while the other, clinging to the loose, floating log, was borne irresistibly along, and never heard of afterwards.

Faith has a saving connection with Christ. Christia on the shore, helding the rope, and, as we lay hold of it with the hand of our confidence, he pulls us to shore; but our good works, having no connection with Christ, are drifted along down to the gulf of fell despair. Grapple our virtues as tightly as we may, even with hooks of steel, they cannot avail us in the leas degree; they are the discontented log which has no hold-fast on the heavenly shore.—
Spurgeon.

Go and tell your difficulties to some Christian neighbour or friend, and if the passage be too hard for them, pray for light from above.—St. Augustine.

No religious work is unimportant, but the conversion of sinners is the main object of all religious efforts. A revival gives unity to the church, development to its resources, prosperity to its fluences, enlargement to its borders, and sames even the angels in heaven to rejoint.

The Pirst Widospread Sin.

In the education of the early world, the carliest e-minands almost entirely refer to boddly appetites and animal passions. The earliest widespread sin was brutal violence. That wilfulness of tempor—those germs of wanten cruelty—which the mother corrects so easily in her infant, were developed in the earliest form of human society into a prevailing plague of wickedness. The few notices which are given of that state of mankind do not present a picture of more lawlessness, such as we find among the medical nations of Europe, but of blind, gross ignorance of themselves and all around the in. Atheism is possible now, but Lamcele's pre-sumptions comparison of himself with God is impossible; and the thought of building a tower high enough to escape God's weath could enter no man's dreams. We sometimes see in very little children a violence of temper which scenas hardly human. Add to such a temper the strength of a full-grown man, and we shall, powhaps, understand what is meant by the expression—then the cuth was filled with violence.

Violence was followed by sensuality, animal appetites which must be subdued in childhood, it they are to be subdued at all—were still the temptation of muck ad. Such sure are, it is true, prevalent in the world even now. But the peculiarity of those early forms of licentiousness is their utter diseggard of every kind of restraint, and this constitutes their childish character.—Bishop Temple.

#### Ancient Babylon.

Mr. George Smith, of the British Museum, who has just returned from his explorations at Namrod, writes, in one of his let tors to the Daily Pelegraph of one of the phaces all the champers had been rifled at some early period, and they were full of coffins and sk letons belonging to an epoch after the fall of the Assyrian Empire. In some cases solid walls, six feet thick had been cut through, terra-cotta coffins inserted in the openings, and new brick-work built up round them. I came into one chamber utterly runed, full of coffins and urns. Parts of the flor alone remained.
There were several other apartments
belonging to the south-east palace also
rained and full of skeletons, but almost all had been plundered, and even the pavements sometimes removed. One beautiful portion of carved stone parament cut out of a much larger block, and used subsequenta much larger block, and used subsequently for an inferor purpose, still remained; and there were also bagnents of a very fine wall, painted war, seems in brilliant colors like the Exp. an traine; but the ewere so broken the I could not make out the subject of the representation. Some winged bulls which had adorned the entrance in this direction were also in fragments, while expressions throughout the ments, while every where throughout the palace the chambers were chaked with fallen beams of burned wood—the rafters of the 100%. House of the coal were present all over the place, and my fire was supplied as long as I remained at the sit with these remaints of antiquity. Some of the terra-cotta c flips were fine sp c mens, and not two of the same sampe. Try were mostly bricked up very closely, and the top covered by one or two slabs tora from the neighboring palaces.

## How to Drive.

There is another point of importance in driving any horse, but especially a young one; is tao way you handle the rems. Most drivers everdrive. They attempt too much; and in so doing, distract or hamper the ho-se. Now and then you and a horse with such a vicious gait that his speed is got from him by the inest artificial process; but such horses a o. fortunately, raic. and hence the style of menagement required cannot become gene at. The case way is to let the horse drive homself, the driver deing little but directing him and giving him that confidence which a horse alone gets in homself when he feels that a guide and friend is back of him. The most vicious and inoxcusable style of driving is that which so many drivers adopt, viz.: Wrapping the lines around either hand, and pulling the horse backward with all their of fact, pulls the weight back of him with his mouth, and not with his broast and shoulders. This they do under the impression that such a pull is needed in order to "steady" the horse. This method of driving I regard as radically and superlatively wrong. It would tax the ingenuity of a hundred fools to invent a worse one. The fact is, with rare exceptions, there should never be any pull upon the horse at all. A steady pressure is allowable, probably advisable; but anything beyond this has no justification in nature or reason; for nature suggests the unnest possible freedom of action of head, body and limbs, in order that the annual may attain the highest rate of speed, and reason certainly torbids the supposition that by the bits, and not by the breast-collar, the horse is to draw the weight attached to it. In speeding my horses I very seldom gras, the lines with both hands when the road is straight and tree from obstructions. The lin s are rarely steadily tant, but held in easy pliancy, and used chiefly to shift the bit in the animal's mouth and by this motion communicate courage and confidence to him. I find by this mothod my horse breaksless, and goes mich faster, than whon driven by mon who put the old-fashioned stendy pull upon them.

From Mrs. Murray's Book on "The Perfect Horse."

God writes the Gospel, not the Bible alone, on trees, and dioweer, and clouds, and stars.

Let us be liberal and bountiful towards all men, and that without weariness. For it is an easy thing for a man to do good once or twice, but to continue, and not to be discouraged through the ingrattute and parversences of those to whom he hath done good, that is very hard. Therefore, he doth not only exhort us to do good, but also held to be weary in doing good.

### A Universalist Answered.

In the education of the early world, the carliest commands almost entirely refer to bodily appetites and animal passions. The prescher who had addressed a targe audientist wildespread sin was brutal violence. That wilfulness of tempor—those corms of wanton cruelty—violeh the mother corrects so easily in her infant, were developed in

The invitation was accepted by the Ray. John Hondrick, a immuser of the Reformed Church, a pious, but occentric old gentleman, who told his send, and, stording in one of the atches, address, dethe audience substantially as follows:

"My ficials, I have a few words to say

in condrug ion of what has already been

said. No doubt you have all neard of the finlabit cars of the world before the flood, how w ked they become, and what violence and bloodshed pointed the ast tauntit God, in wrate, sent the waters of the deluge, and swopt them from the face of the earth, and took them all up to happiness and glory. But there are poor Monh, a just man, who vexed his signteous soul with his filthy communications; the Almighty shut him up in an ack with a great lot of beasts, birds and repoites, and it was buffeted about by the waters of the flood until the ark reaced on Mount Ararat, and then he d d not date to come out of the ark until he had first sent a 1a o and then a dove to see whether the waters and subscied. And, my friends, there was also Solom and Gom'rrah, the cities of the plain, wasse inhabitan's were a grapted, and were guilty of he minable inquity; the Lord raised down fice and brimstone upon them m wrath, and took them all up to happiness in heavon. But poor Los, who was voxed with their filthy and wretched a ration, the Lord's at him out of the cry of Sodom, and he went wandering about in much fear and perplexi y.

"Now, my friends, my advice to you is, go home, he, steat, sweak, p. steat the Sabbath, and do all manner of in quity, and then the Almighty may, in wrath, take you away from this world of trouble, and if what the speaker says is true, take you up to glory, like the inhabitants of the old world before the flood, and of Sodom and Gomorah. But it you oney G d and keep his commandments, repent of your sins, and trust in Caustior saivation, God may keep you he o a long time in this trouble-some world before you are called away, and he takes you to himself in heaven."

The audience, pleased with the severa ka, laughed heartig, and no, converse were made to Universalism.—Prestyterian Weekly.

# Milton's Daily Life.

Milton lived in a small house in London, or in tim conney in Buckinghamshuo. Of all consolations, work is the most fortifying and the in at healthy, breause it soluces a man, not by bringing hom, not by bringing him case, but by r quicing effort. Every morning he had a chapter in the Bible read to him in Helicov, and remained for some time in silence, grave, in order to meditate on what he had he ird. He never went to a place of worship. Independent in religion as in all else, he was sufficient to hunself. He studi d till midday; then, after an hour's exercise, he played the organ or bass violin. Then he restined his studies till six, and in the evening enjoyed the so-ciety of his frients. When any one came to visit him, he was usually found ma room hung with old great mangings, sented in an chair, and dessed quotty in black. He had been very beautiful in ais youth, and his English checks, once delicate as a young girl's, retained their color almost to the end. Fow men have done such honor to their kind. Analst so many trials (a serivener caused non to lose \$10,000; at the restoration he was remaid payment of \$10,000 due non from the excise office; has house was burned in the great fire; When he died he only h ft \$7,500, including the produce of his library), a pure and lofty joy, altogether worthy of him, had been granted to him; the poet, buried under the Puritan, had re-apppea ed more sublime than over, to give to Christianity a second Homer.—Taine.

All creatures are morely shells, masks (Laive), behind which God hides hunsolf, and deals with us.

Doctor Luther, said one evening, whon he saw a little bird perched on a tree, to roost there for the night: "This little bird has had it-supper, and now it is getting ready to so to seep here, quite seems and content, nover troubling itself what its food will be, or where its lo lging on the morrow. Like David, it 'abides under the shadow of the Almighty." It sits on its little twig content, and lets God take care."

And to persuade us he addeth: "For in due season we "tall resp if we faint not." As if he said, "Wait and book for the eternal harvest that is to come, and then no ingratitude or perverse dealing of men shall be able to plack you away from well-doing for in the harvest time ye shall receive most plentiful morease and fruit of your seed." Thus, with most sweet words, he exhorteth the faithful to the doing of good works.

"BREAKING IN" DOCTS AND SHO'S

The Harald of Health has the following newbreaking in beets at d shoes. It is ru

"I. Never break in new boots or shoes. If they are not easy when now don't take them, for the boots will break your feet oftener than your feet will break the boots.

"2. If you go on breaking in bootleather you will need a special last, made with all sorts of protuberaness to care spond with your distorted joints. Then you will

be sorry.

48. If you have large feet, a limit it in all honorty, and have your books unale accordingly. Then you will be hapry.

"4. If your shootsaker don't know enough to make easy those and stress, ratige to take his work, and tell him to learn his trade before asking you patronage."

المرفقة للمحارك بالمناز بيطارك يجالها