The Little Quak.ress. sn-eyed Ruth, the Quaker's dau her dress of simple gray, ked beside her quiet grandps lid the garden flowere of May.

ds of tulips bright and golden, Hyacinths or every shade, makes, like sweet childish faces, Looking up to greet the maid—

w they reveled in the sunshine, Thile 'mid clumps of violets blue ing all the air with fragrance, listened still the morning dew.

tispoke the little maiden, ing at her dress of gray. pa, can thee tell the reason God made the flowers so gay While we wear the quiet colors That thee knows we never meet, on in clover or the daisies That we trample under feet ?

leems to me a Quaker garden Should not grow such colors bright." guishly the brown eyes twinkled, While her grandpa laughed outright.

True ii is, my little daughter, Flowers wear no: the Quaker gray ; but they neither toil nor labor, For their beautiful array ;

seling neither pride nor envy, Mong their mister flowers, thee knows, Il content to be a daisy, Ir a tall and queenly rose;

Cooping still the same old fashions Of their grandmothers of yore; se how should we know the flowers, If each spring new tints they wore?

en so the Quaker maid en should be all content to-day, a tulip or a pansy, in her dress of simple gray."

in the brown eyes twinkled; des, thee is always right; ees, by thy own showing, may dress in colors bright.

som thee calls worldly people purple and their gold, yer than these pansies e grandmothers of old.

Yet thee knows I am contented With this quiet life of ours; till, for all, I am glad, dear grandpa, That there are o Quaker flowers." — The Re

Sunshiny Husbands.

Bunkhry Husbands. We read so much about the obligation di upon the wife to be a prepensal sun aims in the house that a word to husbands this topic may not be amise. A scherrid atmosphere is in important to appy home life. It is hard for children be good when they are exposed to an cossnal hail storm of fastlefinding from seignarents. It is very difficult for a wife maintain a calm and obarraingly arset maintain a calm and obarraingly arset opticates and takes all her tender efforts with different appreciation.

and takes all ber mouse varies and the set appreciation. analysis husband makes a merry, -iul, home - worth having, worth rag in and for. If the man is breary, , oonsiderase and sympachietic, his has a hor heart over puckings and ng banket, and remay her youth is sating to a feels of his approbation and sating.

a may think it weak or childish if lease, but is the admired wife-the who hears words of praise, and who we samiles of costnendation-who is ave seen it which an easy show the leg discrets and executive. Are even if thick a meak, self distrust-tule body tarely bloom into strong, distribution and and the strong of distribution and the strong of the distribution of the strong of the strong who really went out so this way to conside for showing het how fully he diver jouignment and how tenderly he with the use soprimon.

aband who re-d cossess for showing the -anted be judgment and how tenderly ne referred to her opinion. In horre thirty should be no jar, no atriv-ing for showing the should be no jar, no atriv-tag for share and the showing and life are each the complement of the other. And it as an such his dury to be cheerful as it a bere to be patient; his right to pring joy into the door, as it is here to pring joy into the door, as it is here to pring joy into the door, as it is here to here and garnish the pleasant internor. A faulity where the daily walk of the father makes life a testival is filled with heavenly benediction.-The Leader.

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MESSENGER AND VISITOR.

naturally uppermised, and when that have been the state of the state state of the state of the

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daager of otners inte use no out of the gere ourselves, but it also endangere other Byen if we do not form intemperate habit ourselves, others ministing our exampl and encoursged by our practice, may form such habits and thus be ruined, and we may be held responsible for their undoing No man lives to himself; every man i bound to do all the good be cons, and to prevent all the erith can i and we ar responsible both for all the good we migh do, and all the erith we might preveal Hence we must do good actively; and we must deny ourselves in order to do good t others. If their safety requires us to dee ourselves, we are bound to do it. All hav isfluence; and no man can doubt that the drinks, his example will encourage of ers to drink; and so neither can man doub that if he softs we might le coour age and strengthen others to abstan; as bence, for their sakes, he should den himself, and adopt the principle of entil abitationes, and and the promoted is bimself, and adopt the principle of entil schemes. Let the young do this for the good i their youthful companions, and let the of do it for the sake of the young. The chil dren and youth are in danger-nous of the or ourselves and be reinsche enti-tie as a pareats and as friends of the irskes, to adopt as the rule of our lives the prior all that intoxicates, and to mata as to adopt as the rule of all our live Let no one have obcasion to any that o carample ad him astary. Esther let or example ad infinence help and encourse i very one to make in the way of temperan and souriety.—Presbyterien Janser.

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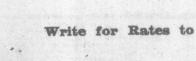
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