DE CONTENT.

flaw ye no'er a lossely lamin.

Finantin' gin the wore a bile.

The sage of life well on we're as to life.

The years and chape he a' ber
life y' gin and chape he a' ber
life y' ha'er a weer's tribe.

Thickin' gin altantines a lass.

fine would aye be bi' the and size.

Lightly as thu day well year.

Wive and lactic, young and aged, Think us to most things coats; The ane, ith a tie armers, Marvil joy was nor complete. Marvil joy was nor complete. Dis not it have its threshop, Powish dinne pess lighes by, The like current burries sade the The among the thories they lie.

WHY PUT OUT THE LIGHTS

MY REY. J. D. JETER, D.D.

The gospel furnishes the only light and on the country beyond the river of eath. Bright and glorious are the compects which it reveals to the good death. Leight and glorious are the good-in that land. Thousands have lived in hope, and died in triumph, under its hope, and died in triumph, under its inspiring light. If the gespel is not trac, the light of heaven is extinguished, the curvelations of hope are abolished, and the mystery of custence is unpenerable and bowidering. If the gespel is fulse, man, with angello powers and immortal asplrations, is reduced to the condition of a brute, predestined merely to-cat, driok, and sleeps to propagation in the condition of a brute, predestined morely to-cat, driok, and sleeps to propagation in the condition of the condition of a brute, but have made appalling seat discoveries shall be passed as their success. Not to be

to cat, driuk, stud sleen; to propagate the rate, to total and suffer, to dee and rot. It cannot be unreasonable to demand that mon who have made appalling such discoveries shall be pamed at the catinguishment of the light, mid hope, and copinfort of the light, mid hope, and copinfort of the light, mid hope, and copinfort of the world would, indicate a measure of insensibility, or a bias of mind utiliary and the cases and according to the cattering and the consultation of the world would, indicate a measure of insensibility, or a bias of mind utiliary and to the cattering and cloquent John Randolph, of Roanole, and cloquent John Randolph, of Roanole, and the propagate of the property of the forest and cloquent John Randolph, of Roanole, and the published to inidolity. At that time, through the influence of Mr. Johnson, through the influence of Mr. Johnson, through the influence of Mr. Johnson the Mr. Johnson of the Mr. Randolph Roanole, and the published to inidolity. At that time, through the influence of Mr. Johnson the Mr. Johnson of Mr. Johnson

gravity of the subjects of which it treats; a funness that can be warped by no interest, or pre-conception; a thoroughness, that wall-leave no material witness unquestioned; and a persistence, that will not stop short of, a full and fun, conviction; and, reaching the conclusion that Christianity is true, and it is the confined to embrace it heartily, adorn it by your lives, and commend it to the acceptance of the world; or, finding it to be a deliasion, to clothe yourselves in saddiction, to clothe yourselves in saddiction, and the world in the colly light, selace, and hope of the world are gone for over.

A QUESTION WITH ONLY ONE

ANSWER.

A young man from the Provinces, who was sent to Paris to finish his education, had the mistorium of getting into had company. He went extar as to wish, much flushly say, there is no God: God was only a word. After staying several-years in the capital, the Joung man returned to his family. One day he was anxited to a respectable house where there was a tumerous company. While all were metastaining thomselves with news, picasure, and busine a two gris, aged respectively readve and thirteer, were easted in a lay-wundow, reading together. The young man approached thomselves and asked, "What beautiful romanes are you

"And you, sir, you do not believe

"Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that dod is an empty word.

"I, ser, was nover in Paris; I have never studied philosopy, or reatherna-tics or all those those beautiful things which yes thow; I only know my cate-chism; but, since you are so learned, and say there is no God, you are nestly tell me whence the egg comes?"

"A funny question, truly; the egg comes from the hea." "And now, sir, whouse comes the

"You know that as well as I do, Miss; the hon comes from the egg."
"Which of them existed first, the egg or the hen?"

"I really do not know what you in-tond with this question and with your hen; but yot that which existed first was the hou."

"There is a hen then which did not come from an egg?"

"Bog your pardon. Miss, I did not take notice that the egg existed first." "There is then an egg which did not come from a hon?"

"Oh, if you-beg pardon-that is-

"I see, sir, that you do not ke whether the egg existed before the or the hen before the eggs."

"Well, then, I say the hea."

"Vory well, there is then a her which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come."

"With your hone and eggs come."

"With your hone and your eggs, it seems to me you take me for a poultry deslar."

"By no means, sir, I only ask you and eggs comes?

"But for what object?"

"But for what object?"

Well, since you do yot know, you will permit me to tall you. He who created the first hoa, or as you would never the first hoa, or as you would never the first hoa. The same who created the world, and this being we call God. You, who extract which the existence of a lost of an erg without God, stull what is manufain to be ablect explain the existence of this world without God.

The young philosopher was silent; he quiptly took his, hat, and full of shame, departed.—Translated from the Krench.

PASTORAL VISITING

(From the Liberal Christian.)

PASTORAL VISITING.

(From the Liberal Christian,)

Vo recollect onco having fallen hoir to the visiting-book of a devoted pastor. It was formal and business like to the hole to the visiting-book of a devoted pastor. It was formal and business like to the last degree. Every family in the parish had a leaf to itself, the mannes of the parents, the birthdays of the children, the immates and even visitors of the house were angeled. The data and length of each visit was exefully given; the med enjoyed, if the pastor slayed to dinner or tea; the subject of the first the med enjoyed, if the pastor slayed to dinner or tea; the subject of the first the med enjoyed, if the pastor slayed to dinner or tea; the subject of the first downer and the first one and length of the first one and the first one and length of the first one and the first one and the first one and the first one and the first of the first one and the first one

God; God was only a word. After staying several-years in the capital, the joing num returned to his family. On the country we can concoive of non-day he was invited to a respectable house wiscred there was summerous company. While all were ontestaining themselves with news, piessure, and busine a two girls aged respectively wellow and thirteet, were estade in a bay-window, rending together. The young man approached them and asked, which is a stay of least the continuous and asked, which is a stay of least the continuous and asked, which is a stay of least the continuous and asked, which is a stay of least the continuous and asked, which beautiful remance are you leading, so asternitiely, young ladies? "What beautiful remance are you leading, so asternitiely, young ladies?" "We are reading the history of God's chesses he could be a stay of the continuous and the continuous an

preparation of sermons, the considerate oversight of ciliage interests and public improvements. A paster must be attudant to teep a yealty maylo hold on his people; he must read, know, think more thus they can, and feed them from an over-graying mind and an over-deepening piety.

HOW TO PIBLI FOR MEN.

1. Improve your time. All being ready, put out your line at once, and keep it out every moment possible, as you cannot told the minute you may take a big fash. Hold forth continually measure and out of some. Dally you could a young lady just converted wrete one, "D. our rentender in your let ter to my brother urging him to be a Christian, that you added, "I think your chleet sigter is a Claristian." That treubled hae, I knew I was not a Christian, and I knew that lought to be one." Keep out your line.

2. Be oure and keep your float whirl-

2. Be oute and keep your float whirling lively and bright. Make the truth fresh and attractive. Turn n.s bright sides to men's hearts. If you one add a bright feather from the wing of lancy it will be all the better.

it will be all the bester.

9. Itow ofton over the same ground.
The fish that is not quite ready tills
time round may spring for a the next.
No matter if other more expert fashermen than you have been over the ground
before you. God may give to those hithorto indifferent an eye to your hook.
The carrell about saying, "There are
no fish to be caught there."

no fish to be caught there."

4. Be propered for some disappointments. Now and then your hopes will be greatly desired, you not need a splandid fellow to the beat saids, and just whom you are sure chine, off howill slip from the book and you will loose him. You will sometimes be sure a man is stopping into the kingdom, and the next you know he is the deep water of worldliness or scepticism,

the deep nater of worldliness or secretion,

5. Finally, be patient. This is the supreme, addinguesible quality in a good fisterman. A fisterman's patience is reversible the world year. You must learn to fish the whole flay, without taking a single fish, or even having a bite, and yet consider you have a good time, and go at it again, light and cheerful, the next day. Above all things, be not weary in well-doing it, you would eaten souls.—Ite. Dr. Ballard.

"NAE STRIFE UP HERE."

It is related that an old Scotch clide had once a dispute with his minister at an elders' meeting. He said some thingst that nearly broke the minister's heart. Afterwards however home, and the minister went home, too. The next morning the elder came down, and his wife said to him.

"Ye look said, John; what is the matter with vo?".

ter with yo?".

to took had, John; what is the matter with yo ?",

"Ah," he replied you would look sad,
too, if you had wuch a dream at Thad. I dreamed that I hied been at the elders
inceding, and had said some hard things
and grieved the minister, and whom he
went home I thought he died and went
to heaven; and thought he died and went
to heaven; and thought afterward that
I died, too, and went to heaven, hind
when I got to the gate out estme-the
minister, and put out his hand to take
une saying. Come along, John; there's
age gattle up here—I am happy to see
yo."

The older went to his minister direct ly, to beg his pardon, and found he was dead. The older was so stricken with the flow that two weeks atter he also departed.

departed.

And I should not won or, said he who related the incident, "if he met the the minister at heaven agate, and heaven him say," Come along John; there's ne strife up here."—British Worknen.

ABUSING THE PLAINTIFF'S ATTORNEY.

"Whenever your client has no de-feuce," said an old barrister to a young lawyer, "Abuse the plaintiff a attorney." We should judge that the editorial fra-ternity had studied this survee. Cor-

SUPPOSÉ A CASE.

SUPPOST A CASE.

A church makes its contributions in gross, designating afterwards how much shall ge to passent styppert, how much to fursign injestons, etc. The contributions thus year are flip thousand dullass. The paster is told to take out what is necessary for his support, and give the receive to general causes. He proceeds, therefore to consuler how much he meads. He must have found for his family, and they like good food. He must you had not be needed, and he must have found for his family, and they like good food. He must you had not be now at the provide shoter for them, and a brown, atons front and Mansard roof make a very tolerable shelter. His wife's health, requires that she should ride out, and he can carriage and here are provided for. He must soon grow old, or he may die, suddenly; should not something be laid aside for that? His daughter is soon to be married, and his som needs capital to start in life with. "Incidentale" must sold forty-five thousand dollars will most his necessities, and he hands over the remained ("one-tenth," as it happens, be foreign missions, oten. Does he have too hitte for these last?

Suppose smaller our. A merchanty at the oul of the year had that he smoothe.

have too little for these last?

Suppose souther care. A mercalinate at the end of the year indea that his income is tifly thousand dollars. He reserves forty-five thousand to provide for his family, and gives his tittle, hvo-thousand, to missions. Has he reserved too much, for humsels? The more year much, as though it had once been miside the contribution box. As the preaching must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the Ge pol, so the vacchant must live off the force of the off the support of the one that for the support of the other?—Names For, is Not. Replies.

QUAKER ECONOMY.

A judge, on a journey, fell in com-pany wish Qualter. "Sir," and the judge, 'hew is it that you Qualters al-ways have fat liorses and money in your related to

Quaker. By and by I will tell you Quaker. Dy and by I will tell you. Shortly after thep arrived at a favora. The judge called for a glass of bitters, and urgod the Quaker to drink; but he feduced, asying, I have no used. He then called for two quarts of note for his here, and the Quak r four fer his.

Q. Now I willtell thee, Wa-drink no spirite at the tworn. How much dost thou juny for the bitters?

J. Sixponee,

C. How much for the oats.

J. Bixpenco.

Q. My oats cost me ninepence; and what good did the bitters do thee?

what good did too bitters to theo?

J. They produced me an appetite.

Q. Abstitioner gibb nie ali appetite,
This you see that we spend no more
than thou, and our lierars are fat. But
I have not done with the yet. I sale
silver buckles the thy shoes. How much
all they can.?

d they cost.?

Q. How long hast thou had them? J. Eight years.

Q. Do they answer any better than my strings? J. No.

J. Ro.

O. With nine dellars we should have bought live stock, and at the expiration of five years we should have had afteen head of eatite. Here, the seest, we can have more nines giver on our sloes, we have leather strings.

How much better the world would be off, it we had more of this Qualter-economy.

A SHARP PREACHER

A SILAR PREACHER,

People are often discasodly delicate. Good men have upt Always the courage of a friend of mine, who, was troubled with that, conjulant, and who was realyed and determined, that Aftenever wrapged, he would see himself tighted. He belonged to the United Preshylprina body. Sow, with a liberality that portage in power representation of the property of the lateral than the property of the property of the property of the property of the lateral than the property of the property of the lateral than the property of the property of the lateral than the property of the prope We should judge that the editorial featurity had studied this advice. Certainly that a tudied this advice. Certainly that a tude in the proportionity to bear, personal and had been an expectation of an applitude with riting or a political interest in the religious nowepapers. The proportionity to bear, personal and that the religious nowepapers. Fifty years ago, if we may trust at all the atories which assume to represent that arm, the pulpits were ferre in their decuncions of an appointaic church that arm, the pulpits were ferre in their decuncions of an appointain church that arm, the pulpits were ferre in their the pulpits will be pull £2.00, he shall be pull £2.1 fthe minister gots £100. He are the pulpits were ferre in their the pulpits will be pull £2.2 fthe pul

"WORLDLY."

"WORLDLY."

They appear, at first thought, shall the word worldly behaviold correy much be round worldly behaviold correy manufactured and the action of the word worldly people. The word is the spalled to man or woman, it does not merely mean that he or she desires advancement in the world; but it implies a base compliance with the world, and indicates the word of cowardice. You know that whan many paraops condensity, the worldly man or woman, if ever on much called your friend, is sure to go with the majority. May, man; it is made to be a sure of the world, has no higher aspirations that those which are worldly, and has abjured his individuality. According to the doeper meaning of the world, apparaou flay be lutencely worldly with fives the doeper meaning of the world, a person of the through the sure worldly mouths and upus, andeven worldly smutts; while on the other hard there have been persons living in the fall mercent of what is called the world what is a fall mercent of what is called the well at the world world what is while on the other head there have been persons living in the fall mercent of what is called the well at the world what is while on the other head worldly saints; while on the other hand there have been persons living in the full current of what is sailed the world, who have been much unworld!. The or-ignal reasining of the world, "sai taken from the Seriptures, means "this order of things;" and namikind, is so great, at least in aspiration, that the meanset minded preson does not quite like that it should because of this that he occasining was fally study or things." incanest minded preson does not quite like that is showly beand of him that he goes entirely were faile studer of things. Happiny there is much less of worldlines there of the poly there is not less of worldlines that is, generally, supposed, Very often, behind appased, worldliness and went of formation, which entirely betterdises that supposed worldliness. And went is a new fact that the supposed worldliness in the quade of families — a worldliness which is the failes of families — a worldliness which is the families — a worldliness which is often nothing more than divident of the fail terests. That is a supposed for thinders a families — a worldliness is although the fail terests. That is a supposed for thinders a world in the world which were considered oven to self-advancement, it often has a touch we wonther that were considered in the world, and was contained would belong to any one who really believed in the world, and was contained a subject in the world, and was contained between lowing the honors and rowards of the world and using the world point less things, and being roally worldly — inthumbelys, and being roally worldly — inthumbelys, and the TRE ENDONG OFFICE.

THE SINGING CURE.

THE SINGING CURE.

We can sing away our, derest orders than we can renson thom away. The birds are the earliest to sing in the morning; the birds are the earliest to sing in the morning; the birds are through the fact than anything. Che I know of Sing in the evening. Ginging is the fact thing that robins do. Whow they have flown their half work—whop they have flown their half work—whop they have flown their plant gight, and plack up their had incoped of lood, who chound their bills of a hapkin of a bough, then on a top twip tiny sing one song of praise. I know they shope as every for it. They dream mayer, her supplication in the night they pract (ord) in the single and stop sudiciny atter the world that the single started by their own write. O that we might sing woming hald morning, and let-song tauck song all the way inought.

As I was rear wing from the country.

ing the sungitude and all the many and the same students and all the man intrough. As I was not uping from the country, the other orequipt, between as and seven coloids bearing a hastlet of frowner, I met a man who was apparently the tender of a man sine was a present the tender of a man that would be appearance of a man that would be a straight stop, and singuight be had been work. Ho was welling our with valight stop, and singuights of himself as a look of the straight stop, and singuights and have given him a large sintenessed of my flowers. If he had, not been outself about have given they not google when they not google all day?

"Have you working all day?"

"If course I have, he would have said.

"Are you singuight?"

"Are you singing?"

"Of course I am."

"Of curso I am."

"Then take these flowers home and give them to your wife, and sell herrethst a hierarchy and sell herrethst a hierarchy and the same and a sell herrethst a hierarchy and a strated the sense of server by song. Then these things would not points or made. Sing in the huse. Teach your children to sing. When gracie anse, aing them down. I all the voice of praise against cares. Praise God by singing, that give the sing that the voice of praise against lift you above trials of every soit. They sing in harbor, and moning God's pechle upon earth song is the appropriate language of Christian feeling.