#### Profane Words.

As polished steel receives a stain From drops at random thing. So does the child, when words profane Drop from a paront, a tonguo. The rust eats in, and oft we find That naught which we can do To cleanso the metal or the mind, The brightness will renow.

### Inspiration of Christian Enthusiasm.

There are none in the community that have more need of temperance societies than the drunkards; but the drunkards will never form temperance societies. There are none in the community that more need are none in the community that more need schools and colleges than the ignorant; but the ignorant will never put their moncy into colleges and schools. It is the educated who must do that. Our children need to be tored to make the control of the be taught grammar and history; but our children will never combine to make arrangements for themselves in this matter. It is their parents, who know the value of these things, that must do it. It is precisely so here. Those without the knowledge and so here. Those without the knowledge and love of God do not understand what they most need. Those who have the love and knowledge know what an inestimable benefit it is, and it is their duty to combine to disseminate the agencies pervaded with the truth and the love of our common Chris-

Mr. Charles Simeon from Cambridge made occasional visits to Scotland, and spent one single night in the manse of a Scotch clergyman, a Mr. Stewart, a man of fine culture and noble parts, but a man who, like Chalmers, was preaching mersly intellectual brilliances, with no adequate conception of Christ, and of his free and perfect righteousness. Mr. Simeon talked to Mr. Stewart and he passed away, leaving that Scottish parish minister an evangelical man henceforth. In that immediate neighborhood there lived a comparatively hum-ble man named Duff. He was the father of Alexander Duff, who, after a brilliant career in college and university, went away to India, and not merely introduced the gospel, but an evangelical system of educa-tion, and by his writings, and by that fire of living enthusiasm that he has carried about him in his bosom and life, has aroused Christendom to some right conception of the magnitude of the work to be done in India. And after a life of conflicts in the field he goes home, and the church puts him in the chair of Evangelical Literature, where he will impart some of his ownfire to those who come under him to be instructed, that they in turn may be heralds of the cross, and carry the glad tidings of salvation to the ends of the earth.

They tell of a Scotch martyr who had, when tried, a little boy. The night before his execution that boy was permitted to see him. He was so mere a child that he was amusing himself in playing, as he was being led to the cell where his father lay under sentence of death. The father cook his little boy on his knee and talked to him thus, "My son, I am to be put to death on the morrow; and when you grow up to be a man, people will tell you your father was hung, and his head cut off. You must not be ashamed of it, for I am laying down my tife for Christ's Cause; and when you live to be man you must love this Christ, and serve him, no matter what it costs you."
The next day they took off his head and fixed it over the gate of the city. That boy remembered what was said to him, and became a sober and grave lad. His mother one day missed him from the village, and asked him on his return, "Where have you been, my boy?" "I have been looking at my father's head," he replied. He caught inspiration from it, and that made him like his father through his life.

Now, my brethren, let me preach the gospel to you. Would you look at One who was executed, too, one upon whom was poured contempt, shame, and scorn? Whom the best of the contempt of the contempt of the contempt of the contempt. you look at his cross do you look at him, not merely as the crucified One, but as one lifted up, magnified, and glorified? Gaze at him every day, and eaten some inspira-tion from your looking at him. Drink into his spirit. Remember for you he died. He died for you! And from that throne of his glory he has not ceased to love you still. And when you are called upon to give your sympathy or your personal labor, remember Han who lung upon the closs, but who is now upon the thone. See, that having in your hearts love to him, and being impelled by grateful affection, you go in the way that he has gone, and for everybody in your way you will sow the good seed of the kingdom, and leave fruit behind you that be for the good of man and the glory of your exalted Redeeme. Rr John Hall, D.D., in Christian Weekly.

# Growing old Honestly.

If your flower-time be gone-whether If your flower-time be gone—whether the petals lie around your feet just fallen, or that day be far behind you—feel no regret for what is past, simply because it is past—only regret that you did not use it better while it lasted. Above all, be free of that miserable, contemptable folly which quarrels with Providence that it cannot have perennial youth: and which fancies. have perennial youth; and which fancies, ass-like, that the hiding of the donkey-head in the hon's skin will cheat a world which laughs to see the long ears ears stick through, and laughs loudest of all when the familiar old bray undertakes to palm itself off for the roar of the beasts' king. Be honestly an eld man, if you are such, and be a good and honorable and useful one. Be honestly an old woman, if you are one, and, gemeinher that the above of a metron and gemeinher that the above of a metron. and, remember that the glory of a matron is in those silver-gray tresses which match the color to which the skin has ripened; and do not be afraid that in these details of bodily habit, and appear, honesty shall fail to be the best policy.—The Congregationlist.

O Thou heart-searching God, who know-est the mimost thoughts of each individual before thee, and the peculiar trials to which wo are soverally exposed, scarch and try our shearts, discover to us what is the ground of our confidence, preserve us from-building on any false foundation, and suit thy increise to four several wants.

### The Plumage of Humming Birds.

The wonderful change in color that takes The wonderful change in color that takes place, according to the position of the light, from brilliant green, through the brightest golden tints, to intense velvety black, or from black to emerald, or ruby, or crimson, or flame-color, reminds one of fairy-land or the tales of the genii. Where a metallic lustre prevails the plumage is always composed of feathers so shaped as to appear to have the form of scales. The birds vary in respect to the parts that have them on the throat, many have them on the breast and head; others have them also on the back; head; others have them also on the back; son • have them on the wing coverts or tail, and a few have them on nearly all parts, except the long wing feathers, which are generally of a purplish brown. It may here be asked "What causes the gorgeous metallic lustre of their plumaze, and the rich changing tints of the various colors, representing every hue of the rambow, purple, amethyst, fiery crimson, brilliant ruby, radiant topar, energid green, resplendent blue, and glossy violet, which, in certain lights, often gleam with a refulgence that almost dazzles the eye?" They have been attributed to various causes; but it appears to be the condition of the surface of the feathers that produces the midescence. The surface is straited, or has minute furrows, like the nacre, or motherof pearl of the Haliotis, and other sea shells, which decompose the light—absorbing part, and reflecting part; and the color of the reflected light depends upon lie angle of the incident ray to the surface and varies as the angle varies. In one direction of the incident ray the light will be wholly absorbed, and, none being reflected. the surface will appear intensely black. It will readily be perceived that every move-ment of the bird produces more or less change of color. - Popular Science Monthly.

#### Solomon's Temple

The skill, the art, the mighty toil that have been devoted to the adornment and to the desecration of this ancient place of worship, have been of extraordinary magni-tude. The grandest legacy of Egyptian antiquity, the Great Pyramid, demanded, indeed, a larger amount of naked human labor; but in Morian there is a compulsion of the features of nature herself to the service of the builder. In actual bulk the Great Pyramid is to Temple Rock as five to nine, if we descend but as far as the sills of the five double gates of the mountain of the house. If we carry the comparison to the level at which the lowest foundation of the walls is inlaid in the rock at the angles of the enclosure, the bulk is three times that of the Great Pyramid. The cubic contents of the Great Fyrania. The choic contents of the mason's work may not amount to a tenth part of that piled up by Soupis. But the hill has been honey-combed with chambers and galleries, and the declining part of pers and gameries, and the deciming part of the south, covered with vaults and arches, to which Gheezen can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and ob-literate its memory. No other monument, long surviving the era of Asiatic and Sanctuary, man key, like the noble Sanctuary, mank by it. very ruins, the successive periods of its glory and its fall!

If we regard not so much the evidence of the labor devoted to the work of the Temple as the effect produced on the mind by its apparent magnitude, we may suggest the following comparisons:—The length of the Eastern wall of the Sanctuary is rather more than double that of one side of the great Pyramid. Its height, from the foundagreat Pyramid. Its height, from the foundation on the rock on the South, and near the Northern angles, was nearly a third of that of the Egyptain structure. If to this great height of one hundred and fitty-two feet of solid wall be added the descent of one hundred and fourteen feet to the bed of the Northern and the further elevation of one Kedron, and the further elevation of one hundred and sixty feet attained by the pinnacle of the Temple porch, we have a total height of four hundred and twentysix feet, which is only fifty-nine feet less than that of the great Pyramid. The area of the face of the Eastern wall is more than double that of one side of the Pyramid. Thus the magnitude of the noble Sanctuary of Jerusalem far exceeded that of any ether temple in the world. Two amphitheatres of the size of the Coliseum would have stood within its colosial girdle and left room to spare. The Coliseum is said to have seated eighty thousand spectators and accommodated twenty-two thousand more in its area and passages. For such a number to have been crammed within its circle the space for each person must have been limited to seventeen by twenty inches. been limited to seventeen by twenty melies. Allowing two cubits each way, or four square cubits for each worshiper in the Temple, the Sanctuary would have contained thirty thousand; the Chel, excluding the Priest's Court, twenty thousand more, and these would get have been your in the and there would yet have been room in the great court and the cloisters to make the tot il reach more than two hundred and ten

# Early Rising.

The old couplet,-

"Hariy to bed and early to lise Makes a man heathy, wealthy and wise,"

seems to be failing into contempt. The soems to be taking into contempt. The cause of this may be the fact that too many have insisted upon early rising without paying any attention to the hour of retiring. It has been discovered that most of us who work with our hands or our brains take the inthe steep and so grown coveres. take too little sleep, and so grow nervous and diseased. So late rising is recom and diseased. So hate rising is recommended, while lattle protest is made against the late hours of bedtime in which such persons usually indulge. This is beginning a reform at the wrong and. It is better to begin at this end, though, than not to begin at the end, though, than not to begin at the same as of dandy to dig potatoes.

Sin cannot be measure for our thickness, and and fault finding in families would in part, by the perhaps, only "fret inwardly." The scolding and fault finding in families would ing and fault-finding in families would fire are no little airs.

and brain, such as natural sloop affords. The demand for stimulants of all kinds would also grow loss. It is a very cruel thing to wake a child from its morning sleep. If it sleeps late, it is probable because it goes to bod late—unless it sleeps from very stupor, because its bedroom is so badly ventilated. If the child comes late to breakfast, or otherwise causes annoy-ance, let it feel some natural inconvenience or disconitort itself-a cold breakfast, perhaps, or the less of papa's morning society before business claims him for the day. It will soon learn that "carly to ped" is the natural forerunner of "carly to rise.' It is only fair that the older members of the family should grow quiet as the children's family should grow quiet as the children's boltime approaches, so that the little ones will not feel that they are making a great sacrifice in leaving the family circle. I do not know whether all children need the same amount of sleep. Certainly the youngest ones require most. Our boy of seven thrives best upon ten hours' sleep out of each twenty-four; and I see that ont of each twenty-tone; and I see that other children of that age require the same amount. The younger children take more whon they take what they seem to need, but all are in the habit of sitting down with the family to a quarter-past-six breakfast as a general rule.

#### Manners in Church.

Good manners in church require rever ence in behavior, and honce must exclude ordinary conversation both before and during, and immediately after the services. Chatting, whispering, motioning—all such conduct is out of place where people have come together to engage in the most solemn act of which they are capable. What a spectacle for angels, who ever convene with God's people in their a uship, to be witnesses of he animated battle of two women who would be subdued into awe at the thought of being in the presence of God! I have sometimes taken my seat in congregations just as the services were on the eve of beginning, and there was in the church, audible throughout, a confused buzz—buzz, which, despite all my efforts to the contary, made me feel as if I was in a concert hall —that I had not come to worship God, but merely to be entertained for an hour. As for talking during divine worship, to characterize as ill-mannered is not enough-it is wicked. At the conclusion of worship I would not have friends debarred recognition of each other in a quiet way—especially is it admissible thus to notice a stranger who may chance to be near; but an immediate entering into general hand-shakings and Inlarious conversation must go far towards stifling the devout impressions which may have been inspired during worship.

It is also in bad taste to make the church the place for the show of fine clothes. There may be occasions when it is suitable to put on the costliest and richest dress which the means and the conscience will allow; but to make the house of prayer a scene for the exhibition of the latest fashions, the gayest colours, and the brightest jewels, and thus bedizened to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of porson is most consistent with the habit of person is most consistent with the gravity of religious worship. Theroughly-refined people are always averse to making a display of thomselves. True worth craves neutral turts. Least of all do well-cultured persons wish t draw the gaze of a congregation to themselves, when they and others. gation to themselves, when they and others are met for the serious matter of religious are mot for the serious matter of rengious instruction and devotion. They desire also that, as far as possible, all distinctions of rich and poor, great and little, shall disappear in the sauctuary; that thus, by all appearance of equality, the lowly may be encouraged to attend public worship. If there is one place where a true heart wants to be free from the affectation, or even the semblance of assumed superiority, it is in the presence of the great God. "The rich and the poor meet together; the Lord is the Maker of them all."

# Facts for Farmers.

If you invest your money in tools and leave them exposed to the weather, it is the same as leaning money to a spendthrift without security—a dead loss in both cases.

If you invest your money in books and never read them, it is the same as putting your money into a bank and never drawing either the principle or interest.

If you invest your money in fine stock and do not feed and and protect them and properly care for thom, it is the same as dressing your wife in silk to do kitchen

If you invest your money in choice fruits and do not guard and give them a chance to grow and prove their volue, it is the same as putting a good hand into the field with poor tools to work with.

If you invest your money in a good farm and do not cultivate it well, it is the same as manying a good wife and so enslaving and abusing her as to crush her energies and break her heart.

If you invest your money in a fine house and do not cultivate your mind and taste so as to adorn it with intelligence and refinement, it is as if you were to wear broad cloth and a silk hat to the mill.

If you invest your money in fine clothes and do not wear them with dignity and ease it is as if a ploughman were to sit at a jow-eller's table to make adjust hairsprings.

It you invest your money in strong drink it is the same as turning hungry hogainto a corn field—ruin will follow in both cases. If you invest your money in every new

wo nder that flaming circulars proclaim, it is the same as buying tickets at a lettery office where there are ten blanks to one

If you muest your money in the last novel, it is the same as employing a tailor's

Sin cannot be measured by money-value not by the pleasured by money-yands not by the pleasure it affords. The only true standard is that which exists in the Divine mind. This standard is semetimes revealed, in part, by the consequences that no seen to follow act of sin. And if we are to judge of that standard by what we are taught in the first recorded act in human. history, we must say that to the divir, mind

### Reading Aloud.

Persons who are partially deaf hear those hest who speak to them in a soft voice only, if the connection is clear and well defined. Bollowing is not speaking. Nothing better trains a speakers ear than to accustom hims-solf to read aloud in conversational tones. Young men who contemplate public speak ing cannot do Letter than road thus, standing or walking, the breast slightly protuberant; this may be done half an hour at a time, and repeated three or four times a day. Several important advantages would result from such a practice almost infalhbly.

1. It aids in developing the capacity of the lungs for taking in a larger amount of

2. It habituates the voice to public speak ing, and gives, it not only greater volume but greater power, without exerting a tickling in the throat or hemming or coughing.

3. It habituates the ear of the reader to the tone, rhymth of language, and to a smooth, grammatical expression. Bad grammar may be detected by the ear, without the intellect being capable of pointing out the faultiness of construction.

4. If the reading is performed peripate tically in the open air, it is very greatly promotive of health, for every student should make is an imperative rule to obtain for himself an out-door exposure of not less than two hours of the twenty-four as a means of keeping up a healthful circulation of the blood, and the purification of it con sequent on breathing an atmosphere free from all contaminations.—Hall s Journal of Health.

#### Fewer Denominations.

It must be evident to all who are observe ing passing events, that instead of a multi-plication of the number of sects there is to be a subtraction of them. It is preposter-ous on what little differences of opinion many of the denominations have been founded. It takes an acute theologian to Church and the Presbyterian. There is no practical difference, now that in the Presbyterian Church the eldership has become rotary. There is no difference between the Methodist Church north and the Methodist Church south save that they thought differently about an institution now entirely wiped out of existence. The Wesleyans are the same as the Methodist Episcopals. When we hear men take a half hour to tell the difference between two denominations that are about alike, it sets us into a broad laugh. Why should a family rent two houses, the older children living at No. 361 Church lane, and the younger children of the household living at 862 Church lane? Better all the members of the same family come under the same roof. What a vast expenditure of money it would save in the management of church boards? How much unnecessary machinery it would abolish. What a long row of secretaries at three and five thousand dollars a year it would put into the parishes which are now crying out for pastors.

Let the whole truth be told. In some cases (not all) the chief obstacles to the umon of the Presbyterian branches into oue family, and of the Methodist branches into another family, are the secretaries and their friends, who would have to seek other spheres of usefulness, and the theological professors and their friends, who could be spared for other work if once the theologi-cal seminaries were united. "Where would we go to?" "What would you do with we go to? "What would you do with us?" is practically the cry of those who are financially interested in the continued separation. We reply: "Go to work somewhere else!" If the people think you are dull and will not hear you preach, take it for granted that the Lord sometimes calls may out of the ministry as well as calls. mon out of the ministry as well as calls others into it. The union of such denominations of Christians as are already practically the same, would save to the Church hundreds of thousands of dollars. The courtship has been going on for some time, and we think the ceremony has already standing out there is no need of your standing out there forbidding the banns. On all the organs of Christendom let the "Wedding March" be sounded!—Christian at Work. commenced, and there is no need of your

Important Trade Mark Decision-

The case of Cochran Fleming, doing the case of Coentral Firming, doing business under the name of Flowing Bros., in Pittsburgh Pa., against Dr. J. H. McLean of St. Louis, has recently been decided by the U.S. Circuit Court, for the Eastern District of Missouri, in favor of the

The plaintiff charged defendant with imitating and infringing his label or trade mark for the "Dr. C. McLano celebrated Liver Pill, and the decision of the Court fully sustains the charge, and declares that Dr. J. H. McLean was guilty of violating the plaintiff's tra 's mark; and the decree of the Court perpetually enjoins the de-fendant from further using the label which he had used prior to the commencement of the suit, or any label in imitation of or resombling those of plaintiff.

The Court further decrees that the defendant account to plaintiff for all damages sustained by him since November, 1870.

Mr. Winter was lately in company with an Arminian who ran out violently against an Armman who ran out violently against the doctrino of election. "You believe the contrary, it is a doctrine I detest. "Do you believe that all men'will be saved, in the last day, or only some?" Only seme. "Do you imaging that those some will be found to have saved themselves?" No, and in the most worthy, and nover in moral oxcellence the most strong. He who has he day, or only some? "Only seme. "Do you imaging that those some will be found to have saved themselves?" No, and nover in moral oxcellence the most strong. He who has he does not be in again to be a long the saved of the most some will be a national, as it is only by patience and for the saved of the most work and that we can know what it is to avarage, will, or feel the plansure of fore certainly; God in Christ is the only Savious of sinners: "But God could have saved the rest; could he not?" No doubt, "Then salvation is peculiar to the saved?" To be sure. "And God saves them designedly, and not against His will?" Cortainly. "And willingly suffers the rest to perish. "Hough he could satisfy have hindered it?" though he could ensily have hindered it? it should seem so. "Then is not this election?" It smounts to much the same thing

#### Uses of Ammonia

No housekeeper should be without a bottle of spirits of ammonia, for besides its medical value, it is invaluable for household purposes. It is nearly as useful as soap, and its cheapness brings it within reach of all. Put a teaspoonful of ammonia to a an. Fut a teaspoonint of animonia to a quart of warm soap-sude, fdip in a flannel cloth and wipe off the dust and fly-specks, and see for yourself how much labor it will save. No scrubbing will be needful. It will cleanse and brighten silver wonderfully. To a pint of suds mix a teaspoonful of the spirits, the in your cilver groons. Code spirits, dip in your silver spoons, forks, &c., rub with a brush and polish with chamcis skins.

For washing mirrors and windows it is very desirable; put a few drops of ammonia on a piece of paper, and it will readily take off every spot or finger mark on the glass. It will take out grease spots from every fabric; put on the ammonia nearly clear, lay blotting paper over the place and press for drops of water will clean laces and whiten them as well; also muslins. Then it is a most refreshing agent at the toilet table; a few drops in a basin of water, and if the skin is oily, it will remove all glossiness and disagreeable clors. Added to foot bath it entucly absorbs all noxious smells so often arising from the feet in warm weather, and nothing is better for cleaning the hair from drandruff and dust. For cleaning han and nail brushes is equally good.

Put a teaspoonful of ammonia into one pint of water, and shake the brushes through the water. When they look white rins them in water and put them in the sunshine, or in a warm place to dry. The dirtiest brush will come out of this bath white and clean. For medical purposes ammonia is always unrivaled. For the headache it is a desirable stimulant, and frequent inhaling of its pungent odors will often entirely remove catarrhal colds. There is no better remedy for heart-burn and dyspopsia, and the aromatic spirits of ammonia '4 especially prepared for these troubles. Ten drops of it in a wine-glass of water are often a great relief. The spirits of ammonia can be taken in the same way. but it is not as palatable.

In addition to all these uses, the effect of In addition to all these uses, the dicet of ammonia on vegetation is beneficial. If you desire roses, geranums, fuschias, &c., to become more flourishing, you can try it upon them by adding five or six drops to every pint of warm water you give them, but don't repeat the dose oftener than once in five a resix days lest you glipwlate them. in five or six days, lest you stimulate them too highly. So be sure and keep a large bottle of it in the house and have a glass stopper for it, as it is very evanescent and injurious to corks.

When a man is opposed to Christianity, it is because Christianity is opposed to him. -Hall.

It is a great mercy to onjoy the Gospel of ace, but a greater to enjoy the peace of the Gospel.

When a church is afraid to discipline its wicked members, simply because they are rich, the Lord will have no use for

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

It is one of the beautiful compensations of this life that no one can sincerely try to help another without helping himself.

Sin is never at a stay; if we do not re-treat from it, we shall advance in it; and the further on we go, the more we-have to come back.

When a Christian goes into the world, because he sees it his call, yet while he feels it also his cross, it will not hurt him. Rev. John Newman.

Humility is a grace that adorns and beautifies every other grace; without it the most splendid natural and acquired acquirstions lose their charm.

Faith's assurance, that in the Lord Jehovah there is everlasting strength, even while we have not the experience of the communications of it. is a cordial against fainting .- Halyburton.

Because gold is rare guilding has been invented, which without its solidity has all its brightness; thus, to replace the kindness which we are without, we have invented politeness, which has every appearance of it.

Hast Thou died for my salvation, and shall I not live to thy glory? Didst Thou deliver Thyself to be tormented, and shall I not give up myself to Thee to bear Thy yoke, which is light, and Thy burden, which is sweet?—Witsius.

A man who puts himself on the ground

of moral principle, if the whole world be against him, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it botrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men--McCheyne.

We are living in an atmosphere which rather blinds us to certain old prime truths. But how must it look to the angels to see a man carnestly praying for the conver-sion of the heathen, who spends yearly on himself what would support fifty minis-

overcome, evils, or feel the pleasure of for-

Religion is not a more debt we owe to. God—it is a spirit, of fellowship and sym-pathy with Him; it is the highest proof that God has made us for Himself; and redeenod us to Himself, and called us to be renewed in His image once more, and to be perfect as our Father in heaven is