He sometimes wants our ear-our rapt attention That he some sweetest secret may impart; Tis always in the time of deepest silence That heart finds deepest fellowship with heart.

We cometimes wonder why our Lord doth place Within a sphere so narrow, so obscure, That nothing we call work can find an entrance There's only room to suffer-to endure !

Well, God leves patience! Souls that dwell in Doing the little things or resting quite, May just as perfectly fulfil their missi

Be just as useful in the Father's sight, As they who grapple with some giant evil, Clearing a path that every eye may see ! Our Saviour cares for cheerful acquiescence. Rather than for a busy ministry.

And yet he does love service, where 'tis given By grateful love that clothes itself in deed; But work that's done beneath the scourge

Be sure to such he gives but little heed. Then seek to please him whatsoe'er he bids thee Whether to do-to suffer-to lie still ! Twile matter little by what path he led us

MIRANDA'S PERPLEXITY

If in it all we sought to do his will.

The deacon and his wife called in last night, and as we were sitting round the great new-fangled, oldfashioned fire-place which Jennie has had made in my library I took out of my pocket this letter, which came to me in a recent mail, and read it aloud. I wanted to know what the Deacon would say to my fair but troubled correspondent:

I am a young woman of twenty-four years. I have a limited education; have to work for my living. I have sisters who always have admiring friends. I always have none. I try to be attractive. I spend all the money I can get to make myself so. I have a piano, and have been taking lessons on it for a long time, but it seems as though I can't learn. I dress well, better than my sisters. I visit more. and go to more parties than they, yet they have regular callers, when I, with he never comes more than two or three times, then I am left without a beau. I can't understand why it is that my sisters are never without lovers, while I never have one. I have two sisters married and expect to have two more (all I have) married soon. They never went to any trouble to secure lovers. Will you please to tell me way it is so -that is, why it is that they, not seeming anxious to have beaux, have them, while I try my best to get one, yet cannot keep one? I am miserable. I don't want to remain single all my life. What must I do to be attractive? I am wretched. Will you please tell me what course to pursue in order to | red and loved, let her do something be attractive? Please give some comfort through your paper, and oblige

get Jennie to answer that question. living single. Let her remember If she would only tell Miranda how she caught me, Miranda's fortune on the rack. Let her cease to study would be made."

place is a big and broad one, and | be good; sacrifice herself; live for that Jennie was on one side and I others; be helpful, in her home, her on the other, or I should have had church, her Sunday-school. my ears boxed for my imperti- her be willing to lose her life and nence.

wife, "I am sorry for Miranda. No- | surprised to find admirers begin, thing seems to me so hard to bear ning to care for her." as heart hunger. There is a young girl hungry for love, and not know- gold, or pearls, or costly array, ing how to get it, or why she fails. | murmured the Deacon, "but, which I think it is the very worst form of becometh women professing godlistarvation."

"That is very charitable," said the Deacon; "but I don't see in | "let her remember the difference that letter the least sign of heart | between admiration and love; behunger. What she is hungry for is tween admirers and lovers. Let admiration. She wants to be ad- her remember that admiration mired, not to be leved, and the very | never yet fed a woman's heart, and way not to get admiration is to try love never failed to satisfy it. Let for it. She spends all her money her remember that neither dress on dress, not because dress is an inor piano-playing, nor even person-dox. men. She studies music, not bewants to give pleasure to others, Browning's interpretation of the but because she wants admirers. | true woman's heart." She goes into society, not because she wants a beau. She is a fisher a little blue and gold edition of Mrs of men, and the more she angles Browning's poems, and read these the less likely she will be to lines: catch."

"You are too hard on her, my dear," said the Deacon's wife. "She is just like all of us women. We all want to get husbands when we are young; and we all want to keep them after we have got them. And it is just all we can do to Thou mayst love on through love's eternity. either get a lover or keep a husband; and the worst of it is we must never let anybody know what we want. I declare it is quite refreshing to find one girl that speaks right out what thousands of girls feel but would not acknowledgeno, not on the rack.

"For my part," said I, "I do not see why Miranda's request is not eminently reasonable. Everynoblest office of a woman is that of a wife and mother, and everybody is poking fun at old maids. Religion and work of an arrangement of the work of an amanuensis that in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness, and let us pray thus detracts from his efforts to be the copies were passed off by Faust in our faithfulness. chimes in with society in the same to meet him.

direction. Moses says, God made woman to be a helpmeet for man, and Paul says that the man was not created for the woman but the woman for the man. Education goes with religion. Pretty nearly all our systems of woman schooling are conducted with reference to making her attractive and helping her to get beaux and lovers, and in due time a husband. Pray, why shouldn't she take hold and help and do the best she can?"

" The chief end of woman," said the Deacon oracularly, " is to glori. fy man and enjoy him forever."

"That it is our chief end to glorify man," said the Deacon's wife, "we are taught from infancy by our fathers, but our husbands very soon teach us that we are not to enjoy him forever, but rather that he is appointed to chastise us for our sins and discover unto us the hidden strength of corruption and deceitfulness of our hearts, that we may be humbled.'

The Deacon's wife is more than a match for the Deacon any day in the Westminster Confession.

"I do not think, Deacon, you do Miranda justice," said Jennie. "Indeed, I do not believe a man can do any woman justice. He cannot know how we long for some one to lean upon; some one whom we may love and who will love us: some one to whom we can give ourselves, speaking our full love to him by word and deed without being unwomanly. He cannot know what a prisoner a woman is who is shut up in herself; or how the best part of her nature is put to a lingering death when she has no lover, and no one forth love, and on whom she can lavish love. So he always makes fun of our school-girl attachments and our fondness for novels and poetry, aud our ill-concealed want of lovers and beaux, and our poor endeavors to make ourselves attractive without seeming to do so."

"Those are my sentiments, exall that I can do to win one, have none. actly," said the Deacon's Wife, through its agency than from all right to call it extra pay. That Occasionally I manage to win one; but "only you express them, and I other causes combined. "only you express them, and I could not. Listen to her, Deacon; it: is as true as Gospel." But the Dea- filled our prisons with criminals, conneeded no exhortation; he was

> "Of one thing you may be sure," continued Jennie, "society is full of Mirandas, though not many of them are as frank as this one. There is only one counsel to give to her, nd I wish some one might de it.

Whereat I caught up a bit of paper from the table and proceeded to take down a note of the counsel. "If Miranda wants to be admithing worthy of love. Let her forget herself. Let her forget le ux "I have been trying," I said, "to | and lovers. Let her cease to dread how to attract and begin to study It was lucky for me that the fire- how to serve. Let her do good and she will find it. Let her cease to "For my part," said the deacen's care for admirers and she will be

> "Not with broidered hair, or ness, with good works!"

"Above all," continued Jennie.

And Jennie turned to the book-

' If thou must love me, let it be for naught Except for love's sake only. Do not say
I love her for her smile...her look,...her Of speaking gently,....for a trick of thought That falls in well with mine, and, certes,

A certain sense of ease in such a day!' But love me for love's sake, that evermore

That ended our symposium. I think we are all agreed that Jennie was right, though no one spoke approval or dissent. I am sure she was right. I know that she described the way she made me her lover years ago, and has kept me her lover ever since.—Laicus, in Chris. Union. height.

LOOK UP, NOT DOWN.

Life to some is full of sorrow-Half is real, half they borrow; Full of rocks and full of ledges, Corners sharp, and cutting edges, Though the joy-bells may be ringing, Not a song you'll hear them singing eeing never makes them wise Looking out from downcast eyes

All in vain the sun is shining. Waters sparking, blossoms twining; They but see through these same sorrows Sad to-days and worse to-morrows. See the clouds that must pass over ; See the weeds among the clover-Every thing and any thing but the gold the sunbeams bring.

Draining from the bitter fountain. Lo! you mole-hill seems a mountain; Drops of dew and drops of rain Swell into the mighty main. All in vain the blessings shower, And the mercies fall with power: Gathering chaff, ye tread the wheat, Rich and loyal, 'meath your feet.

Lot it not be so, my neighbor; Look up, as you love and labor, Not for one alone woe's vials, Every one has cares and trials. Joy and pain are linked together, Like the fair and cloudy weather; May we have-O let us pray !-Faith and patience for to-day.

THE CURSED LIQUOR STORES.

When the poor heart-broken wife of the murdered Auction, who had been stabbed to the heart by the drunken brute Murphy a few days ago, heard the news of her husband's death, she exclaimed, "Oh! the liquor stores, the cursed liquor

It we only reflect on the feelings of the wretched woman as she contemplated her butchered husband. brought to a bloody grave by rum, we would shrink back in horror therefore, to whom she can pour from the evils and misfortunes produced by liquor. Rum is the most powerful agent the devil has on earth, and to it may be traced mostly all the crimes, murders and de- stantly expecting and receiving baucheries which disgrace society and convert this beautiful world of deed, the stipend secured to them ours into a veritable hell. Like the is on the expectation that additiondevil himself, it is the father of all evils, and more souls have been lost be given them, so that it is hardly

> We ask, is it not rum that has our poor-houses with paupers, our streets with fallen women, and our asylums with lunatics?

As soon as rum enters a household the devil goes with it, and there is neither peace, happiness or prosperity in that family again.

Its iumates become wretched, vile drunkards, going about in rags, hunger and nakedness, until they dependence, to make him first earn wind up in the prison or the poor. his bread and then to beg for it. We house, while the rum-seller who do not pay our doctor in that way; supplies them with the fatal poison | that is, pay him a part of the bill, worthy of admiration, and be some- keeps his fast horses, and most like- and then try to make him believe

> What a fearful responsibility rests upon those who sell whisky, for is it not written, "Woe be to him by whom scandal cometh?"

The Lord God has emphatically declared that "Neither the drunk- one but a minister. The receiver ard nor the fornicator shall enter into the kingdom of heaven."

make drunkards tremble! Are and independence of spirit are all they willing to burn for ever in the | frayed out. Why should the minisflames of hell in order to gratify a | ter be the only man who is paid in beastly passion for a few years on \"truck," without being consulted

If so, let them drink and be merry; if not, let them dash from their lips | shouldn't the parson's wife and the wretched cup so brimful of | daughter select the color and qualition: "Oh, the liquor-stores, the dominie be paid twenty dollars in cursed liquor stores!"-New York | slippers and watch-pockets when he Tablet, (Catholic.)

CHURCH LOTTERIES.

A church lottery! What a para-But paradoxical as it may expression of taste but because she al beauty and social accomplishment seem, lotteries are still occasionally wants to be attractive to young | can give her what her woman's held to raise money for church purheart really is famishing for-love. poses. One would think that we cause she gets pleasure from it, or Let her learn the meaning of Mrs. ought to have outgrown the doctrine, "Let us do evil that good may come," or that relic of Roman anti Christ, "The end sanctifies the she is sociably inclined, but because | case just behind her and took down means." A church lottery is no better than any other lottery, and it would not be any worse if the church were not supposed to be better than the world. State governments, as a rule, are very tardy in passing laws to prohibit popular forms of vice. Very few states have done credit to their intelligence, and honored God, by abolishing the them are so deeply convinced that lotteries are so thoroughly bad that standard of purity and excellence,

ond is, that the purchaser expects | printing being kept a profound seto get what he buys for less than it is worth. It is thus dishonest in its inception, and the patrons teach dishonesty to the world. The Church of God must cut loose from all complicity with evil, or abandon the effort to educate, and elevate public morals, save people from their sins, and "spread Scriptural holiness over these lands.'

The world is not yet so excessively honest and heavenly, that it needs church lotteries, parlor billiards, card parties, club and social dances, theaters, etc., to keep it down. It is necessary, doubtless, for a kite to have a tail; but we are not willing that the church should be the caudle appendage of the

an impressive object lesson to the world. He taught them to be holy, saying, "Ye shall be holy; for I the Lord your God am holy." And on the golden plate that Aaron wore on his forehead was engraved, "Holiness to the Lord." The wearing of this engraved golden plate was a significant hint of the complete consecration required. The New Testament is equally explicit. Christ says, "Be ye therefore perfect, even as your father which is in heaven is perfect." Let the church keep itself unspotted from the world. We can at least keep from playing tail to the world's kite by indulging in church lotteries and other things of equally vicious tendency.-J. M. Akers, in N. W. Advocate.

"IT WAS A COMPLETE SURPRISE."

There is only one class of persons in American society who are conwhat seems to be extra pay. Inal pay in unstipulated amounts, will rates of salary generally allowed, which everybody knows are inadequate to the enforced mode of living, are estimated on the expectations of donations, surprises, halffares, free tickets and ministers' prices. Once in a while we meet a spirit that chafes under this system and cannot abide it. There are persons to whom it seems especially designed to certify to a man his that we are so generous as to ma him a present of the balance.

The system is damaging to the character of giver and receiver. The giver gets accustomed to have pride in what he would recognize to be a meanness if offered to any acquires the habit of looking for surprises, and expecting half-fares How this terrible sentence should | and free tickets, till his manliness as to what he wants, or at what prices it must be reckoned? Why tears, crime, and perdition. Re- ty of their dresses themselves as do member the cry of poor Mrs. Auc- other ladies? And why should the has fifty dollars worth of them in his trunk? We are told "these are free gifts, and not a part of salary." We answer the salary is put down supposition that it would be sup-

plemented by these so-called gifts. our way of thinking, we beg and plead against any sudden reformation. Do not stop these left-handed payments until the time comes round to make a righteous estimate. Then make a fair agreement to pay your minister what will take him out of the ranks of upper-pauperdom and make a free man of him.-New York Witness.

THE FAUST BIBLE.

This magnificent work was executed with cut metal types on 637 Satanic liquor traffic; but many of | leaves, some of the copies on fine paper and others on vellum, and is sometimes known as the "Mazarin they have prohibited them by law. Bible," a copy having been unex-For the Church of God, the only pectedly found in Cardinal Mazarin's library at Paris. It is also to take up that which the world called the "Forty-two line Bible," condemns, is a startling spectacle because each full column contains death. Truly, of church degradation, and a Luci- that number of lines, and, lastly, as fer-like fall from her empyrean Gutenberg's Bible, because John Gutenberg was associated with There are two things in any and Faust and Schoffer in its issue. It A venerable lady was once asked every lottery that are thoroughly was printed in Latin, and the let- ways we little dream of, he is work- young man lazy and wanting body is perpetually saying that the her age, "Ninety-three," was the re- dishonest, and for this reason ought ters were such an exact imitation ing to answer prayer and to save ambition. It leads him to seek poking fun at old maids. Religion any excuse for not being prepared er expects to get more for what he when he visited Paris, as manu- on, nothing doubting, for God's as greatly successful in life as he when he visited Paris, as manusells than it is worth; and the sec- script, the discovery of the art of promises are sure.—Augusta Moore. able.

cret. Faust sold a copy to the King of France for 700 crowns, and another to the Archbishop of Paris for 400 crowns; although he appears to have charged less noble customers as low as 60 crowns. The wide with wonder when she is surlow price and a uniformity of the lettering of these Bibles caused universal astonishment. The capital letters in red ink were said to be abundance of long golden hair. printed with his blood; and as he could immediately produce new copies ad libitum, he was adjudged in league with Satan. Faust was apprehended, and was forced to reveal the newly discovered art of printing to save himself from the flames. This is supposed to be the origin of the tradition of the "Devil and Dr. Faustus," dramatis-God's dealings with the Jews are ed by Christopher Marlowe and others. One of the highest prices, if not the highest realized by any book was for a copy of this splendid Bible at the sale of the Perkins Librarvat Hamworth Park, June 6, 1873. A copy on vellum was sold for £3. 400; another on paper for £2,690. This large price is rather surprising; for there are about twenty copies in different libraries, half of them belonging to private persons in Britain .- Chambers' Journal.

JUDAS'S CONVERT. I once knew an infidel. He was

one of the charming and lovely ones of this world; was a great favorite with his friends, among whom were some true Christians, and many church members, who were not worthy of the Christian's name. These latter so misrepresented, to the upright, generous hearted infidel, the religion they professed, that he was more and more confirmed in his unbelief. To be sure, he was obliged to confess to himself that certain other friends of his were sincere in their efforts to live a good life, and to please a Being they imagined was interested in them. "But," said he, "they are naturally honest and good, and their little notions about their Christ, as they call him, cannot do them any great harm." He was so keen and so presumptuous in his wit, whenever any of these good people, yearning over him and longing for his salva. tion, attempted to reason with him and to show him his danger, that they really dreaded to introduce the subject of religion in his presence.

Thus he went gaily along in his unconscious spiritual danger and death. But he had a faithful, praying wife. Oh how she loved him! As she looked upon his frank, handsome face, and listened to his musical voice, singing often the psalms and hymns she loved, tears of tenderness and sorrow for his blindness, would start to her eyes. But she had learned that words were of little profit in his case. He never resented anything she said to him; but he did what even more troubled her,-turned all into sport.

But the wife believed that God's promises were firm-meant what they said and not some other good thing-she prayed on; and waited as patiently as she could, for the

One day, her husband surprised her by saying; "I'm going to read the Bible all through, just as if I had never seen nor heard of it; and when I've finished I'll tell you how it strikes me." You may be sure her prayers were not forgotten while her husband read. Long afterwards he told the story

of that reading. He got along, somehow, through all the Old Testament, and until he came to so close to the dead-line, on the the betraya! in the New, explaining things away, as best he could. When he found that Judas had be-If any reader should come into trayed Jesus, he felt pleased. "He knew that the claims of Jesus were unjust, and that he was an impostor. He did right to deliver him up to be punished—I would have done just so," he said. But he read on. Here it is unqualifiedly and uni-When he found that Judas repent- formly injurious. It stunts the ed, and said he had betrayed an growth, poisons the heart, impairs innocent man, and threw away his the mental powers, and cripples money, and went and hanged him. the individual in every way. self, our reader was confounded. that it does all this to every youth, "Judas knew," was his honest but it may be safely asserted that thought. "If, under such circum. no boy of twelve or fourteen can stances, Judas acted thus, his tes- begin the practice o. moking withtimony is true. And if an inno- out becoming physically or men cent man, Christ was what he tally injured by the time he is claimed to be, and all he says is twenty-one. true—and I am a sinner and lost unless I go to him."

betrayed his Master, was used by better learn his Latin over a manthe Holy Spirit to convince this trap than get the habit of smoking infidel, and to save a soul from cigarettes."

"God moves in a mysterious way, His wonders to perform."

Nothing is too hard for him. In or exercise, and tends to make

OUR YOUNG FOLKS

THE SNARL FAMILY

Daisy is a little girl three years old. She has blue eyes that open prised, and twinkle with fun and mischief a great deal of the time-a pretty little rosy mouth, and an

Now this hair has always been a great trial to Daisy, for it has to be combed and brushed every day, and when she plays "house-keeping" under the table with maple-sugar for "tea," or creeps under the lounge to play "bear," the hair gets badly tangled, and fairly ties itself up in little knots, so that when it is comb ed there are a great many little shricks and jumps from Daisy,

But one day, when Auntie was brushing Daisy's hair she discover. ed what made all the trouble. And what do you suppose it was? Why a family by the name of Snarl had moved into Daisy's hair and they didn't like to be turned out. There were Father and Mother Snarl, and Johnny and Susan, besides a lot of little Snarls, and even a baby Snarl And as Auntie chased each one to its hiding-qlace she lectured them and remonstrated with them on their naughtiness in troubling Daisy

"There, Johnny Snarl, I see year hiding behind Daisy's ear. Aren't you ashamed to plague a little girl so? Now don't think you can escape; you'll have to come out."

"Ah! that was Susan that pulled so. She's a stubborn girl is Susan Snarl, and determined not to come out.

And here is Mother Snarl and ever so many of the little ones with her. Such a provoking family! Even Baby Snarl pulls as hard as

he can. And Daisy gets so interested in the doings of the Snarl family that she forgets all about the hurt, and laughs aloud at the discompture of Johnny or the hard chase Auntie has after Susan. Sometimes the Snarls have company. A great many aunts and uncles and cousins come to visit them. This generally happens after Daisy has had a molasses-candy frolic, or some unusual romp. But then the fun is greater than ever with so many to talk to and to turn out of doors. And one day Daisy said:

"Mamma, does the Snarl family ever go into other little girls' hair?" And mamma said she didn't know, but perhaps there may be some little girl with long curls, whose mammas may find just such a mysterious family has been making them trouble as bothered little Daisy so long before Auntie found the hiding-place of the Snarl family.

TOBACCO ON THE YOUNG.

We have once referred to this sub ject, but its prime importance in duces us to refer to it again.

The editor of the New York Medical Record thinks that the baneful effects of indulgence in the use of tobacco by adults are less marked inadults than the young.

His testimony is clear and decisive against the use of tobacco by the young, and should have the greater weight in view of the fact that he is no extremist in the case. He feels impelled to a very emphatic utterance by the increased prevalence of smoking, especially of cigarettes, among boys. The most prominent cause of the rejection of candidates for apprenticeship in the navy is an irritable heart, the result, in most cases, of the use of to-

The following is his testimony as a careful medical expert:

"The evils of tobacco are intensi fied a hundred-fold upon the young

Urging Teachers to do their duty in this matter, he adds: "Sewer Thus the testimony of him who gas is bad enough; but a boy had

The editor might have adde something in regard to the mora effects of the use of cigarettes. The habit wastes time needed for work

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been of m years shot results. that is few very Hundre London, wtat they

took place sibly in back in th hand my darkness, cause at not seize steer in t

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