Unfinished Still.

A-beby's boot, and a skeln of wool, Faded and solied, and soft; Odd things, you say, and no doubt you're right. Round a seaman's neck this stormy night, Up in the yards aloft.

Most like it's folly, but, mate, look here; When first I wont to sex.

A woman stood on the far off strand, With a wedding ring on the small, soft hand, Which clung so close to me.

My wife, God bless her! The day before She sat beside my foot, And the sunlight hissed her vellow hair, And the dainty fugors, doft and fair, Knittod a baby's boot.

The voyage was over; I came ashere, What, think you, found I there?
A grave the daisies had sprinkled white, A cottage empty, and dark as night, And this boside the chair.

The little boot, 'twas unfinished still, The tangled skein lay near, But the knitter had gone away to rest, With the babe asleep on her quiet breast, Down in the church; and drear

A Lesson of Gratitude.

A gentleman was once making inquiries in Russia about the method of catching bears in that country. He was told that to entrap them, a pit was dug several feet deep, entrap them, a pit was dug several foet deep, and after covering it over with turf, leaves, &c., some food was placed on the top. The bear, if tempted by the bait, easily fell into the snare. "But," he added, "if four or five happen to get in together, they all get out again." "How is that?" asked the gentleman. "They form a sort of ladder by stepping on each other's shoulders, and by stepping on each other's shoulders, and thus make their escape.' But how does the bottom one get out?' "Ah! these the bottom one get out?" "An! these bears, though not possessing a mind and soul such as God has given us, yet can feel gratitude; and they wen't forget the one who has been the chief means of procuring their liberty. Scampering off, they bring the branch of a tree, which they let down to their near brether conditing him speedler. to their poor brother, enabling him speedly to join them in the freedom in which they rejoice." Sensible bears, we should say, are a great deal better than some people that we hear about, who never help any body but themselves.—The Carrier Dove.

Conscience in Politics.

After all, there is nothing like the conscience and bringing things to bear upon it. And if we can find a response in the inner shrine of the soul, we are in the way to right all wrongs and to secure all rights.

Therefore, we should say that the very first quality in a public man is a sharp, clear conscience. Doubtless he ought to have experience, sagacity, comprehensiveness, knowledge of history, and a knowledge of human nature the carriety to take ledge of human nature, the capacity to take in all the facts and to adjust things in the bost way possible under existing circumstances. But, when all is said, commend us to the man of thorough conscientions-ness—by which we mean the man of clear moral discernment, and who intensely loves the right and as intensely lates the wrong-Such a man, supposing there is a corresponding vigor and clearness and vigor of ponding vigor and clearness and vigor of intellect, will be a moving power in the nation, and he will have plenty of business withal. We shall always have public men enough whose conscience follows them doglike and cringing.

And, therefore, there is the greater need of men whose conscience takes the lead, and who go at things straight and sure and with regard for nothing except the right of things.—Church and State.

A Gent'e Hint.

It is said of the Rev. Mr. Robinson, of Cambridge (Robert Hall's predecessor), that, being asked to take part in the ordination of a young minister, he thought he saw certain tendencies to foppery, and, saw certain tendencies to foppery, and, amongst others, a strong disposition to exhibit a brilliant ring on the little finger of the candidace's right hand. In the course of his charge he gave him this hint:—" My young friend, as a Christian minister, you must consider yourself as a mere servant, occupied in holding up to visitous some mas terpiece of portrait-painting. All that you should desire to do is to exhibit in it the best light, and with as little intrusion of best light, and with as little intrusion of yourself as possible You will be anxious to be entirely hidden behind the pictureframe. As you held it up, you will not allow even a little finger to be seen."

Christ's Miracle.

". There is a lad here who has five loaves, "There is a lad here whe has five loaves, and two small fishes; but what are they among so many?" It is a curious fact that our Saviour nover, when here, created any new thing. He wrought deeds quite as wondrous. He who epened blind eyes and deaf ears, who recalled from silent places the spirits of the dead, surely could have made things non-existent to exist if He had so chosen. But He did not choose. What is said of the creation may be inverted of the days of the Son of man, for in these the bines which were seen were made invarithings which were seen were made invariably out of things which appeared already. The verso which heads this paper is a remarkable case in point. Our minds fail to detect any real help towards the feeding of so vast a multitude in these scraps of bread and fish. Yet it would seem that our Lord put His disciples to the trouble of some search rather than move for the relief of hunger independently of any such slight resource. Why was this? Why did He work so many miracles of restoration, rework so many miraces of restoration, re-trieval, recovery, multiplication, upon ma-torial ready to His hand, and yet originate nothing now? The answer appears to lie in the admitted fact that Christ's miracles were symbols of spiritual things. He wrought on the physical world for a while as He meant to go on working to the end upon the souls of men. If he said to the sick of the palsy, 'Risa and walk,' it was to prove that He had power on earth to forto prove that He had power on earth to for-give sins. If he opened silent ears it was, that we who have ears to hear might listen to His Göspel. If He restored the blind and awoke the dead, it was to symbolise the awaking of us who sleep, and our arising from the dead that Christ may give us light,"-Quiver.

The Folly of Sin.

O Christless sinner, what will you do in the day of visitation—to whom will you flee for help? Your houses, our lands, your money, your honors, your companions, your relations, will all be miserable comforters to you. Everything will look black notices to you. Everything will look older and dismal round about you. If you look without you for help, you may see your friends weeping and lamenting your case, but this will do nothing but increase your voxation and misery. If you look within you for telief, conscience, that before you would not suffer to enable will meet your would not suffer to speak, will meet you with butter stings and upbraidings. It will bring to your view the sins you had forgot, the time you have misspeut, the health you have misspeut, the health you have misimproved, the offers of grace you have refused, the great salvation you have neglected. What folly was it for thee to provoke God and slight Christ for a little worldly profit or a little brutish pleasure Can these relieve thee when the arrows of the Almighty stick within thee, and the the Almighty stick within thee, and the terrors of God do set themselves in array against thy soul? In the meantime, the devil that tempted you to your soul running course will step in and represent your sins in the blackest colors and aggravations, to render you altogether hopeless and desperate. O sinner, thou that refuseds rest from Christ in the day of health and grace, shalt find no ease from the creature in the shalt find no ease from the creature in the day of sickness and death .- Rev. John Willison.

How God Prepares His Jewels.

One of the many lessons I get from the life of Peter is the value of deleats, lumilations, and trials. None of the disciples lad so rough a time, or so many hard knocks, as he had. He was always in trou-ble. He was always being defeated. None of the disciples received so many stern, humiliating rebukes from the Masters lips as he. Every little while we find him covered with shame. Then on the night of the betrayal he was terribly sifted by Satan.

There is a meaning in all this. Diamonds are dug out of the earth in a rough state, with no apparent beauty, covered with a hard, ugly crust; and they are cut, sawn, split, and put upon the wheel, and ground, and ground, and ground, until they have the right form until all the blemishes are ground out, and they shine in beauty fit for a king's crown. Poter was a diamond, a great Koh-i-noor; but when the Lord found him, he was a very rough diamond, and had to be kept long upon the wheel, till every speck was ground off. It was his trials, humiliations. and defeats that made such a glorious man of hum. The only way to break down a man's pride 1s by defeats and mortifications. The only cure of the ange Christ capildone. for self-confidence is the cure Christ applied to him. He let him fall into the mire, and and sink into the sea, and let Satan "tumble him up and down."

There are some characters that are like summer fruits which ripen carly in the season, under the warmth of the sun; but there are few such, except those whom God plucks and gathers, like early summer finits, in the days of infancy, childhood,

There are other fruits that ripen not till the sharp autumn flosts come. All through the summer they are sour, bitter, and unfit for food. The keen frosts make them luscious and mellow. And there are many of Christ's disciples who bear just such fruits. They are very unripe Christians. They are share, acrid men. They are severe, selfish, harsh, bitter, censorious. There is no sweetness, gentleness, kindness in them. They may be good men or women; they are good at heart, but they are not beautiful. People cannot love them. And yet they are God's dear children.

Then the frosts come—sharp, biting frost. Afflictions enter then homes; sorrows break in upon them. Bereavements turn the green leaves to sere and yellew. Huminations come. They are defeated and crushtions come. They are defeated and crushed. God allows them to suffer great temptations. And out of these sad and painful experiences, these troubles and trials, these humiliations and failures, they come, like the autumn fruits after the frosts, mellow, luseious, rich, and ripe. Frost opens the chesnut-burr, and the rich nut rolls out of its prickly envelope. So sorrows and trials strip of from many a beautiful soul its burry garments.

Without these painful processes many a man would never reach glory. It was the rough knocks and sorry tumbles of his carly discipleship that made the Peter of the Gos-pels, the Peter of the Acts and Epistles It was scourging, imprisonment, and persecu-tion that made Paul the brightest jewel in the world. David learned his psalins in the wilderness, when hunted and chased. Be-Job to write that wondrous poem which bear his name. John Bunyan got the "Pilgrim's Progress" out of prison walls, and from the clauking of chains. It was a good thing that Satan sifted Peter; he blew out the chaff, and left only the pure wheat

Let God burn out your dross, blow out your chaff, mollow your finits by sharp firsts, and grind off the roughness of your character on the wheel of affliction. Some day, when you get through, and shine in the glory of heaven, loudest amid your praisings will be thanks ivings for your trials.

A diamond lay sleeping quietly in its dark bed in the earth. A pick plunging into its pillow, disturbed its slumber. "What does this mean?" cried the little stone in does this mean?" cried the little stone in terror, as it was rudely torn out. But the workman heeded not its cry. It was carworkman accided not its cry. It was carried away into a strange room, and there it was cut and sawn, and then put upon the wheel and ground. "Why is all this? Why aie they destroying me? Why are they cutting and grinding me all away?" Thus groaned the stone, but the men heeded not its complainings.

It is a grand day in the palace. It is a coronation day. The King is to be crowned. Amid the shouts and acclamations of the multitude, the new crown is brought forth and put upon his head. It is all aglitter with diamonds. But there is one stone that 18 brighter than all the rest. Its beams flashes out like a ray of glory,

"Now I understand to says the little make it one. "Now I know why I was dug out, vatism.

and cut, and ground, and polished. They were not destroying me. They were only preparing me to adorn this crown. "And God knows how to grind his jewels. He knows how to prepare them for his own crown.—Rev. J. R. Miller.

Stick to the Old Faith.

This is a queer age. It is eminently practreal, it is commently impracticable, it is practical because we are all discussing matters which portain to life. We discuss what to cat, and how much. We discuss ventilation as a health science, and we study becoming and every other advantage in the election of all our buildings—churches excepted. Mankind are healther than for centuries before; and, as a whole, they are happier. But then we are impracticable. Too much business. Too much speculation. Too much theorizing. Too much talk about where we came from, and too little talk about where we are going to. There is too much generalization; and even Science, instead of contenting itself with bringing lact to the appreliension of the senses, flies off at a tangent and discourses upon matters regarding which it knows no more than does our cousin, the monkey, for its intimate relationship to the human family. And so writers tell us how the world was evolved into existence from matter which was never created. They tell us what has peen, but they cannot tell us what is to be. Beyond they see only the unknowable and antaahomable. We see here though a antaahomable. We see here though a glass darkly. But patience, old man, whose steps are teeble and slow, whose form is bent with infirmity, whose eye is dimmed, and whose cars are deaf, still cling to the old faith. You shall before long run with an elasticity never known in your youth bent with infirmity you shall soon stand erect in the smile of God; you shall see the blessed field which he on the other side of the river, and you ears shall drink in sweet the river, and you rear shall drink in sweet music of the angel's song. So may we all keep the faith, and perfect our trust, remembering that He is faithful that promised, and who it is that said: "Heaven "and earth shall pess away, but my word shall not" pass away." Christian at Work

Christian Hand-Shaking

Brother Talmage has a good word in the Christian at Work in fovor of "Christian Hand-shaking," from which we clip the closing paragraphs :—

"You may call it personal magnetism, or natural cordiality, but there are some Christians who have such an ardent way of shaking hands after meeting, that it amounts to a benediction. Such greeting is not made with the left hand. The lett hand is good for a great many things, for instance, to hold a fork, or twist a curl, but it was never made to shake hands with, unless you have lost the use of the right. Nor is it done by the tip of the fingers land loosely in the palm of another. Nor is it done with a glove on. Gloves are good to keep out the cold and make one look well, but have them so they can easily be re-moved, as they should be, for they are nonconductors of Christian magnetism. Make bare the hand. Place it in the palm of your friend. Clench the fingers across the back part of the hand you grip. Then let the animation of your heart rush to your shoulder, and from there to the elbow, and then through the fore-arm, and through the wrist till your friend gets the whole charge of gospel electricity.

"In Paul's time he told the Christians to greet each other with a holy kiss. We are glad the custom has been dropped; for there are many good people who would not want to kiss us, as we would not want to kiss them. Very attractive persons would But let us have a substitute suited to our age and land. Let it be good, hearty, en thusiastic Christian hand-shaking."

Failure of Parkerism.

Mr. Cuyler says, in the Evangeilst, that Theodore Parker was one of the most gifted men that ever stood before an American andience, but that he has not left a solitary deciple; and his immense congregation has vanished like a bank of snow under an April sun. He adds:

If any one wishes to know the secret of this collapse, let him read Mr. Frothing-ham's biography. Ho will find that while Theodore Parker was sound as a patriot, and earnest as a student of science, and brave as a philanthropist, he was utterly hollow as a teacher of Christianity. And the simple reason was that he had no Christ to meach. He stoutly claimed to be a Christian, and yet it leaks out through all his writings that he finally regarded the Lord Jesus as a very fallible man, and the doctime of the atonement as a monstrous delusion. He considered the minacles to delusion. He considered the minacles to be myths, and the ascension on the mount as "old wite's fable." For Paul he had a high veneration, and an equally high one for Martin Lut'er; but the glorious doctrine of salvation by the Cross, which was the joy and crown of these mighty men, Parker trampled under foot. He prached a Christianity without a Christ! Nay, worse, he took his texts out of the Bible, which he almost knew by heart, and all the time he regarded the Word of God as fraudulent in its claims as a veracious book fraudulent in its claims as a veracious book of divine inspiration.

If he had set out to be a teacher of Theism, he might have made some coverts from Atheism, for Parker held devoutly to the being of one sovereign and loving God. If he had set out to be a lecturer on moral reforms, he would have won many hearts, for he preached justice to the wronged, and pity for the suffering. But when he passed out of the things of time into the things of cternity, when he came into the mighty domain of revealed theological truth as it is linked with Jesus and the Cross, his elequent preaching was a supendous sham. He knew no Saviour. He ignored, or elso decided, the pillartiuths of redemption.

The Weekly Register, the oldest English Roman Catholic journal has passed into the hands of Mgr. Capsi, who include make it the organ of Ultramontane Conser. Which the conservation of t

Do your own Work.

Parents, remember you can not throw off your own responsibilities upon the Sunday school teachers. It is your child, not theirs. God gave it to you, and says to you, as Pharach's daughter said to Moses' mother, rnaraon's daughter said to Moses' mother, "Take this child and nurse it for me, 'and he will demand of you an account of your stowardship. If you feel yourself meompetent to teach your child, or, for other leasons, think it best to send it to school, that is all your wall, but you want you that is all very well; but you must not think your responsibility ends when you have sent it, neatly dressed, to school. You must take an interest in its studies and be-havior, must see that it learns the lessons given out, must find out it it be quiet and attentive while there, and in short, must do all in your power to aid the school teach and let your child see you appreciate the and let your child save you appreciate the help that is thus given you in its religious training. Above all, you should endcaver by your own example to show your child how to practice the lessons it is taught. It will not benefit it much to know all the Commandments, if they are at home constantly broken; the Creed, if you disbelieve htt; prayer, if you never pray. And you are very much mistaken it you think one hour's instruction on the Lord's day at Sunday-school will make a child religious, when it finds seven days irreligion at home. No; if you believe in Sunday-schools, and send your children there, help them by showing et home an interest in the lessons and behavior of these children; and remember the old proverb, "Example is worth more than precept "

How is this. Professor Tyndal?

Our Second German Church in this city is small in membership and possessed of but little financial strength. A note of \$800 fell due on the 12th of April, and the holder of the obligation gave the church to underof the obligation gave the chu, en to under-stand that the momey must be forthcoming. No extra time would be allowed. In scre-distress the good pastor, Rev. J. L. J. Barth, and his faithful official board met to consider what could be done. By "casting in their all" they provided for \$200, but no way opened for the balance. In their extremity the paster said: "Brethren, I have a friend who has promised me that if I should get into trouble in my work, he would help me out if I would ask him; and now I am going to that friend, and I want you to go going to that friend, and I want you to go with me." It was suggested that the hour was late, and they had better go now,' said the pastor. It was agreed to go at once. "Now, said the pastor, "that friend is my Heavenly Father; and if you are in carnest to kneed around this alter, and with one let us kneel around this altar, and with one accord ask his aid." The prayer which followed was an "effectual fervent fraver," offered "with one accord," and in faith. Afterward all went home, feeling confident that the deficulty would be met. The next morning while Brother Throesher, one of the stewards, was busy in his stall in the market, supplying his customers with meat, a gentleman came to him with whom he had had only a slight acquaintance, and who was no professor of religion, and knew nothing of the church matters in question, and asked if he knew any one who wanted to borrow \$600, as he had that much to loan. Bro. Throesher said: church wants it." And the arrangement was made, and the church kept out of the sheriff's liands. "The effectual fervent prayer of the righteous man availeth much." Southwestern Advocate, New Orleans.

A Burmese Oath

Burmese laws are, on the whole, just and wise, and were evidently framed view to advance the interests of justice and morality; but they very often prove futile, owing to the tyranny and rapacity of the king, and the venality of many of his officers. Theoretically false swearing is par-ticularly obnoxious among the Burnese. A witness in court is compelled to take a fearful oath, which might well strike terror into simple minds. It invokes the most direful penaltics for not speaking the truth upon the witness and all his relatives. For instance: "Let the calamities occasioned by fire, water, rulers, thieves, and enemics oppress and destroy us, till we per-ish and come to utter destruction. Let us be subject to all the calamities that are within the body and all that are without the body. May we be seized with madness, dumbness, blindness, deafness. leprosy, and hydrophobia. May we be struck will thunderbolts and lightning, and come to sudden death. In the midst of not speaking the truth may I be taking with vomiting black clotted blood, and suddenly die before the assembled people. When I am going by water, may the water nats assault me, the boat be upset, and the preperty lost; and may alligators, porposes, sharks and other sea monsters soize and crush me to death; and when I change worlds, may I not arrive among men and nats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Prota, Beasts, and Athurakai." Imagine the eff-ect of such an oath delivered in a New York police court! Yet, notwithstanding these fearful imprecations, the Burmeso witness is quite as uncertain as his civilized and Christian brother.—Harper's Maga-

Before Breakfast.

It is a fact that some ladies, who in the street and in the parlor are attractive in appearance, come down to breakfast in what is called dishabille. Our opinion is that the whole family ought to look well in the morning. It is as important that the calico and the broakfast diess be rightly adjusted. s well as the afternoon wilk and the basque. It takes but little longer and it pays well. The children of the household ought to understand that whatever can be done by brush, and mirror, and ribbon, should be done at the start of the day. The first hour of the morning decides whother our children shall be gentlemen or ladies, or boors and slovens. But the younger members of the family will not observe domestic order. if the father and method look like a por-fect fright. Parouts are the mir or he feet fright. Parouts are the mir or by which their children dress. Christian at

Sex in Education.

One hears it affirmed with an air of triumpliant satisfaction that there is no sex in montal culture. This is a rash statement, m month cutture. This is a rain statement, which argues want of thought or insincerity of thought in those who nake it. There is sex of mind as distinctly as there is sex in body; and, if the mind is to receive the best culture of which its nature is capable, regard must be had to the mental qualities which correlate differences of sex, To aim, by means of education and pursuits in life to assimilate the female to the male mind night well be pronounced as unwise and fruitless a labor as it would be to strive to assumbate the fem de to the male body by means of the same kind of physical training and by the adoption of the same pursuits. Withou doubt there have been some striking instances of extraordinary women who have shown great montal power, and these may fairly be quoted as evidence in support of the right of women to the best mental cultive; but it is another matter when they are adduced in support of the assertion that there is no sex in mind, and that a system of tenado oducation should be laid down on the same lines, follow the same method, and have the same cuds in new, as a system of caucation for men.

No psychologist has yet devoted lumself to make, or has succeeded in making, a complete analysis of the emotions, by resolving the complex feelings into their simple elements and tracing them back from their complex evolutions to the primitive passions in which they are coted; this is a promising and much needed work which remins to be done; but, when it is done, it will be shown probably that they have proceeded originally from two fundamental instincts, namely, that of self-pre-servation, with the ways and means of self diense which it inspires and stimu-lates, and that of propagation, which the love of effequing and other primitive feel-ings that are connected with it. Could we in imagination trace mankind backward along the path stretching through the ages, on which it has gone forward to its present height and complexity of emotion, and suppose each new contonal element to be given off at the spot where it was acquired, we should view a road along which the fragments of our high, special, and complex feelings were scattered, and should reach a starting-point of the primitive instincts of self-preservation and propagation. Considering, then, the different functions of the sexes in the operation of the latter instinct, and how a different emotional nature has necessarily been grafted on the original differences in the course of ages, does it not appear that in order to assimilate the female to the male mind it would be necessary to undo the life-history of mankind from its car iest comminencement? . It was an eastern idea, which plats has expressed allegorically, that a complete being had in primoval times been divided into two halves, which have ever since been seeking to unite together and to reconstitute the divided unity. It will hardly be denied that there is a great measure of truth in the fable. Man and woman do complement one another's being. This is no less true of mind than it is of body: is true of mind indeed as

and have characterized them hitherto, in their relations with men, are in great measure, mainly if not entirely, the artificial results of the postation of subjection and dependence which she has always occupied, but those who take this view do not appear to have considered the matter as deeply as they should; they have attributed to circumstances much of what unquestionably lies deeper than circumstances, being inherent in the fundamental character of sex. It would be a delusive hope to expect, and a mistaken labor to attempt to eradicate by change of circumstances qualities which distinguish the female charqualities which distinguish the formate charter, and fit woman to be helpmate and companion of man in mental and bedily union. . . . So long as the differences of physical power and organization between men and women are what they are, it does not seem possible that they should have the same type of mental development. But while we see great reason to dissent from the opinions and to distrust the enthusiasm of those who would set before woman the same aims as men, to be pursued by the same methods, it must be admitted that they are entitled to have all the mental culture and all the freedom necessary to the fullest development of their natures. The ann of female education should manifestly be the perfect development, not of manhood but of womanhood, by the methods most conducive thereto; so may women reach as high a grade of develop ment as men, though it be of a different type. A system of education which is named to fit them to be nothing more than the superintendents of a household and the does not do justice to their nature, and cannot be seriously defended.—Fortnightly Review.

boing. This is no less true of infine at as a so of body; is true of mind, indeed, as a consequence of its being true of body. Some

may be disposed to argue that the qualities

Training of the Body.

President Felton, in discussing physical training, said that among the Greeks, a people so wise in all which concerns the physical man, there were two widely different systems of training—one adapted to the athletic, the other to gentlemen and men of learning. The former resulted in an immense development of muscle and crude strength, while the letter resulted in crude strength, while the latter resulted in a wonderful grace, agility and beauty. The former produced the greater wrestlers, but was deemed unfavourable to intellectual gomus, while the latter was resorted to as the surest means of securing that delicate susceptibility and clastic vigor which characceptionity and elastic vigor which characterized the Greek poet and orator. A produgious abnormal development of musele—the result of long continued, special; intense training—destroys the balance between mind and body, and while it produces a sulended appeal become the brainween mand and body, and; while it produces a splendid animal; leaves the brain with loss than its share of power. Plate says, "Lixeess of the dly exercise may render us will and remember the butter. ronder us wild and unmanagoable; but exccss of arts, soones and music makes us feeble and effeminate. Only the right combination makes us wise and mainly. SHOW WILLIAM