The Pamily.

A FOEM OF HUMAN LIFE.

THE earth is full of beauty, and of sadness i Deep tones are heard in Nature's sweetest song That tell her inspiration is not gladness; To her great soul our smiles and tears belong.

And why should we lament that sorrow ever Meens round our lives like some far-scunding sea; That from our hearts the shroud of fear can rever Depart; - that joy can never lasting te?

Does not the sun's pure light beam most tenignly I brough the dark shadows of the glocuirest to ugh?
Does not the heavenly rainbow most divisely lone, when the sky is one black bending brow?

Do not the seeds of Spring's glad sweetness know Beneath the blackness of the winter carch, That yet when the inspiring breezes blow Shall rise like Hope to tell of Beauty's birth?

From the proud breast of the supremest singer Of Nature's chiar the saddest sounds arise; Tis when the cloud hath wept, the lark doth wing her Most rapturous way to the exhulting skies!

Does not the deay localiness of moin Beam the more brightly for the night that lay Like arguish on the earth, till he was borne Dead from the threshold of triumphast day?

And so with human life; though sorrow seem.

To our weak hearts the cloud of life's sweet ray, Yet it will bring more beauty than we dream To Memory, when it is far away!

Amidst the deepest night-shades that surround The darkest life, high Hope the glow-worm gleams; I en to that soul where sadden one abound, the steals, arrayed in Revelation's beams

The valley of the shadow that we fear Shall only make hereafter the more bright, That faddless home of God, where never tear May dim the radiance of His holy light.

There to the glorious gaze the Past shall shine In the deep mearing of forgotten pain; There all our sorrows shall be made divine,

Where Death no end shall seem, but endless gain ! -Christian Lader.

CHRISTIAN WORK FROM THE INSIDE.

Miss E. R. Cable is a missionary to the Chinese in San Francisco, who goes daily from house to house seeking out the women, winning their confidence, and pointing them to Christ. "I could casily cure you of your zeal for these people if I could only show you what they really are," said a gentleman triend to her one day. "Show me what you will," she replied, "I trust I am brave enough to face this misery if only I can be a means of relianing the" heving it."

He secured a policeman, and they made a midnight exploration together, only to result in a firmer purpose and a deeper devotion to her work. A woman of rare cultivation and refinement—she must pardon me for saying this—she not only braves, but she overawes, the moral degradation around her. Her presence is welcomed in many a place where the intrusion of men, would be challenged.

Miss Cable is a wonder to many who cannot appreciate such a work. Their surprise has often been expressed.

But her answer has constantly been, "You do not know; you see this work only from the outside, you should know it from within, as I know it." In one of her reports she says: "When looking at the windows of the Cathedral of Milan from the witside they seem to be nothing but dark, dingy, dirty glass, but get inside and lot the light stream should them and they are turned into emeralds. through them, and they are turned into emeralds, and sapphires, and rubies, gorgeous with the forms of saints and angels." I commend this beautiful illustration of a glorious truth to the tens of thousands of women in our Christian churches who can see in the lowly toils of the missionary among the heathen only repulsiveness, and who wonder that the most rennea to such work. Dear friends, get inside of the work; know something about it; read the literature of it; catch the spirit of those who have engaged in it; go down into the lanes and hedges with those whose labours are devoted to it, and then you shall see.—F. F. Ellimwood, D.D.

BE THOROUGH.

A PROMINENT judge, living near Cincinnati, wished to have a rough fence built, sent for a carpenter, and said to him :

"I want this fence mended to keep out the cattle. There are some unplaned boards-use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half"

However, afterwards, the judge, coming to look at the work, found that the boards were planed and the sence finished with exceeding nestness. Supposing the young man had done it in order to make a costly job of it, he said angrily: "I told you this fence was to be covered with vines. I do not care shall be unable to appreciate them.

how it looks."
"I do," said the carpenter.

"How much do you charge?" asked the judge.
"A dollar and a half," said the man, shouldering

"Why did you spend all that labour on the job, if not for money?

For the job, sir "

"Nobody would have seen the poor work on it."
"But I should have known it was there. No, I'll take only a dollar and a half." And he took it and went away.

Ten years after the judge had a contract to give for the building of certain magnificent public buildings. There were many applicants among masterbuilders, but one face attracted attention. It was

that of the man who had built the fence.

"I knew," said the judge, afterward telling the story, "we should have only good, genuine work from him. I gave him the contract, and it made a sich man of him."—Presbyterian Messenger.

"THE TOMBS."

Most visitors to New York have seen and the whole country has heard of that forbidding edifice, the Tomba Prison. Built in 1835, it takes its name from the architectural style of Egyptian tombs,

which it resembles.

On Sunday last the Editor of The Christian Advocate, in response to the invitation of the Rev.

last twenty-one years, accompanied by W. H. Falconer, Esq., had the melancholy pleasure of the most innocent remark to preaching within those gloomy walls. It was "That is impossible," said Grace, gravely; "for melancholy to stand in the corridor, surrounded by I shall never marry." to prisoners charged with crime, who were con-ined in their cells. It was pleasant to offer them a hope that could not deceive. They came to the yet is no harm, narrow openings to listen, but with the exception of those opposite the speaker he could not see them nor they him. To be heard in all the cells it effects of a slight was necessary to speak very loudly and distinctly.

In 1883 no less than 50,000 prisoners passed longer or shorter terms in the Tombs. Eleven persons charact with murder, three of whom are already under rentence of death, listened to a sermon on " It any man sin, we have an Advocate with the Lather, Jesus Christ the righteous."
Atterwards we went from cell to cell. Many

boys are there, some charged with the worst crimes. Eleven out of twelve of the boys are bright, and can read and write. Ten out of twelve of them are Roman Catholics. Of the prisoners in general ten per cent, confess their guilt; the others stoutly assert their innocence. But eighty per cent are convicted. Many are sent to the Tombs several times in the course of the year, and some for very trivial offenses. Rum brings seventenths of all.

As we passed towards the outer door we saw Alderman Jachne who, after being four times elected one of the City Fathers, had been placed in cell No. 17 in Murderers' Row at 2 o'clock that mornirg, after conviction of bribery.

The object of the visit was not to gratify curios-ity—that has been satiated—but to do good. Yet one may learn both gratitudo and how to bear his own wretchedness as he looks on the depths of guilty woe accumulated here.

THE CHURCH AND THE CURSE.

"Rust to brutalize the Negroes is landed from the same vessel that takes out Protestant missionaries to Christianize them. What a commentary this is on what goes by the name of Christian civilization! Truly Protestantism is a sham at home, and worse than a fraud abroad I"-The Catholic.

We are sorry if there are no Catholic missionarics also on that vessel. All possible influence is needed to fight that liquor. By the way, does The Catholic approve the Monastery of St. Navier and the Convent of St. Vincent, with their monks and colleges at Latrobe, not very far from Pittsburgh, and the Rt. Rev. Arch-Abbot Boniface Wimmer? Does not the monastery own and run an immense brewery, which all ips its beer all over the United States? The difference is that these missionaries hate the rum, while the monks make and drink and sell the beer .- The Independent.

DON'T.

DOX'T saub a boy because he wears shabby clothes. When Edison, the inventor of the teleplone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't enub a boy because his home is plain and unpretending. Abraham Lincoln's early home was i log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's pret, was the there is something slavish in yours towards my son of a man who was unable to write his own there good and devoted as you are to her, and I name.

Don't snub a boy because he chooses a humble trade. The author of the "Pilgrim's Progress" was a tinker.

Don't anub a boy because of physical disability Milton was blind.

Don't snub a boy because of duliness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't shub a boy because he stutters. Demos-thenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because, some day, they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.

dur Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL" " A SALLOR'S DAUGHTER," RTC.

CHAPTER XX.—Continued.

"JUST so, Miss Hester," said Denston, who seemed bent on maintaining his side of the question—he spoke rather eagerly, and looked at Grace -" and, indeed, Miss Norris, happiness is only a question of contrast. By-and-by, when you forgot the town, the country would lose its power over you; just when we lose sight of pain, we lose our gratitude for ease."

"The moral of which is," said Waterhouse, rising, "that if we do not see the woods at once, we shall have had time to forget Barbara Street, and

"Come, then," said Grace, "if you are rested, mother. Mr. Denston, your remarks are rank treason in such a place as this. No one must be reasonable in Ridley."

Grace and Waterhouse moved off first. "I wonder," said Grace, "very much that you, Mr. Waterhouse, should choose to live in Barbara Street, when the loveliest places are open to you.

And you talk as though you did not like London."
Waterhouse, who could have been eloquent on
the aubject of why he chose to live in Barbara
Street, was tongue-tied. He was quite unaware of any special need for caution this morning, nothing having occurred to shake his conviction that he had never betrayed himself. Of electric communication, conveyed in silence, it was not likely that he should be on his guard. And so, in reply to Grace, he remained silent, and her heart began to beat a little faster, she knew not why. He opened the gate for her to pass out of the church-yard, and nothing more was said till they found themselves walking side by side over a grassy common, down towards a bollow where could be seen the skirts of

towards a hollow where could be seen the skirts of the wood, which, dipping just below them, rose beyond, and sloped gently up to the horizon, yellow-green in the spring sunlight.

"And you," said Waterhouse, by-and-by, unable to resist venturing su far, "you, who so love the country, will some day live there, no doubt."

"Oh, no," replied Grace, "that would be too much like a fairy tale. Such things do not happen,"

"But, when you marry, your husband may take

Mr. Heath, the Protestant Episcopal clergyman "But, when you marry, your husband may take who has acted as chaplain at the Tombs for the you there." Waterhouse almost trembled, feeling

as if he had made a declaration. And yet it was

THE PRESBYTERIAN REVIEW.

She felt that an opportunity had been given her for taking a precaution, which, if unneeded, could

"Most women say that, don't they?" asked Waterhouse, carelessly, and trying to throw off the

effects of a slight shock.

"I don't know," said Grace, simply, "but I have reasons which other women have not—reasons which belong to our family history—and which would prevent any of us marrying.

Grace, having thus delivered herself, breathed freely, taking it for granted that no inconvenient disposition on Mt. Witerhouse's part could survive such a communication.

Waterhouse, with whom the matter had gone rather more deeply, was rendered by it only disturbed and curious. But delicacy forbade further enlargement on the subject.

They had crossed the common, and descended to they had crossed the common, and descended to the wood, and now they entered a path which the sunlight, filtering through the young leaves, filled with a kind of golden shade. Both were very happy, for the wood was a temple full of wonder and joy to Grace, and to Waterhouse the beauty round him was trebled, because through his means it was giving pleasure to Grace, and because she was a part of it.

Behind Grace and Waterhouse walked Hester and Denston. The latter, who usually devoted himself to Mrs. Norris, had, on leaving the churchyard, placed himself at Hester's side, and walked on with her, as of design. As soon as they were out of hearing of the others, he said gently—
'Miss Hester, I do not like to see you looking so

You are not er joying your holiday."

Hester thrilled with pleasure.
"Yes, I am," she replied. "Do not think me so ungrateful for your kindness in getting it for

"I am glad to hear it; but you have not looked happy."

"I do not think I have done right," said Hester,

after a nause.
"Ah I so I thought. And why does your conscience trouble you?"
"It was selfish and unkind and faithless to leave

vour sister. "That is a string of hard names indeed I and all because a young girl, who never has a pleasure or

a holiday, did not sacrifice the exceptional enjoyment that came in her way at the arbitrary desire of a friend." " But," said Hester, colouring, "her need should

have been more to me than my enjoyment."
"Well, now, will you let me say what I think about it?"

Hester silently acquiesced.

"This matter concerns me," continued Denston, "very closely, and I have for some time wished to speak of it to you, but I have not ventured to do so before. Self-sacrifice is a very fine thing, and a very admirable thing, Miss Hester, but beyond a certain point it becomes no longer admirable. I don't know how to say what I wish without offending you, and yet I feel bound to do it. Would you sall the self-sacrifice of a slave admirable? Now,

Hoster was far from being offended. Reserved people at:times find it a relief to have their reserve broken through by force, and it was doubly a relief to Hester, after suffering so long alone, and com-ing, as it did, from this hand of all others. Hester hesitated before replying, but Denston waited patiently. When she spoke it was only to say, in an agitated voice— "How kind you are!"

They was now passed into the wood, and walked

They, too, now passed into the wood, and walked on in the golden shade; but for all Hester saw of her surroundings she might have been walking the city passement. Denotes too was absorbed in his city pavement. Denaton, too, was absorbed in his subject, but almost unconsciously he looked round him and drank in the beauty.
"No," he said, "not at all kind. I am anxious that my sister should be free from reproach, and

that you should not sell your birthright of liberty."
"How can I tell you?" said Heater, by and by.
"All I can say is that some time ago—— That I have promised to be always faithful to her, and love her better than any one else."

After some internal debate, Denaton said, with evident effort --

"I am afraid you are deceived in my sister. don't like to say this, and had not intended to do so, but 1 feel it is necessary. She is fascinating, and she is much to be pitied, but her mind is mediocre, and her literary work is superficial, and not what I should call honest. I know I am shocking you, and it is as painful to me to say this as it is for you to hear. She writes padding, you know, for the publishers, and articles of any colour of thought to order. The unbounded influence you allow her to exercise over you is not worthy of you. You should shake it off."

"Oh no, I cannot," said Hester, in a low voice.
"Your affection for her is so great?"

"I have promised so many times. I have let her expect so much from me."
What have you promised?"

"To devote my whole life to her." Denston uttered a smothered exclamation. Do you really wish to do that?

"It was my wish."
"But now that I, her brother, have spoken as have, you will throw off the fascination she exercises over you. You will, of course, be kind to her, but you will be as you ought, a free creature? Is it

not so ? Hester was struggling to keep back tears. Philip Denston's manner spoke so much sympathy, so much comprehension, that it overwhelmed poor Hester, though his counsel, she knew, was given in

"Oh," she said, brokenly, when she could speak, "I cannot do that; it is too late. I have known her better lately; but what does that matter

She depends on me. I cannot disappoint her. I cannot be faithless; it would break her heart."

Philip Denston did not speak again. They walked on in ellence. Hester gradually grew more composed. The silence, filled with a sense of com panionship, and the sweet quiet of the woodland path, insensibly restored her to her usual calm. At

iast she looked up, and said, timidly—

Do you think me very weak? "No," replied Denston, looking at her with an indescribable respect and gentleness in his eyes, "I think you very noble. But you will let what I have said serve as a caution to you? Be brave, and preserve your independence, your self-respect."
"I will try," said Hester, simply.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

THIRD QUARTER.

JESUS AND THE BLIND MAN.

LESSON I., July 4th, John ix., 1-17; memor'ze verses 1.4.

GOLDEN TEXT.—One thing I know, that, wi ereas I was blind, now I see.—John ix. 25.

Time. Oct, A D. 29. Probably the next Sabbah after the Peast of Tabennacles. Lessons 11 and

12, 2d quar. PLACE. Jerusalem, near one of the gates of the teraple.

JESUS About 33 years old, about six months before his crucifixion.

RULERS - Tiberius Cresar, emperor of Rome (16th); Pontius Pilate, governor of Judea (4th). Herod Antipas over Galileo (13d). CIRCUMSIANCES.—In our last regular lesson

Jesus was discoursing with the Pharisees in the temple, and they had taken up stones to kill him, when he passed quietly out among the throngs. The events of this lesson took place coon after, probably on the Sabbath following.

HELPS OVER HARD PLACES, - 1. As Joint passed by: not the same verb as the one translated "passed by" in the last verse of the last chapter. Hence it need not sever to the same occasion. Blind from his birth . and therefore more difficult to cure. 2. Who did sin! Whose sin was the occasion of this great sorrow! The Pharisces taught that each trouble was the punishment of some particular sin. This man: of course blindness from birth could not be the punishment for the man's own sin. Therefore was it in consequence of his parents sin. 3. Neither hath this man sinned, this was not on account of any sin of either the man or his parents. It does not of either the man or his parents. It does not mean that they never had done wrong. Such evils as blindness are the results of sin in general, but you cannot always trace a trouble to a particular sin, nor judge of character by the amount of trou-Works of God : his works of love, goodness,

salvation, that these might be shown in the man's spiritual good, and thus also be revealed to others. 4. While it is day: while the opportunity lasts. G. Mede clay: used some means to awaken the man's faith and test his obedience. Siloam: a pool south of he temple area. 14 Sabbath day: Both making clay, and healing the man, broke their interpretation of the Sabbath law, but did not break the

fourth commandment.
Subjects for Special Reports.—What is moral and spiritual bilindness?—Connection between sin and suffering.—Works of God.—Working while it is day. - Jesus the light of the world.-

LEARN BY HEART v. 5, chap. i.; 4, 5, 9; viii., 12. QUESTIONS.

INTRODUCTORY .- What was the last regular lesson about? At what time were those words spiken? How long after did the events of to-day's lesson take place? Where? In what part of Jesus'

ministry are we now studying? SUBJECT: JESUS THE LIGHT OF THE WORLD.

J. THE DARKNESS (vs. 1-3) .- Whom did Jesus see one day as he was walking with his disciples?
Why is it mentioned that he was born blind?
What question did the disciples ask? What led
them to ask it? Is suffering always the fruit of sin? (E.ek. xviil, 20 Rom. v., 12. John v., 14.) What was Jesus' reply? Did he mean that these people was Jesus' reply? Did he mean that these people had never done wrong? Is suffering the proof of special sin? (Luke xiii., 15.) What is meant by the "works of God"? How were these made manifest in this man? What other darkness is in the world besides blindness? Why is sorrow called darkness? Why is ignorance tike darkness? Why is the state of sin called darkness? What was the Pharisees' idea of the connection between sin and suffering? Its there such connection sometimes? suffering? Is there such connection sometimes?
Any the righteous often more afflicted in this world than wicked persons? How will Christ's words

lain this ? I. THE LIGHT (vs. 4-6) .- What did Jesus call himself? In what respect is he like light? How does he take away the darkness of sin? of trouble? of ignorance? What is meant by "the day" and "the night" in v. 4? Give an account of the cure of he blind man. Why did Jesus use such means? How did the means used help the man's faith? How test his obedience? Is the use of means contrary to faith? Is there any real faith when we refuse to use the means God has appointed?

III. THE CONFLICT BETWEEN LIGHT AND DARKNESS (vs. 8-17).—What did the neighbours say about this cure? What was the man's testimcLy? Why did they take him to the Pharisees? What wrong did they think Jesus had done? Had he broken the Sabbath? What two opinions prevailed? Which one was right? Why? How did this discussion result?

JESUS THE LIGHT OF THE WORLD,

.. The blindness, of the body, of sin, of ignor-

ance, of sorrow: because the light is absent.

II. The causes. (a) In general it is the fruit of sin. But no one can infer great sin from great calamity (Luke xill., 1-5). The best of people are often great sufferes. (b) God permuts this suffering and be transformed people by it. He makes is ing, and he transforms people by it. He makes it work out spiritual goodness and joy. He makes it to show his love, his goodness, his power, his redemption.

til. The light signifies all that make us see God, truth, goodness, culture, purity; all that brings brightness and peace into the soul, all that takes

away sin, serrow, ignorance.

IV. Jesus is the light of the whole world.

V. Our part. We should receive the light. We should reflect it to all people. We should use all the means God has provided. We must do each duty in its time. We must expect that the coming of the light should make commotion in the darkness.

UP AND DOWN.

"THERE is in taking wine," says Dr. Richardson, "a certain distinct feeling of pleasure to some persons—perhaps to all for a short time—but that is not to be considered as meaning good spirits, and that is not to be considered as meaning happiness. It is simply an up and down movement. There is pleasure and then then thereis depression, but the pleasure is not happiness—it is not good spirits—it is not enjoying the world in its fullest