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Geo A. McDonald, Sec Treas.





Souls are built as temples are— Sunken deep, unseen, unknown, Lies the sure foundation-stone. Then the courses framed to bear Lift the cloitener pillared fair. Last of all the siry spire, Scaring heavenward, higher and higher, Neurest sun and nearest star.

Souls are built as temples are-land by inch in gradual rise Mount the lawared masonries. Warring questions have their day, King arise and pass away, Laborers vanish one by one, Still the temple is not done, Still doupletion seems afar.

Still completion seems arar,
Souls are built as temples are—
Here a carving rich and quaint;
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helpa the much,
Every careful, careless, touch
Adde a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law
Sure and steadfase, without flaw,
Through the aunshine, through the snow
Up and on the building goes;
Every fair thung flads its place,
Every hard thing lends in place,
Every hard may make or max.
—Susan Coolidge, in S. S. Times.

Metherly Salf-abnegation.

"It does not matter about me; I can do whatever is for her advantage," said a sweet-faced woman the other day, as she spoke of her young daughter and the plans which were making for the latter's education. In the questions involved in a certain decision several years were included, years during which the mother would of recessity sacrifice much of the pleasure she would derive from her daughter's cociety, in which she would bear some burdens alone, at an h. ur in life when it would be pleasant to have them shared, yet not for an instant did the elder woman weigh her own comfort against the possible gain of her child. It was to her as natural as breathing to think first of her daughter, second of her self-

"If idees not matter about me; I can do whatever is for her advantage," asid a sweet-faced woman the other day, as the spoke of her young daughter and the plans which were making for the latter's education. In the questions involved in a certain decision several years were included, years during which the mother would of recessity ascrifice much of the pleasure she would derive from her daughter's society, in which are in life when it would be pleasured to have them shared, yet not for an instant of the week of the considered by the mover comport to take the heavy end of whatever must be borne.

Mothers are like this. They almost exist to take the heavy end of whatever must be borne.

From the hour when a little heart first process of the content of the content

When I say Cum I do not mean merely to stop them for a time, and then have then I were then I was an another have then I were the proper to the form the say and the proper to the prope

TAMPERANCE.

TEMPERANCE.

—Eight thousan'l out of the 12,006 saloon-keepers in New York City have been in grison for crime.

—The I'quor bill of the people of the Usited Kingdom in 1887 was nearly \$252,000,000, an increase over 1886 of upward of \$10,000,000. The average cost to each family of five persons was about \$85 a year. What an enormous wastel Ist any wonder that so many bread-winners are over-burdened?

—The character of the rum sold in Africa may be judged from the following incident: A gurilla died, and to preserve the body in order to send it to Liverpool it was placed in this liquor. On its arrival it seemed as if it had been dipped in vitrio; the hair and skin burned off and the rest was too horrible to be described.

—The Nothern Presbyterian Assembly last week, passed a resolution recommending the session of Presbyterian churches to refuse to admit into these churches penosa who are engaged in the liquor busness. There were but few dissenting votes. This is a step in the temperance cause in the right direction. Rum-selling and church-membership ought not to be combined in the same persons.

—"Drink no longer water, but drink a little wine for thy stomach's cake;" and our drinking friseds cay, "Here I stand with Timothy?" But (ask Dr. Monro Gibson) do they stand with Timothy? Would that they did! It is evident that Timothy was an abstainer, or he would never had needed such urging. Would that all the Lord's people were Timothyses apostel's advice to back the 'doctor's prescription.

—A very impressive editorial appeared in the New York Tribune of March 2, 1884, under the capition, "The Question of the

prescription.

—A very impressive editorial appeared in the New York Tribune of March 2, 1884, under the caption, "The Question of the Age." It says:

There is to day in the English-speaking countries no such tremendous, far reaching, while Question as that of drue renews.

Circulars manded the implications and effects it overshadows

Ritchen, as though only in the utilities of life and any mothers will not be self-denying for your advantage. Are you always self-denying for their? — By Margaret E. Sangster, in the Interior.

THE FARK.

—Soot water is a good and eas ly made fortilizer for hot phants. It benefits a likinds of plants, and clears the soil of worms. Begin using it moderately.

—Select large fast hens for setting. A fast hene will a size of securities of the self-denying for their self-denying for sel

A Persian Lagend.

It is related of a Persian mothers, on giving her son forty pieces of silver as his portion, that she made him sween never to tell a lie, and said: "Go, my son. I consign thee to God; and we shall not meet again till the judgment day."

The youth went away, and the party he traveled with were assaulted by 1 obbers. One fellow asked the boy what he had; and he answered, with a candor that surprisd his questioner,—"Forty dinars are sewed up in my garmente." The robber laughed, thinking the boy jiested. Another asked him the same queeion and received the same answer. At last, the chief called him, and asked him what he had. The boy replied,—"I have told two of your people already that I have forty dinars sewed up in my clothes."

"The obief ordered his clothes to be ripped open, and the money was found." And how came you to tell this?"

"Because," said the boy, "I would not be false to my mother, whom I solemnly promised never to tell a lie!"

"Child," asid the other, "art thou so min ful of thy duty to thy mother, while I am insensible, at my age, of the duty I owe to God? Give me thy hand, that I may wear repentance on it." He did so, and his gollowers were struck with the cone.

"You have been our leader in guilt," they said to the chief, be the same in the paths of virtue." And, taking the boy's bland, they took the oath of repentance on it.—*Children's African."

"I Can Go In With Them."

"I have read," said Spurgeon, "of one who dreamed a dream in great distress of mind about religion. He thought he stood in the outer court of he ven, and he saw a glorious host marching up, singing sweet hymns and bearing the banners of victory. They pay-ed by him through the gate, and he heard in the distance sweet strains of music.

hyms and bearing the banners of victory Thry pa-ed by him through the gate, and he beard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have goos to be with God." He beaved a deep siph as he said, "Alas! I am not one of them, and never shall be, and I cannot enter there.

"By and by there came another bead, equally lovely in appearance, and equally triumphant, robed in white. They passed within the portals, and again were shoute of welcome heard.

"Who are they?"

"They are the goodly fellowship of the spoatlee.

"Malas!" he said, 'I belong not to that fellowship, and I cannot enter there.

"He still waited and lingered in the hope that he might yet go in plut the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them or wave their palm branches. He, waited still, and -saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them.

"At last, as he walked, he saw a host larger than all the rest put together marching and singing moet medollously; and i front walked the woman that was a sinner and the thief; and when they entered, he could see who they were, and he thought. There will the no shouting about them.

But to his astonishment it seemed as if all heaven was rent with severhold shouts as they passed in. And the angels said to him, 'These are they that are mighty sinners, saved by mighty grace.'

"And then he said,' Blessed be God! I can go in with them.' And so he awoke."

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