Plea for Missions.

Awake, ye servants of the Lord, Awaket grouse! your armour take, Wield prayerfully the two-edged aword, And boldly fight for Jesu's sake.

That well tried award which some would say. Is old, quite old, and out of date, May God on such its keen edge lay, And plerce them o'er it be too late.

The nations call from far and near Bring help, bring help, or else we die! And yet we turn a deafened ear Nor heed their mournful pitcous cry.

Thousands are daily sadly dying Who do not know their Saviour Lord: Thousands and thousands sadly living Who ne'er have heard the precious word.

And yet what have we Christians done, Who hear the gospel's joyful sound, Who know the love of God's own Son, Who joy and peace have truly found.

The days and hours go swiftly by, And we, we slumber idly still; in ignorance we let them die! Slight help we give 'gainst coming ill.

Arouse, O Lord, our dormant powers. Infuse new, earnest, truer life, Let us not waste our precious hours. But gird us for the noble strite.

Perhaps you say, Oh, what am I? That I should ever work for God? You are a sinner saved by grace, And washed in Jesu's precious blood. Oh do not go to heaven alone,

Load others dally with you there, Tell them what God for you hath done, Let them your countless blessings share

The rich, the poor, the young, the old, May really work with God on earth, May lead some lamb within the fold, Or tell of Jesu's matchless worth.

On every side are some to save, Some who still thoughtless, live in sin; If thou'lt God's blessing humbly crave, Some blood bought soul you'll surely win.

"Make Yourself at Home,"

There is no invitation so common, and none so seldom accepted, as this free andeasy way in which many people conduct themselves in their own homes—what with their peevishness, tardiness, sloven-liness, surliness, and all the other dreadful nesses—we shouldn't care to have the invitation taken very literally by them in any home in which we have part or lot; but is it not practicable, and would it not be pleasant all around, to have agreeable people feel more "at home" than they often do in their friends' homes?

Few visitors, perhaps, have thought to analyze the reasons why they have not felt themselves to be as much "at home" in some houses as in others. We simply feel that in some places there is an atmosphere that is congenial, and pleasant, and conditions to freedom and pleasant, and conditions to freedom and adjuster to freedom. ducive to freedom and enjoyment, while in others—though the welcome be just as warm and the friends no less kind or dear -we are never unconscious that we are visitors. The house is in an abnormal ondition of spick-and-span orderliness, to start with: and you feel that in no home are the papers and books always picked up, the work out of sight, and everything kept with its best foot forward. In most sensible, not to say cultivated families, the estantial wo say cultivated families, the estantial wo say cultivated families, the estantial wo say cultivated families. sential vulgarity of loading down the tables with an unusual and unnecessary variety of food—making a table d'hote of the diningroom because a friend chances to be pre--is no longer seen; but in too many, the entire matter of the family eating is made to turn upon the guest's appetite or readiness. How entirely "at home" one feels ("this is writ ironical," as A. Ward used to say) to come down to breaktast a quarter of an hour late and flud pater familias reading the advertisements in his expansion more parameters. erumpled morning paper, with one eye wandering to the clock, the housewife with the shadow of a frown upon her politely unpuckered brow, and the children palpably cross from waiting! The guest shouldn't be late—but he often takes liberty when at home and would feel much when at home, and would feel much better to find the family "waiting" at the table, or even through with their meal, and a plate kept warm for him. The conciousness of throwing everything out of gear, in the family machinery, or turning it upon a new track, makes one realize Very uncomfortably, that he is not "at

Then the children are often kept on "dress parade," during the presence of transient guests. It causes pain to a childloving and sensitive soul to know that the children are debarred of their natural and blessed freedom by his presence. His own little ones at home climb on to his back, or ince, tease for stories, play games, and have a good time after supper; and while the average parent doesn't take so much interest in other people's children, no one not so utterly selicib that his comfort does not describe the apprint of the services of not deserve to be considered, likes to see childen robbed of any of their little rights and customs by a stupid conventionality, requiring them to be dressed up and keep

It may further be truly said of hospitalily, that as a rule "entertaining" does not entertain. Public men are not the only people who like "plenty of letting alone." The friend into whose home our coming means only an extra plate and chair at the table, and room at the fiveside; whose easy chair is ours for reading, resting or chatting; whose home circle is enlarged, not broken up, by our entrance; whose greetings shows that he is conscious of re-ceiving as well as imparting pleasure; who preserves his own individuality and Pacognizes ours; over whose roof-tree waves the flag of freedom,—isn't this the place where we all love to go, and feel therein the atmosphere of home?—Golden

GoD prolongs the Christian's life that he may do good to others, as well as increase in meetness for heaven. The grace of God in his experience is to be exhibited. His light is to be exhibited. His light is to ngnt is to be exhibited. His life is to hime for the benefit of men. His life is to be spent in doing the will of God. His heefulness will be graduated by his holi-less; the highest usefulness is inseparable from a full and entire dedication of soul and hody to the service of God.

The Famous Moabite Stone.

In the same room with Alfred Vickers pictures is a very clever reduction, by a sudy, of the famous Mosbite Stone which sas discovered in 1869. The original, it will be remembered, was found at Dhiban by Rev. F. A. Klein, a French olergyman, uployed by the English Mission, in the possession of the Brue Hamsjidsh, one of he wildest Arab tribes, who had long kept it with great jealou-y as being possessed of supernatural powers. All attempts to pur-chase the stone through native agents fail-ed, and even the appeals to the Sultan did ed, and even the appears to the outsai ou not suffine to give possession of it. In the end the Arabs, fearing that they should be deprived of it, determined to destroy it, and this they attempted to do by first heating it by a fire lit underneath it, and then, when it was red hot, throwing suddenly cold water over it. It was in t ds way iff ctu-ally broken into pieces. But, fortunately, M. Clermont Ganneau, the learn philologist and now Professor at the Sorbonne, in Parls, had succeeded in taking what is called "a squeeze" or elay impression from the face of the stone; and after it was broken, Capt. Warren, of the Palestine Exploration Expedition, took squeezes of the two larger fragments. The stone in fragments was eventually secured for the French Government, and after great care the recovered fragments were put together, and the restored tablet now remains preserved in the Louvre at Paris. It measures four feet one inch in height by two feet two inches in breadth, having an arched top and squared base, and being about ten inches in thickness. The model now exhibited is made to a scale of a quar ter the size of the original, and evidently with the greatest accuracy that skill and patience could exert. The letters have each one been copied faithfully, and all the joinings of the fragments where they show at all, so that we have before us in a portable form this priceless and most interesting relie. The letters are in straight line across the face of the stone, and they are considered by the authorities in these abstruse questions of paleography to be in the same characters as those used by David in the Psalms and by Solomon in his correspondence with Hiram, King of Tyre. To give some idea of the form of these letters, it may be said that they resemble rather our ordinary Arabic numerals, letters like the 6, 7, 4 and 0 occurring fraquently, and others like our Roman Y and P. They are all incased, and appear to have been out in by some hard and sharp tool. As to the date assigned to this record, which has been all read and translated by M. Clermont Ganneau, it has been confidently stated by the Count de Vogue to have been engraved in the second year of Ahaz, King of Israel. It is, therefore, older than the Homeric poems, as we know them throu.b Homer, at least, and older than the famous inscription of Ashmunazar, probably 900 B.C. Although certain dis-orepancies remain to be cleared up, no doubt is felt as to the general tenor of the inscrip-tion. A translation of it has been publish-ed, and may be obtained of the Palestine Exploration Society, and we presume, also, that copies of this excellent model may be obtained by those interested in this subject. At any rate, too much cannot be said in commendation of the great skill and pati-ence deveted to this copy of the famous stone .- London Times.

Morning in a Brazilian Forest.

As we got into the skirt of the forest the morning broke, but the reveil in a Brazilian forest is wonderfully different from the slow creeping on of the dawn of a summer morning at home, to the music of two thrushes answering one another's full rich notes from neighboring trees. Suddenly a yellow light spreads upwards in the east, the stars quickly fade, and the dark fringes of the forest and the tall palms show out black against the yellow sky, and almost before one has time to observe the change, the sun has risen straight and fierce, and the whole landcape is bathed in the full light of day. When yellow as a kental tall significant ligit of day. The woods, so absolutely si-lent and still before, break at once into noi-e and movement. Flocks of toucans flutter and scream on the tops of the highest forest trees, hopelessly out of shot; the ear is pierced by the shril! wild screeches of a little band of macaws, which fly flar-ing past like the rapped up ghosts of the birds on some gandy old brocade. There is no warbling, no song, only harsh noises, abrupt calls, which those who haunt the forest soon learn to translate by two or three familiar words in Portuguese or English. Now and then a set of cries more varied and more dissonant than usual tells us that a troop of monkeys are passing across from tree to tree among the higher branches, and lowersounds, to which one's attention is called by the guide, indicate to his practiced ear the neighborhood of a sloth, or some other of the few mammals which inhabit the forcets of tropical South America. And all the insects are now America. And all the insects are now awake and adding their various notes to swell the general din. A butterfly, of the gorgeous genus Morpho, comes fluttering along the path like a loosely-folded sheet of bright blue tinsel, flashing brilliant reflections in the sunshine; great dark blue whiting hear flar neck with a lond hum: shining bees fly past with a loud hum; tree bugs in the most singular harlequin coloring of scarlet and blue and yellow, with a metallic sheen, cluster round s branch so thickly as to weigh it down, and make their presence perceptible yards off by their reculiar and sometimes not unpleasant odor; but how weak it is to say that that exquisite little Colibri, whirring and glittering in the air over that branch of Bignonia bells, and sucking the nectar from them with its long curved bill, has a head of tube and a breast of smarald, and head of ruby and a breast of emerald and wings of sapphire, as if any triumph of the jeweller's art could ever vie in brilliancy with that sparkling epitome of light and life !-Good Words.

In such an earnest, holy life, we shall fu'fil its great mission, and our labour shall not be in vain in the Lord.—Selected.

THE fear of God begins with the heart, and parifies, and rectifies it, and from the heart thus rectified, grows a conformity in the life, the words, and the actions.—Sir Mathew Hale's Contemplations.

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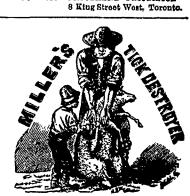
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