A Sermon in Rhyme.

BY D. W. HOYT.

If you have a friend worth loving, Love him. Yes, and let him know That you love him, e'er life's evening Tinge his brow with sunset glow— Why should good words ne'er he said Of a friend—till he is dead?

If you hear a song that thrills you, Sung by any child of song, Praise it. Do not let the singer Walt deserved praises long. Why should one who thrills your heart Lack the joy you may impart?

If you hear a prayer that moves you, By its humble, pleading tone, Join in. Do not let the seeker Bow before his God alone. Why should not your brother share The stength of "two or three" in prayer?

If you see the hot tears falling From a loving brother's eyes, Share them. And, by sharing, Own your kinship with the skies. Why should any one be glad When a brother's heart is sad?

If a silvery heart goest rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place,
There's health and goodness in the mirth
In which an honest laugh has birth. If your work is made more easy By a friendly, helping hand, Say so. Speak out brave and truly, Ere the darkness veil the land. Should a brother workman dear Falter for a word of cheer?

Scatter thus your seeds of kindness, All enriching as you go— Leave them. Trust the Harvest-giver, He will make each seed to grow So, until its happy end, Your life shall never lack a friend.

THE TWO BRIDES

BY REV. BERNARD O'REILLY, L.D.

CHAPTER XXVI

THE BANE OF BEAUTIFUL MEXICO. "Spread, spread thy silver wings, O Dove! And seek for rest by land and sea, And bring the tidings back to meFor thee and me and those I love,
Look how my Dove soars far away;
Go with her, heart of mine, I pray;
Go where her fluttering silver phinons
Follow the track of the crimson day."

While this memorable month of July was filled with unspeakable grief to many hearts and homes in our once happy and united country, Mr. D'Arcy was steadily regaining his strength at Mortlake; and Rose, to whom her sisters looked up with a singular mixture of half filial reverence and unbounded affection, was pushing them rapidly through their studies of music and literature, while she was herself completing her own education under

They had agreed never to discourse on the vexed political question, and to derive from each other's society all the pure pleasure they could, without allowing the events which were happening in the outside world to disturb the sweet calm of their own fireside.

In the first week of July, just when the telegraph and the press in the South were disguising, as best they might, the disasters befalling the Confederates at Vicksburg and in Pennsylvania, Mr. Ashton, from New Orleans, contrived to send to Mortlake the following letters from Mexico, which had come from Vera Cruz by steamer: "Oposura, State of Sonora, June 5, 1863.
"Miss Rose,—My most dear and honored

Lowe your dear and revered grandather, Don Francis D'Arcy, a deep debt of gratitude for his letter written to me as you were leaving Ronda. The fatherly advice it contains, and the description he gives in it of Mexican parties and politics, are to me most invaluable. Indeed, I find out daily more and more how profound his insight is into the causes of Mexico's his insight is into the causes of weakness and chronic unrest.

"But he must forgive me if I say here, that the few lines which he permitted you to write to me at the end of his letter have in my estimation a far greater value. I have cut your words out of the letter and have placed them near my heart, with the hope that they may daily warm it to high aims and still higher deeds.

Shall I tell you that my coming t this remote place, almost on the frontier of the United States, is moinly due to the ardent desire to follow your grandfather's counsel in seeing with my own eyes and studying on the spot the great things achieved for Mexico by her former missioneries, and thereby to appreciate the blessings conferred on New Spain by religion, and the still more precious blessings contemplated by her, when an unchristian ruined everything? This same study, I also hoped, would dispel from my mind the prejudices in which unbelief had taken root, and which you, my dearest lady, labored so eloquently to combat while I was privileged to be in your

company.
"This city is the capital of a district chiefly inhabited by the Opatas, a tribe of American Indians numbering still some 50,000 souls, and admirably civilized by their ever-to-be-regretted religious teachers. Among the best families of the country are some connected with me by blood; in the neighboring mountains are mines of incalculable richness that belong-ed to our family in colonial times, and in the valleys are beautiful and fertile haciendas that were our property. Among the early missionaries, too, who devoted their lives to the work of christianiz

So, besides the wish to tear myself away from the theatre of war around Mexico, and that of diminishing the distance that separates us, I had the greatest induce-

ment to visit Sonora. My friend, Senor Don Vincente Aguilar, himself a native of this State, and highly respected by all parties in the republic, accompanied me, making my long journer hither a perpetual delight. Our friend had a swift coasting steamer ready for us at Mazatlan, and a plesent sail up the Gulf of California brought us to Guaymas. Thence to Oposura we traveled leisurely received everywhere with unbounded hospitality, and helped by our generous entertainers at every town to examine all

that was interesting in the neighborhood. "Of course I was charmed by the various magnificence of the country surrounding the City of Mexico, and of its

reminded me of the richest districts of my native Andalusia. But what above all impressed me were the establishments left behind by the missionaries so ruthleft behind by the missionaries so ruth-lessly expelled in 1767, and, in particular, the system of intelligent agriculture and domestic manufactures to which they had so carefully trained the Opatas in this part of Sonora, as they do the other native tribes elsewhere.

"The splendid residence and college which they had erected in Oposura, strik-ing even in their ruins the eyes of the beholder with wonder, were the central schools for both the Indian and the Spanish youth. Both studied, in the now desolale

youth. Both studied, in the now desolate halls, all the sciences of Europe under men who belonged by their birth to the first nobility in Spain, and added every intellectual accomplishment and every apostolic virtue to the distinction of rank. Their Church stands there still, magnificent Their Church stands there still, magnificent in spite of the neglect of man and the ravages of time. In the beautiful valley below the town and along both banks of the river Oposura, are the homesteads of the Indian population, as marked out to them by the men who had brought them the Gospel and whose lives were the Gospel in section. From the river a network of action. From the river a network of canals, dug under the direction of the missionaries, brings water the whole year round to the tilled land and the homegardens. There grow luxuriantly not only the useful forest and farm timber only the useful forest and farm timber introduced by these devoted men, but the vine, the fig-tree, the sugar-cane, wheat, and maize, and all the most precious products of European culture. In the pastures and on the hill-sides wander immense flocks of sheep, horned cattle, and horses, also a boon from the provident hand of those who were truly the fathers. hand of those who were truly the fathers

of their people.

"Far more eloquent monuments their zeal, however, are the two popula-tions who live here side by side, uniting in the practice of the same faith, and the and the practice of the same faith, and the zealous performance of the same civic duties,—mingling in the church, the public square, and the camp,—but not mixing by marriage. The forty or fifty thousand Opatas have their own score of towns where they dwell in security, having a large and well-armed military force their own leaders, industrious thrifty, sober, patriotic; treasuring, in spite of the too evident degeneracy around them, the virtues taught them by the guides whose loss they still deplore, and tainted, as well as their Spanish neighbors, only with the vices which these guides

alone could have effectually combated.
"The Basques and Catalonianies, who
were the first colonists of this lovely mountain region, are as pure-blooded to-day as when they left the North of Spain. There is the same bright complexion and, in the very same families, the same blue eves one still meets with in Biscave and Catalonia. There is, moreover, the same sense of honor, and the same noble hospitality. Would that the abundance of money and the many leisure hours enjoyed after labor in so favored a climate, did not superinduce the horrible vice of gambling! Would to God, also, that the voice of their former religious teachers and models were still heard there, to regulate their pastimes as well as to denounce their passions for monte-tables!

"I have questioned the oldest inhabitants and rich promise of this moral and religious springtide. I could only obtain one answer from all,—the answer handed down among them from father to son,—that the local authorities here and in the istance consta tly opposed by the to the greed and avarice of the they will surround me and Spinish settlers and adventurers, -- their heroic opposition to the effort constantly made by the colonial governments and the great landed proprietors, at introducing into these flourishing missions the system of servitude imposed on the native

system of servitude imposed on the native population near Mexico.

"With the suppression of the missions, the exile of the missionaries, and the downfall of the glorious system of graduated education over which they presided, came the degradation of all ranks of the clergy and laity. No body of men were found or could be found to take the place, and the suppression of the clergy and laity. in schoolroom and professor's chair, of the thousands of men who taught most efficiently and taught gratuitously in the splendid establishments that covered the whole territory of New Spain.

"Since then Freemasonry has enlisted in its ranks nearly all the men of Mexico: the men, I mean, who are active and fore-most in every walk of life, in every one of the learned professors, in every line of trade and industry. In most parts of Mexico a man can be nothing, can do nothing, can accept neither patronage, influence, nor power, or success, unless he se secret societies that are belongs to the

sworn and deadly foes of the Church. "I have had the misfortune to join these societies myself, when only a student in Paris, and, though I have never reached the highest grades in them, I have reached high enough, and know far too much, not to be convinced that, as they chiefly or solely wrought the bane of our colonial empire a century ago, so now they are consummating their work by degrading the clergy of Mexico, by despoiling the with education, the laws, the adminis-tration of justice, the policy of govern-ment, the whole of Mexican society.

"I am, as you see, daily discovering how widely I had departed from the true That I did not fall into other snares aid for my ignorance, my inexperience, and my innocence, I must owe to the prayers of my dear and saintly mother, now with God, and to those of such in-tercessors as the holy missionary, who labored so long and so well on this same soil. But, just as I can measure the effects of a long drought over the most fertile regions, or the destructive energy of the plague of locusts by the destruction and barrenness they leave behind, even so can I now, here in Mexico, estimate the malign

rounding the City of Mexico, and of its incomparable mineral and agricultural resources. I had, however, no conception of the beauty, fertility, and mineral wealth of this remote province. More even than the Valley of Mexico itself, it

had forever ruined their own influence. "I came up here for this purpose— apart from the motives I have already enumerated—to see whether the popu-lations of these remote provinces were still eartily attached to their ancestral religion. heartily attached to their ancestral religion, and how far they could form a nucleus for the Conservative party of the future, since they have not had any part in calling in the stranger and his bayonets.

'There is a feeling of weariness about "There is a feeling of weariness about the leading men with whom I daily come into contract. They are prosperous and happy here among their native hills. They are desirous of cultivating all the resources of their country to the utmost. They would willingly see lines of computation for comparing a case of the country to the utmost. munication for commerce opened by sea and land between their own teeming uplands and valleys and the great Republic of the North. They are most anxious to see their churches and other religious establishments as secure, as prosperous, as progressive, as they know them to be in the United States. Hence, in my onversations. I have discovered that more than one enlightened and truly religious Mexican would not be sorry to see his own native state annexed to your confedera-

"Moreover, enlightened men of the world in these parts do not believe that the Slaves States will succeed in the present gigantic war. Nor do they desire it. They know that the Confederacy, once it was acknowledged as an independent power, would become aggressive towards Mexico, and that, too, solely in the in-terests of slavery. They do not wish to see slavery reappearing once more on the

"Everywhere I have been received with a cordiality that has won my heart. To but few members of the native clergy have I been bold enough to open my mind on the state of religion in the republic. Those whom I have consulted are men distinguished both for learning, for zeal in their sacred office, and for a well-earned popularity. With one exception, they deplore the step taken by some of their bishops in allying themselves with

the French Emperor.

"I have resolved to remain here for some time, and have communicated my resolution to my father. I am far beyond resolution to my father. I am far beyond the active center of political intrigue. The atmosphere of these mountains has to my moral sense somewhat of the sweet fragrance of the early missionary period. I can see that the many solid and admirable virtues to be found in the hacienda of the Castilian or the reach of the Castilian or the reach of the Opata are genuine fruits of Christian culture. vices which overrun, like weeds, some of the fair fruits are the produce of a soil neglected. Some of the priests are men who recall a St. Thomas of Villannova or Francis of Sales. They draw me to themselves with an attraction which I cannot resist, and to which I am happy to

"Shall I be all you would have me to be when Providence brings us together again? I know not. This only can I say; that I am not what I was, and that, as you bade me,—you, who are the lady of my heart,—I do daily and hourly in all things endeavor to aim high, and put forth my whole strength to reach my lofty aim.

"I remember how constantly you labored—you and your angelic mother— I have met with—Indians as well as Spaniards—about the abuses that led the Spanish King to destroy these beautiful beginnings, and thus to mar the bright light and joy and strength and holy love, I try to benefit every person I converse with. Even the Opata boys and youths, when I go abroad into the streets of Opusure, or into some of the many populous Indian towns in the neighbor mother country were jealous of the influence exercised by the missionaries over the civilized Indians. Add to this that savors of gambling, and give them od, have learned to love me. I join in occasionally some handsome prizes. And about Old Spain and Andalusia, about our great cities, and our popular amusements and our great religious feasts. And take a delight in answering them, and describing such glorious edifices as the cathedrals of Seville, and Malaga, or Cordova; or in painting to them the splendors of our religious processions and great solemnities.

'So, they all look upon me with a love mingled with reverence. The other day, I happened, with my friend De Aguilar, to visit the town of Bobiacora. As we began our journey, I was very much surprised that we were escorted by about one hundred young Opatas, all well mounted and in gala costume, who ac-companied us all the way to do us honor, a part of them always riding in advanc to see that we were properly received at the various branches and haciendas along

"At Babiacora we were received like princes,—our escort disappearing, as if by magic, and leaving us in the hands of the friends who were expecting us. On our return an equal number of other young men from other Opatas towns or oueblos were ready to attend us, while our rmer escort met us about half-way, and both parties then rode with us into

"This was to me not only gratifying but extremely instructive. Oh, why were these populations deprived of the religious guidence that must have developed into perfect maturity all the qualities I can never cease admiring!

"A day or two after this excursion to Babiacora, I was rather surprised by ing the native Mexican tribes, was one of my mother's ancestors.

Ingular carry of stexted, by describing the capital control of the State, introducing himself by asking with education, the laws, the adminisof the State, introducing filmser by asking me the questions which serve as a password among brother Masons. Finding that I belonged to the craft, he pressed me to join himself and the members of the society in the capital at an important meeting to be held during the following work. I dealined and he thereupon inweek. I declined, and he thereupon in formed me that my words and acts suspicion ever since I arrived in Mexico, and begged me to be more cautions, and in order to silence all evil tongues, to join my brother Masons at their next celebra-

> "As I had resolved never again to renew my intercourse with these dangerous men, I thought I should once for all tell him, that I wished to study the Mexican I now, here in Mexico, estimate the manging influence of infidel Freemasonry by the moral ruin caused in a land which was once a joy to man and angels.
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> "It was to me a bitter disappointment that I neither received nor obeyed orders."

of every nation, I have been thinking how best I could get there with letters from the Spanish ambassador in Mexico. Doubtless once there, I should, in my quality of a stranger and a diplomat, be able to get into the Confederate States, and

thus reach Mortlake.
"Let me fondly cherish the hope that I shall see you ere many months have elapsed. Absence and delay weigh heavily on my heart.

Accept the renewed offer of my devoted attachment, and believe me to be, "Ever your true knight,
"Diego de Lebrija.

The second letter was marked private, and addressed to Mr. Louis D'Arcy. It was dated from Oposura, on June 6

"My letter to Miss D'Arcy," the writer said, "contains many details about this part of Mexico which may be of interest to you also. But the matter hinted at towards the conclusion is of a more serious character than I was willing to suggest to her. The secret societies which have had blighting an influence on this country have, happily, never been able to enlist in their ranks any considerable portion of the landed proprietors of this section of the republic. The leaders do not care the republic. The leaders do not care
much to admit such Indians as the Opatas
into their secrets. While in the City of
Mexico I met with several men of position
and influence whom I had formerly known
either at Madrid or in Paris. We belonged to the same secret associations, and seemed to have the same opinions and aspirations. Though I was careful never to say a word about these societies one way or the other. I could not help manifesting, soon after my arrival i America, sentiments and opinions at variance with those I had formerly ex-

"I hoped that my firm and open condemnation of the French intervention would save me from being misunderstood by any patriotic Mexican, more especially by the moderate Liberals. But there are, even among those who support the alliance with France and claim to belong to the Church party, not a few men deep in the secrets of these occult societies. I have secrets of these occult societies. I have reason to believe that these men have been active in denouncing me to their opponents as one intrusted with some mysterious mission pregnant with danger

to Mexico.
"To several, if not all the influential members of the secular clergy I have met with, I have been described in advance as a titled adventurer sent here to spy out the weak points in Church and State; or, again, I was affirmed to be affiliated to the Jesuits, and travelling through Mexico for the twofold purpose of obtaining a list of the estates once owned by that order in New Spain, a full statement of the revenues at present derived from them, and all possible information about the prevalent clerical scandals.

"It will not surprise you, that, inmor than one locality, I was received at first with coldness or reserve. This, however, invariable disappeared after a brief acquaintance. The most distinguished clergymen in these parts have advised me to leave Mexico quietly, and as speedily as possible. This I cannot consent to do. to leave Mexico quietly, and as specially as possible. This I cannot consent to do. I should thereby seem to confess myself guilty of some action that a man of honor could not avow. It would be cast up to me ever afterwards that I had sneaked out of Mexico like a thief discovered in the staff steeling after I had come here the act of stealing, after I had come here on the most honorable of missions. No! I shall go to the capital and face the men who happen to be there in authority; and whether they be friendly or not, I shall force them to bear authentic testimony to my unstained honor.

"Most probably I shall set out in a few days, traveling all the way by land, and me warm and influential friends that I have made here during my brief sojourn. The journey must be long and tedious; it may also be dangerous. That I do not fear, nor, indeed, apprehend seriously.

"As my reception in the City of Mexico may not be of a very friendly character, and as I may be exposed to ill-treatment from the French, I had rather you would not mention anything of this to Miss D'Arcy,—at least not for the present. I still continue to direct my letters to our still continue to direct my letters to our friends is New Orleans, trusting to them to have them forwarded to you.

"The most distressing accounts reach us concerning your terrible civil war. A few weeks ago the rumor was current all through Mexico, that France and England were preparing to interfere in favor of the Confederacy; and this created quite a panic in certain quarters. Then, again, we were told that President Lincoln had called out a new and large levy of troops, and that the Union forces, on sea and land, were preparing for a desperate and final effort to crush the rebellion.

"I do not think that France can interfere, or that England will join her. They are both—at least some shortsighted English statesmen, as well as the French Emperor, are—glad to see you waste your strength in civil strife. But I often recall the words of your revered father to me at Seville: 'Believe me, Diego, the sword which our imprudent Secessionists have forced Abraham Lincoln to draw from the scabbard, will never be sheathed till the Gordian knot of slavery is cut. Secession has armed with it the Puritanism of the North; and the Puritans know not what it is to yield to defeat or disaster."

"I see by the new-papers sent me from the United States, that you have organized a gigantic army and created a formidable navy. I see also that President Lincoln has proclaimed slavery abolished within the territory in rebellion. This too the confirms your father's predictions. And this makes it still more impossible for France or England to interfere, inasmuch as their intervention was intended to favor

the Confederacy.

"May you soon have peace,—a glorious and lasting peace! The ruin and blight that meet me in the fairest provinces of this most beautiful country are the sad effects of chronic civil strife. And has my own Spain not suffered bitterly from the same curse? I am too sincere a lover of free institutions, too enthusiastic an admirer of the native country of the worshipped lady of my soul, not to pray that you may have a peace crowned with honor to both belligerents, and therefore, most likely to be lasting and productive of mutual esteem.

TO BE CONTINUED.

ANECDOTE OF CURRAN.

Among the great number of anecdotes Among the great humber of anecdotes related of Curran there is none that better bespeaks the excellence of his nature than the following:—"Allow me, gentlemen," said Curran one evening to a large party, "to give you a statement. When a party, "to give you a statement. When a boy I was one morning playing at marbles in the village of Ball alley, with a light heart and a lighter pocket. The gibe and the jest went gladly round, when suddenly among us appeared a stranger, of remark-able and very cheerful aspect. His intrusion was not the least restraint upon our merry little assemblage. He was a benevolent creature, and the day of infancy, perhaps, rose upon his memory. Heaven bless him! I see his fine form in the distance of half a century just as he stood be-fore me in the little Ball-alley in the days of my childhood. His name was Boyse was the rector of Newmarket. To he took a particular fancy. I was winning and full of waggery; thinking everything that was eccentric, and by no means a miser of my eccentricities, everyone was welcome to a share of them, and I had plenty to spare, after having freighted the company. Some sweetmeats easily bribed me home with him. I learned from Boyse my alphabet and my grammar, and the rudiments of the classics. He taught me all he could, and then he sent me to school Middleton. In short he made me a man. I recollect it was about thirty-five years afterwards when I had risen to some eminence at the Bar and when I had a seat in Pariament, on my return one day from court I found an old gentleman seated alone in my drawing-room, his feet fami-liarly placed on each side of the Italian marble chimney-piece, and his whole air marble bespeaking the consciousness of one quite at home. He turned round, and it was at home. He turned round, and it was my friend of Ball-alley. I rushed instinc-tively into his arns and burst into tears. Words cannot describe the scene that followed. 'You are right, sir, you are right. lowed. 'You are right, sir, you are right.

The chimncy-piece is yours—the house is yours. You have given me all I have—my friend—my benefactor.' He dined with me, and in the evening I caught the tear glistening in the fine clear eye when he saw poor little Jack, the creature of heavy right, in the Hayes of Carrette for the chimnes are right.

A habit is more powerful than an ac and a previously indulged temper, during the day, will not, it is to be feared, by the benefactor of the control of the bounty, rising in the House of Commons to reply to a right honorable. Poor Boyse, he is now gone, and no suitor had a longer deposit of practical benevolence in the court phase. This is his risk

THE LITTLE SHOES DID IT.

drink to his memory.'

A young man, who had been reclaimed from the vice of intemperance, was called upon to to tell how he was lead to give up drinking. He arose, but looked for a moment very confused. All he could say was, "The little shoes they did it." With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at a stare of perplexity on every face, and at length some thoughtless young people be in the Judas and the Magdelen that we mad compassion, so that we have compassion and the many compassion are compassion as the many compassion and the many compassion and the many compassion are compassion are compassion and the many compassion are compassion are compassion are compassion are compassion and the many compassion are compassion and the many compassion are compassion are compassion are compassion are compassion are compassion are compassion and compassion are compassion are compassion are compassion are compassion are rassment, heard this sound, and rallied at once. The light came into his eyes with a flash; he drew himself up and addressed the andience the chaking went from his and the dim ideal of a life that they long the audience; the choking went from his for with a hunger that cannot

"Yes, friends," in a voice that cut its way clear as a deep-toned bell, "whatever you may think of it, I've told you the truth—the little shoes did it. I was abrute and a fool; strong drink had made me both, and starved me into the bargain. I suffered, I deserved to suffer; but I did not suffer alone—no man does who has a wife and child, for the woman gets the worst share. But I am no speaker to en-"Yes, friends," in a voice that cut its sured. It was a simple thing, but, my think adore him; the blow as those little new shoes. They kick-ed reason into me. What reason had I to clothe others with fineries, and provide Holy! clothe others with fineries, and provide not even coarse clothing for my own, but let them go bare? And there outside was my shivering wife and blue, chilled child on a bitter cold Christmas Eve. I took hold of my little one with a grip and saw her feet! Men! fathers! if the little shoes smote me, how must the feet have smote me? I put them cold asize, to my breast; me? I put them, cold as ice, to my breast; they pierced me through. Yes, the little which he often forgot during his life, are feet walked right into my heart, and away walked my selfishness. I had a trifle of money left; I bought a loaf of bread, and then a pair of shoes. I never tasted any-thing but a bit of bread all the next day, and went to work like mad on Monday. and from that day I have spent no more money at the public house. That's all I've got to say—it was the little shoes that did

THE CATHOLIC CHURCH AND FREEDOM.

Capt. O'Meagher Condon recently delivered a lecture on the above named subject in Boston, in aid of the Home for Destitute Children. We reproduce the following from a report of the lecture publishd in the Boston Pilot: The opinion prevails to some extent

amonght those who are not members of

the Catholic church that she is hostile to freedom, that she has been the ally of tyranny, that her dogmas and teachings are inimical to free institutions, that she is the foe of education, enlightenment and is the foe of education, enlightenment and progress, despotic, intolerant and persecu-ting. That this opinion is capable of re-putation, that it is erroneous, ill-founded, unjust and injurious to the best interests of society is an assertion which, I think, may without much difficulty be proved; and this notwithstanding the ince iteration of the contrary, notwithstanding the boldness and confidence with which it has been given expression to, and the im-plicit belief with which it has been adoptplicit belief with which it has been adopted by many. It has been formed upon a partial and distorted view of the facts of history; upon an unfair and biased interintstry; upon an unfair and biased interintstry; upon an unfair and based interintstry. with mistatements and large representation of great events in the career of the church and the world. A brief glance at the principles and progress of the church will show us the fallacy of the belief that she is hostile to the control of the church will show us the fallacy of the belief that she is hostile to the control of the church will show us the tree is most active. If this admirable rain tree was utilized in the and true liberty, and ought to confirm the con-viction that she has ever been its warmest, viction that she has ever been its warmest, most devoted, unswerving and unselfish friend. From her very origin she has been in conflict with tyrayny of every conflict with the c been in conflict with tyranny of every sort. Her apostles went forth in obedience to the divine mandate to teach all nations, frequent.

but their doctrine, which recognized all men as equal in the sight of God, their love for the poor and the oppressed, which led them to seek first the rejected of the world and communicate to them the gospel of peace, of love and human brotherhood, and their refusal to deny brotherhood, and their refusal to deny their faith and its principles even at the behest of the mightiest power on earth, drew upon them the hatred of the haughty, cruel and superstitious tyrants who ruled the world, and with their lives who ruled the world, and with their lives they paid the penalty of their sincerity and boldness. Their successors, no less ardent or unyielding than themselves, followed in their footsteps, remained steadfast to their teaching, and for ages their blood, too, drenched the thirsting earth, but from that blood arose the spirit of freedom, which had seemed to have vanished forever—it arose strong, quenchless and undying, to endure till time shall be no more—to inendure till time shall be no more-to spire men with high and lofty thoughtsrouse weak human nature to deeds of immortal daring, to excite an unquenchable horror of despotism, to call the slave to freedom, the oppressed to resistance, the patriot to the deliverance of his native land.

BETTER THOUGHTS.

A kindly act is a kernel sown,
That will grow to a goodly tree,
Shedding its fruit when the time has flown
Down the gulf of eternity,
John Boyle O'Really. Goodwill, like a good name, is got by

many actions and lost by one.

The school will not be good unless it flourish under the shadow of the sacristy.

-Thiers. Seek not proud wealth, but such as thou mayest get justly, use soberly, and distribute cheerfully, and leave con-

tentedly. Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obliga-

tions, given habitually, are what win and A habit is more powerful than an act; and a previously indulged temper, during the day, will not, it is to be feared, be fully counteracted by the exercise of a few minutes' devotion at night.—Hannah More.

A fair reputation is a plant delicate in its nature, and by no means rapid in its growth. It will not shoot up in a night like the gourd of the prophet, but, like

that gourd, it may perish in a night. We all have two secretaries: the demon. who writes our bad actions, to accuse us; and aur good angel, who writes our good ones, to justify us on the day of judgment.—Cure of Ars.

There is nothing purer than honesty; nothing warmer than love; nothing brighter than virtue, and nothing more steadfast than faith. These, united in one mind, form the purest, the sweetest, the richest, the brightest and most steadfast happiness.

happiness.

worst share. But I am no speaker to enlarge on that; I'll stick to the little shoes I saw one night when I was all but done for —the saloon-keeper's child holding out her feet to her father to look at her fine new verse. All creatures praise God, all that friends, no fist ever struck me such a watch-lights of the night, hymn unto him

> his good works. They alone accompany him to throne of the judge—they go before,
> —speak, and obtain mercy and pardon for him.

If one should give me a dish of sand and tell me there's particles of iron in it, I might look with my eyes for them and search for them with my clumsy fine is and be unable to find them, but let ince take a magnet and sweep it and how it would draw to itself the most visible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold. ngs; only the iro

THE RAIN TREE. ONE OF THE CURIOSITY OF SOUTH AMERICA.

Some travelers in Columbia, South America, in traversing an arid and desolate tract of country, were struck with a strange contrast. On one side there was a barren desert; on the other, a rich and

luxuriant vegetation.

The French Consul at Lorento, Mexico, says that this remarkable contrast is due to the presence of the "Tamai Caspi," or rain tree. This tree, which grows to a height of 'sixty feet, with a diameter of three feet at its base, possesses the power of strongly attracting, absorbing and condensing the humidity of the

water is always to be seen dripping from its trunk in such quantities as to convert the surrounding soil into a veri-table marsh. It is n summer especially, when the rivers are nearly dried up, that regions near the equator, the people as the people of more favored countries where the climate is dry and dro-ght