

A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirrup of that "little bird,"
That spicy story "you must have heard,"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fumes have been blasted and broken,
What pestilent sinks have been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a shrug, a whisper low—
They are poisoned shafts from an ambushed bow;
Shot by the coward, the fool or the knave,
They pierce the mail of the great and brave.
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood, drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone,
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portals wide,
And the hate that blights, and the scorn that sears,
Will melt in the fountain of child-like tears.
What ice-bound griefs have been broken,
What rivers of love have been stirred,
By a word in kindness spoken,
By only a gentle word!

ANON.

THE SCEPTIC AND THE QUAKER.

A sceptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker, "Does thee believe in France?" "Yes, for, though I have not seen it, I have seen others that have; besides, there is plenty corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thou hast any!" The young man was seized with a fit of silent thought.

HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her.
Be cheerful when you enter your house.
Don't be afraid to praise her neat room and bright fire.
Don't be afraid to praise her mending, and her skill in fashioning and making.
Don't fail to give her words of approbation when you can conscientiously approve.
Never deceive her. Be ever true to her.
Let your conduct be such that she will be proud of you.
Be so upright that she will be happy in teaching your children to honor you.
Do not sit silent all the evening absorbed in reading your book or newspaper.
Give your family some of your attention. Tell them the amusing things that have brightened your day's labor.
Speak kindly to the children.
Play and talk with them a few minutes after supper.
Interest yourself in your wife's employment.
Encourage her when she is down hearted. Be glad with her when she is happy.
Let her know by words and actions that she is appreciated and you make her happier as she walks by your side.
Don't wait to tell the world upon marble that which will be so grateful to her loving heart to hear from your lips.
Share with her your good fortune as unselfishly as you do your ill.
Let her walk by your side your honored companion, your strong hand helping her over the rough places, and sustaining her when wearied, lest she faint.

THOUGHTS OF MANY HEARTS.

When men regard not the manner of doing holy things, God regards not the matter.
He that makes no conscience of secret sins will easily fall into open sins.

Thank him who labours by good counsel to keep you from any evil course.

It is the character of a good heart to desire converse with one better than itself.

It is the wrong time to get grace, when we should have it to use.

When man spares no sin, God spares all.
Grace is the gate, and glory is the pasture.

No garden without weeds, no Christian without faults.

It is the policy of the Evil One to bring the true faith into reproach by sending false religions into the world.

God often brings His children home by a long painful and round-about way.

We have often more reason to praise God for crosses than for comforts.

That which is not enjoyed with too much pleasure, is given up without too much grief.

The test of repentance is when we turn not only from sin but to the contrary good.

We may oft thank our ill in doing for our ill in suffering.

God often delivers from a great ill by means of a lesser one.

As men cast seed upon fruitful ground; so the more we do, the more opportunities of good are offered to us.

The sooner a sinner repents, the easier he will find it.

The sun does not always shine; the love of God is not always manifested.

God makes us fit for work, and gives us work to do.

Those that are not made better by the means of grace are made worse.

It is a Christian's glory that grace makes him humble.

If we are to be saved, we must humble ourselves or be humbled.

Say what you can to God when you mourn for sin; broken hearts speak broken words.

THE LIFE OF FAITH.

By the late REV. S. W. O'NEILL, of the Society of St. John the Evangelist, Cowley, Missionary in India.

"Yea, I believe. This is my only comfort that when I come to the last day I will plead His infinite mercies, which even I, sinner that I am, could not exhaust. But still I hear of some who say that they have freed themselves from all sin; and living this life of faith, never offend the Holy God, but live a perfect life, though yet in the flesh. O delightful condition! Why am I so far off from that to which they have attained?"

Be not deceived. They have not attained. If a man think himself to be something, when he is nothing, he deceiveth himself (Gal. vi. 8). It is not our own judgment that justifies us, but He that judges us is the Lord (1 Cor. iv. 4). If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 St. John i. 8).

"But am I never to know the joy of living a perfectly spotless life? Cannot Jesus save me from sinning, and uphold me when I am about to fall?"

Yes, assuredly, He is both able and willing, and that you ever sin is your own fault. Truth requires you to confess that you do sin, and in that very confession you admit that you were not compelled to sin, that you might have avoided sin, for if it had been inevitable, and not voluntary, your act had not been sin. Jesus is always willing and able to save you from sin; and in proportion as you live the life of faith with Him, you will be kept free from sin.

"But is there no better remedy than what you speak of, no more rapid road whereby I may attain that which I desire?"

What else can there be? To whom will you go, or what will you do? There is no remedy for sin except faith in the Saviour. One sin may, indeed,

drive out another sin. Pride may conquer sensuality, or sensuality, pride. Avarice may drive away sloth, or sloth, avarice. But only faith in Jesus can save you from all sin. Temptation has little effect on you. The wicked one toucheth you not; you fear nothing, you desire nothing, save what Jesus hates and what Jesus loves. Your mind is filled with the thought of Christ. The wicked one when he cometh, findeth nothing in you. As often as you are with Jesus, you are free from sin. When you begin to sin again, it is because you leave Jesus. In proportion as you live the life of faith in the Son of God, in that proportion your life is free from sin.

HUNDREDS GIVING THEIR LIVES.

At a recent meeting in London, the Rev. W. Wyatt Gill, a missionary from the south Pacific, gave a brief statement of the work there and its results. His work since July, 1851, has been amongst eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love and revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful; all this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals partaking of the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the church at Raratonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. The work of evangelization in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is perfectly wonderful what they have done. *Hundreds have sacrificed their lives to carry the Gospel to their brethren. At least sixty of Mr. Gill's own church have been killed while acting as missionaries.*

MULTIPLIED EXCEEDINGLY.

A grain of mustard seed! Can anything be smaller? Well, but when Count Zinzendorf was a boy at school he founded among his school-fellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world. The widow's mite! When they laughed at St. Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing Theresa cannot do." Do not let us imagine, then, that we are too poor, or too stupid, or too ignorant to do any real good in the world wherein God has placed us. Is there a greater work in this day than the work of education? Would you have thought that the chief impulse to that work, whereupon we now annually spend so many millions of taxation, was given by a poor, illiterate Plymouth Cobbler—John Pounds? Has there been a nobler work of mercy in modern days than the purification of prisons? Yet that was done by one whom a great modern writer sneeringly patronized as "the dull, good man, John Howard." Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker—William Carey. These men brought to Christ their humble efforts, their barley loaves, and in His hand, and under His blessing, they multiplied exceedingly.—*Archdeacon Farrar.*

—There are many ways in which it would be well for us to carry our childhood with us, even on into old age, if it were possible, in its trustfulness, not only to love, but to show that we love, as well. Why that last alone would cure many a heart-ache of to-day.