

Not Knowing.

I know not what will befall me! God hangs
A mist o'er my eyes,
And o'er each step of my onward path He
Makes new scenes to rise,
And every joy He sends me comes as a sweet
and glad surprise.

I see not a step before me, as I tread the days
of the year,
But the past is still in God's keeping, the
future His mercy shall clear,
And what looks dark in the distance, may
brighten as I draw near.

For, perhaps, the dreaded future has less bit-
terness than I think;
The Lord may sweep the water before I
stoop to drink;
Or, if Marah must be Marah, He will stand
beside its brink.

It may be there is waiting for the coming of
my lot,
Some gift of such rare blessedness, some joy
so strangely sweet,
That my lips can only tremble with the
thanks I cannot speak.

Oh, restless, blissful ignorance! 'Tis blessed
not to know,
It keeps me quiet in those arms which will
not let me go,
And hushes my soul to rest on the bosom
which loves me so.

So I go on not knowing! I would not if I
might,
I would rather walk in the dark with God,
than go alone in the light,
I would rather walk with Him by faith, than
walk alone by sight.

My heart shrinks back from trials which the
future may disclose,
Yet I never had a sorrow but what the dear
Lord chose;
So I send the coming tears back, with the
whispered word, "He knows."

—Selected.

After Dark.

BY REV. DR. DEEMS.

THE difference between day and
night is universally perceived and
universally acknowledged, and the
varieties of its effects still afford a
large field for intelligent observation.

We shall not go into this subject
extensively, showing the reciprocal in-
fluence of the physical and psychical
natures of man and the modification
of this influence by broad daylight and
by dark night. There is one point,
however, to which we wish to call
special attention, and that is, the rela-
tion of night to children in cities.

We say in cities, because ordinarily
in the country there is but one thing
for a child to do at night—namely,
to stay in the house. Another reason
is, that the writer, alas! knows very
little of child life in the country. He
knows something of it in the city. He
was born in the city. Until he was
ten years of age he knew nothing of
country life. He has spent more than
half his life in cities in Europe and
America. This has given him some
experience and some opportunity for
observation. He has watched also the
growth of many children in many
families, and has taken pains to notice
the effect of different kinds of culture.

Almost invariably boys who have
been allowed to roam free at night
have come to moral shipwreck and
social destruction. The exceptions
have been where there was a whole-
some temperament, a strong intellect,
and peculiar social influences. Men
and boys, women and girls, whatever
may have been their culture, feel that
there is something in the streets at
night different to that which is in the
day—something that excites appre-
hension, or creates alarm, or gives
license. Boys that are demure by day

will say things at night they would
blush to utter in the daylight.

The result of our observation is the
clear conviction that it is absolutely
necessary that parents know exactly
where their children are from sundown
till sunrise. No boy ought to be
allowed to go alone off the pavement
of his father's house after sundown.
It ought not to be a hard restriction;
to a boy thus trained from infancy, it
will not be. It is unnatural that a
child should want to go off to play in
the dark with other children. The
desire never comes until the child has
begun to be corrupt. Sometimes for
quiet, parents will allow their children
to go "round the corner" to play with
some other children. Sometimes this
is allowed through mere carelessness.
We never knew it to fail to end dis-
astrously. We have in our mind one
or two striking cases in which weak
mothers have pleaded for this liberty
for their children, and are now reaping
the bitter fruits.

Childhood should be trained with
the gentleness of love and the firmness
of sagacious authority; but whether
these are at the command of the parent
or not, there is one rule absolutely in-
dispensable for the safety and honour
of the family—namely, that while the
child is small he shall never go off the
lot without his parents or some other
proper guardian; and that when he
grows older, until he comes of age, his
parents ought to know where he is
every moment of his time, and ought
to know that he is in bed before eleven
o'clock. When this cannot be obtained
by the exercise of gentleness, it must
be obtained by authority. A refractory
child may make the house hot if kept
in, but better endure eight or ten years
of such heat than to have that child
ruined, and the family suffer through
the remainder of his career.

We have spoken of boys, because
we do not suppose that any girls of
decent families are allowed to be on
the streets after dark.

We could enforce this lesson by
statements of harrowing cases, if these
were necessary. We do earnestly
beseech parents who read this article
to lay it to heart, to begin to make
quiet observation upon the condition
of their children at night, to find
where they are, and to prepare to
answer to God our Heavenly Father
for the painstaking care which they
give to their children.

All or None.

We had listened together to a
solemn sermon—my young friend and
I—and as we walked homeward, I said
to him:

"Why is it that you cannot be
convinced, and become a Christian?"

"Oh," he replied gaily, "I am con-
vinced. There's nothing the matter
with my head; the difficulty is with
my heart. I don't want to be one—at
least not yet. I have ambitious plans
for life which it would be very bitter
for me to forego, and I would have to
forego them if I became a Christian."

"Why so?"

"Because it is not my nature to
have things. It must be all or none,
with me. Now, if I became a Chri-
stian—I don't mean one of your mere
professors, but an out-and-out follower
of Christ—I could see no stopping-
place between that and becoming a
minister: and a minister I will not
be! It would be to abandon the

cherished ideas of a life-time. The tra-
ditions of my family lead me into
politics, and there I must find my
arena—not in the narrowness of the
pulpit."

After some urgency on my part, we
separated, and this peculiar subject
was never renewed between us again.

Years passed away, and the same
friend and I met at a large social
gathering. After a little desultory talk
he suddenly and somewhat bitterly
turned to me:

"Do you know I am a disappointed
and thwarted man?"

I expressed my surprise.

"Yes," said he, "all paths in life
seem closed to me. You know with
what high hopes I began my career
which was to end in noble statesman-
ship. The fortunes of war soon put an
end to that. Then I sought military
distinctions, and threw myself with all
my soul into the terrible struggle. My
health was utterly wrecked before I
had seen one year of service. I turned,
after the close of the war, to literature
—my education at least remained to
me; and that hope has collapsed of
late, and you see me now, a thwarted
and broken-spirited man."

My thoughts went to the deliberate
choice that that brilliant mind had
made on the well-remembered Sabbath
night. I wondered if my friend's did
the same; if it did, he gave no sign.

Only a few years went by and in
silence and sorrow my friend went out
of life, into the great hereafter.
Whether the heart that had so long
held out, despite the conviction of the
head, yielded at last, who dare say?
If it did, he left no record of it.—
Christian Observer.

The Sea.

THE sea, the sea, the glorious sea!
Who would not joy to see the sea!
No waving corn, but rolling waves
Spread o'er it all, until each laves
The sun-glint sands upon its shore.

The sea, the sea, the glorious sea!
What have I seen if not the sea?
So broad and deep, so calm in sleep,
The little child to its side may creep,
Lured by its "sough, sough," evermore.

The sea, the sea, the glorious sea!
Hark to the roaring of the sea!
When the storm-clouds rush along the sky
To meet the billows leaping high!
God curbs the fury of the storm.

The sea, the sea, the glorious sea!
The smiling and the angry sea;
How like to every human heart,
Where calm and storm have each a part.
"Peace, be still!" 'tis JESUS quiets the
storm.

Otho.

O. GERMAN.

The Straight Path.

"THE Bible is so strict and old
fashioned," said a young man to a gray-
haired friend who was advising him to
study God's Word if he would learn
how to live. "There are plenty of
books written now-a-days that are moral
enough in their teaching, and don't
bind one down as the Bible does."

The old merchant turned to his desk
and took out a couple of rulers, one of
which was slightly bent. With each of
these he ruled a line, and silently
handed the ruled paper to his com-
panion.

"Well," said the lad, "what do you
mean?"

"One line is not straight and true,
is it? When you mark out your path
in life, don't use a crooked ruler!"—
Churchman.

Puzzledom.

Answers to Puzzles in January 24.

- 5.—Dun-bar.
- 6.—Anthony Wayne. William Cul-
len Bryant. Benjamin Disraeli.
Charles Wesley.
- 7.—Don, Cape, Fear, Tagus.
- 8.—

D O G
O N E
G E T

9.—The eye.

NEW PUZZLES.

10.—CHARADE.

A conveyance; a term of endear-
ment; the turning of a ship in its
course. Is used in great numbers at
house-cleaning time.

11.—DECAPITATIONS.

Behold a ruffie, and leave a small
stream; again, and leave sick. Behold
a ridge of rocks, and leave a rim.
Behold to dance, and leave to dare.

12.—HALF SQUARE.

Pertaining to the sun; the burden;
a kind of sail; a preposition; a letter.

13.—SQUARE WORD.

An animal; masticated; a beverage.

Boys and Girls' Temperance Lessons.*

LESSON IV.

Alcohol and the Human Stomach.

QUESTION. Besides a sedative, what
is an effect of alcohol when taken into
the animal body?

ANSWER. A first effect of alcohol
when taken into the animal body is,
to produce what is called irritation.

Q. What is irritation when applied
to the animal body?

A. Irritation is an unusual action
in any of its parts.

Q. How is irritation in any part of
an animal body caused?

A. Irritation in any part of an animal
body is caused by contact with
what is both disturbing and injurious.

Q. How is it known that alcohol,
when taken into the animal body,
produces this irritation?

A. We know it from the character
of alcohol itself, to which may be
added the demonstration of universal
experience.

Q. Suppose this irritation is contin-
ued by the frequent use of alcohol,
what follows?

A. One of two things follows: either
the mouth, and throat, and stomach
lose sensibility, or irritation is followed
by inflammation.

Q. What is the consequence of the
loss of sensibility in the stomach and
in the organs leading to it?

A. Much of the natural pleasure
that comes of taking common, healthy
food and drink is at an end.

Q. What is inflammation?

A. Inflammation is the pain, red-
ness, heat, and swelling, caused by an
irritation, of any part of the animal
body.

Q. Does inflammation always follow
irritation?

A. It does, unless the cause that
produces the irritation is removed.

*We propose giving a series of these Temperance
Lessons, which, we hope, will train up our boys and
girls to be thorough teetotalers.