Our Home Circle

ALL THINGS FOR GOOD.

All things dear Loid! Is there no thread of woe Too dark, too tangled, for the bright design? No drop of rain too heavy for the bow

I know that all Thy full designs are bright?
That darkest threads grow golden in thy hand;
That bending lines grow straight—the tangled The bitter drops all sweet at thy command.

Command the sweetness, make the crooked straight-And turn these dusky threads to gold. Swifter dear Lord. I cannot longer wait-

Faith hath grown weary, longing to behold.; I know the promise, but I crave the sight;
I yearn to see the beautiful design;
To hail the rose-tints of the morning light:
To watch the straightening of the bended line.

Why these enigmas? Wherefore not receive Their bright solution? Then a voice drew near Blessed are they who see not yet believe! And One I knew approached, and wiped my tear.

With wounded hand, and sighed. Ah! then I fell Down on my knees and held him by the feet, My Lord! my God! All, all is well! With Thee, the dark is light, the bitter sweet.

THE READY HAND.

A Sunday-school teacher was out looking up an absent scholar. With neatly clad feet she was picking her way over the muddy crossing. Just before her was a young girl carrying a pail of water. A blast of wind swept around the corner, and snatching her shawl from her shoulders, held it fluttering behind her. She set down her pail at the curb-stone, to wrap it again about her. The lady behind her reached out her hand, and laid it over her shoulder, saying, kindly, "Wait a moment, and I will find you a pin."

As the search went on, in a free, pleasant way she said, "As I came on behind you, just now, something made me think of a woman who went to draw water from a well nearly two thousand years ago, and found something very precious there."

The pin was found, and the kidcovered hands were put out to gather together the edges of the faded shawl. The pale face of the girl was lifted in amazement to the lovely countenance so near her own, but the kind voice went on: "I have a beautiful card at home with the picture and the story upon it. Will you tell me where you live, and let me bring it to you when I come this way next week?"

"Yes, miss," said the girl in a timid voice, giving her name and number.

"Very well; I shall not forget you, but will certainly bring it to you the next time I come."

The girl carried the water into the house, with a flush upon her cheek and a flutter of joy in her heart. There was but little in her hard life to make it bright or pleasant, but this thoughtful act and kind word and promise of the lady seemed to create a little rill of joy, which flowed through her heart and made the week, until the promise was fulfilled, quite unlike the ordinary weeks of her life. Nor did the week end it, for her wonder at what the story might be proved a good preparation of the heart to receive it. Like the woman of Samaria, she, too, longed to draw water from this wonderful well, and the lady, in lessons of kind and patient instruction, at length led her to the "fountain opened for sin and un-

How rich was the harvest of her "little deed of kindness," her "little words of love!" Did she think when she scattered these tiny seeds that she should reap pearls so soon? We do not think she even thought of a harvest; her heart was so full of loving-kindness that it could but express itself thus. If the heart be full of love, the lips will be ready with loving words, the hand with kind deeds and generous gifts, which are fitting exponents of the Christian at work.—Louise J. Kirkwood in Christian at Work.

TOO LATE.

A friend of mine had a relative, one of whose sons was sick, I think with consumption. All the family were thoughtless of things of the life eternal. the world to come.

maintained before him, even to the made and were likely to be correct. very latest days of his life. Anything and everything but what should have up, and his thoughts away from himself. At last there came a day when his affectionate parents and brothers and sisters could no longer hide from his keen eyes their feelings. "What ails you all?" he questioned with roused fears. Their silence and hesitation caused conviction of the truth to dart into his mind.

turning his gaze of agony upon hi parents, "are the cause of the loss o THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to be saved at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the worlding's doom; the Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to church, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He hstens most respectfully to the preacher, and joins in the prayer and praise. He applies the truth very judiciously,—sometimes to himself, often to his

neighbors. The minimum Christian is very friendly to all good works. He wishes them well; but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card-playing and large fashionable parties, give him much trouble. He cannot see the har in this or that or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance, or go to the opera. He knows sev. eral excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the world that is hard to say on which side of it he is actually to be

Ah, my brother, are you making this attempt? Beware, lest you find at last that, in trying to get into heaven with a little religion, you miss it altogether: lest, without gaining the whole world. you lose your own soul!—Presbyterian at Work.

HOW THE ENGLISH CENSUS IS TAKEN.

The day for taking the census is Sunday, the 3rd of April, 1981, and the duty of collecting and forwarding the returns to the central office is to be imposed, as in the case of the last three censuses, upon the sur erintendent and local registrars. The organization for taking the census of 1881 will thus be pretty much the same as that adoptted in 1871. In England and Wales there were at that time \$26 superintendent registrars' districts, which were subdivided into 2,195 sub-districts, each having a local registrar of births and deaths. Acting under the instructions of the superintendents the registrars divided the sub-districts into enumeration districts. The Custom House ofeuumerating persons on board merchant | the pupils. vessels, fishing boats and other craft in the various ports and rivers. Instructions were issued by the Admiralty to officers in command of Her Majesty's ships directing them to make returns in respect of the officers and men of the royal navy at home and abroad, and similar directions were issued by the Horse Guards as regards the officers, sipping their tea, nibbling a sandwich, non-commissioned officers and men of

deliver, some time during the week Seminary" teas the most popular social preceding the census day, to every oc- events in the village. cupier of a house or tenement, a schecase of wilful default, with the required census day, which was Sunday, April her hand and passed it with a pleasant that night was to be entered, and per- while, having turned all eyes in his The parents had no faith in future sons travelling were to be enumerated direction by a witty repartee, and while retribution. They were unwilling to at the hotels or houses at which they everyone waited with attentive ears to look hopefully forward to the unknown have their son alarmed regarding his stopped on the next day. On Monday, condition, or troubled by thoughts of the 3rd of April, the schedules were A cheerful and merry manner was to see that the entries were properly

After the schedules had been duly collected, the particulars contained in been, was told him, to keep his spirits them were transcribed by the enumerators into an "Enumeration Book," with full particulars as to the local boundaries and a summary of the total number of houses and of persons enumerated. The registrar then carefully revised the entries in the enumeration books, collated them and prepared a summary for his sub-district, which he forwarded with all the documents to the "Am I in danger? I dying?" he superintendent registrar. Upon the asked. They dared not, could not deny superintendent registrar was imposed it. "Then I am lost!" he screamed. the duty of making a general revision "Lost! There is a hell. I feel it. I of the returns and of testing their acam in it. And you, you," he cried, curacy, with a view to seeing that the registrars and enumerators had properly performed their duti-s. By the end my soul." Then he died. What a of May the whole of the schedules, know there is an inexhaustible supply, power when recalled under the experi-

preliminary statement was issued. showing the approximate numbers of the population and houses enumerated.

But little difficulty was experienced in taking the census of 1871, and no osecution for default was instituted by the Registrar General, although in one or two instances householders who refused to give the required particulars had to be put under coercion of the law. One or two curious incidents were recorded by the Registrar General. A wealthy spinster of somewhat advanced age declared that not even a fine of £20 would induce her to give the information required, and she caused her doors and windows to be barred on the approach of the enumerator. By a little tact, however, the Registrar General persuaded her to send the schedules privately to him. Altogether some fourteen schedules were thus sent in order to avoid the scrutiny of enumerators in certain country districts.—St. James Gazette.

DEEP-SEA ANIMALS.

Deep-sea animals, as a rule, have ther no eyes at all, or have very large eyes. As an example may be cited the crustacean, astacus zalencus, most closely allied to the common cray fish which Prof. Huxley has lately made illustrious. It is from 450 fathoms. It has no eyes at all, but one of its nippers is extraordinarily cate. long and delicate, and possibly the animal uses it to feel its way with, as a blind man uses his stick. There are also abundant hairs on the animal's surface, which are probably organs of touch. Many deep sea crustacea, however, have very large eyes indeed, evidently for the purpose of making use of some small quantity of light which must exist in all depths. In the absence of sunlight the only other source of light must be phosphorescence of certain of the deep-sea animals themselves. No doubt many animals, as in shallow water, emit light in the deep sea; and the deep-sea animals with eyes probably congregate round them or grope their way in the gloom from one bunch to another as they lie scattered over the bottom, just as we halffeel, half-see our way from lamp-post to lamp-post in a night fog. Some lose their way, as we do sometimes, and get into shallow water, and a good many deep-sea animais have from time to time been picked up near the shores at Madeira and elsewhere, and have found their way into museums as great rarities. No doubt the sense of touch is the one mainly relied on by most deep-sea animals. Very many are provided with special organs of touch, such as long hairs.

CUPS OF BLISS.

BY MRS. AINNIE A. PRESTOR

I heard this pleasant story the other day of an eccentric but very popular and pleasant old Dutch Reformed Doctor of Divinity.

In a village where he was preaching as supply, while the settled pastor was absent in Europe, he was invited to attend the weekly receptions at a fashionable boarding school where two or ficers were entrusted with the duty of three of his granddaughters were among

At the first of these brilliant and select gatherings which he dignified with his presence, Miss Bliss, the assistant preceptress, a lovely little lady, presided at the tea-urn. The guests went to her to have their shell-like china cups filled or replenished, and sat or stood about the handsome rooms a tart, or a bit of cake, and laughing and chatting in the delightfully infor-The enumerator's first duty was to mal way that made the "Locust Hill

When tea was announced the fine dule to be filled up, under a penalty in old gentleman, who as usual had been making himself generally agreeable, particulars concerning every person stationed himself beside Miss Bliss, who abode there on the night of the and as each cup was filled, took it from 2. No member of the family absent on word to the waiting guest. After a catch his next words, he said:

collected by the enumerators, who had be quite an exhibition of generosity on my part for me, before I am served myself, to take these cups of Bliss and pass them on until this whole large company is supplied; and it would be a generous act, were I not sure that a sufficient quantity for the needs of all present was back of the fair dispensing hand."

His listeners all laughed at the protty and apt play upon the name of the lovely young lady behind the tea-arn, but the aged minister continued grave-

"It is just the same with the message of salvation which I am holding there only enough for the saving of one soul in this township, human nature is memory for his parents to carry, as they books and other returns were sent to so I have no temptation to be selfish in ences of life. So may be it ever bemust through life.—The Common People the central office, and within three the premises, and am only influenced so may it be with you.

months from the date of the census a by my desire for your highest good. The message reads, 'Ho, every one that thirsteth, come ye to the waters, -all you have to do is to come, without money and without price, and partake that your souls may hve."

> Then in a deep voice he continued, What strange ideas of politeness govern society? What one of you is there who would come here and offend your hostess by refusing the delicate and delicious refreshments provided for your entertainment. Yet day by day for years, you do not hesitate to grieve your Maker, by refusing the cup of eternal life, which is being continually held out to you by the hands of His servants."

A gentleman who was present said the effect of these unexpected words s expressed upon the faces of the gay eompany, was startling. It was putting an old thought in a new light, and when one sweet young girl, standing near the speaker, said in a trembling voice: "I believe, sir, that we would all gladly accept of that cup. if we had you to offer it to us and tell us all about how much is it, sir? and I am in a great it,"-others clustered eagerly about him; and the result was, the tea ended by the offering of a prayer followed in his spectacles. "And suppose I haven't the days to come by a general awakening of religious life among both teachers and pupils in the gay, fashionable, worldly young ladies' seminary, and a permanent and most happy change in the tone of the school.—Central Advo- of his small customer in his own.

THE INDIAN'S TEST OF HONESTY.

An old trader who had established himself at what happened to be a favourable locality among the Northern Indians, tells a good story of his first trials with his red customers. Other traders had located in that same place before, but had not remained long. The Indians, who evidently wanted goods, and had money and furs, flocked about the store of the trader, and carefully examined his goods, but offered to buy nothing. Finally the chief, with a large number of the tribe visited him.

"Tow do, John?" said the chief. for me; and that calico for squaw; messages to buy the book with; so I'm three otter skins for blankets, and one in a hurry to get served." for calico. Ough! pay by'n by-tomorrow."

the next day he returned with a large words you want, my little girl; come part of his band, his blanket well stuffed with skins of various kinds. "Now, John, I pay."

And with this he drew an otter skin from his blanket, and laid it on the counter. Then he drew a second, a third, and a fourth. A moment's hesitation, as though calculating, and he one-and passed it over.

The trader instantly pushed back the last skin, with-

"You owe me but four. I want only

my just due."

The chief refused to take it, and they passed it several times back and forth, each one asserting that it belonged to the other. At length the dusky chieftion appeared satisfied. He gave the away. To-morrow came, and another trader, a scrutinizing look, and then he stepped to the door and gave a yell, and cried to his followers-

pale-face, John. He no cheat Indian; ing : his heart big."

Then turning back to the trader, he

"Suppose you take last skin, I tell my people Lo trade with you. We drive like to keep dead men's money, here it you off like a dog, as we drive off others; is," and and she ran out of the shop. but now you Indian's friend, and we be The zents went into the box, and when

in furs, and loaded down with cash. He found that honesty had commercial value with the Indians.

TO STUDENTS.

The Rev Dr. Porter, of Yale College, United States, in his recent "Com. A. CHILD'S WORD IN SEASON. mencement sermon" upheld the truth of God against the rationalism of the present day, and closed with wor is to the departing students: "Ledeclare to you in this sacred place, as you look back upon your college life, and as you future, that, if you would live a life of "At first thought it would seem to cheerful, joyful, and buoyant hopefulness, you must life a life that is controll ad and cheered and hallowed by God's presence, and by a constant faith in his forgiving goodness. All else that a man should care for is secured you by this living hope in the living and ever present God--intellectual success and satisfaction as you grow in all knowledge and culture, sure progress in moral goodness, prosperity in your efforts in the well being of man, the kind direction of your earthly life and the assurance and anticipation of the life which is immortal. All things are yours-ye are Christ's and Christ is God's. These are the traditions of this place. Under out to you all, week by week. Was these influences the generations have been trained which have gone before, each testifying that the truth and inso weak that I might be tempted to re- structions, of which, perhaps, they had tain that portion for myself instead of been more or less heedless while here, offering it for your acceptance; but I have come again to them with living

Our Young Polks

CATCHING THE SUNBEAM

Tired of playing, tired of toy, Little Johnnie, our two year boy, With his bright blue eyes and golden hair Sat on the floor by his mother's chair,

Twas just as the day was beginning to die, and the sun, ere descending the Western sky, Threw a parting glance through the open door, In golden beam upon the floor.

Quickly he seized his little white hat. And scrambled away as fast as a cat, He held it firmly upon the floor, So that the beam should escape no more.

Clapping his hands with joyous glee. While his laugh rippled out so merrily, He looked with beaming face into mine, And oried out, " Auntie, I've caught the shine,"

DIXEY'S SIX CENTS.

A short time ago a pale-faced little girl walked hurriedly into a book-store in Annasburg, and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me' in it; and hurry.'

The shopman bent down and dusted the book you want, what then my dear?" "O, sir, I shall be so sorry: I want it so!" and the little voice trembled at

there being a chance of disappointment. The kind shopman took the thin hand "Will you be so very sad without the book? and why are you in such a hurry ?"

"Well, sir, you see, I went to school one Sunday when Mrs West, who takes care of me, was away; and teacher read about a Good Shepherd who said those words; and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there's nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?" My cough's getting so bad now, sir, and I want to know all about Him be. fore I die; it 'ud be so strange to see him and not to know him. Besides, if Mrs West knew I was here she'd take Show me goods. Aha, I take a blanket away the six cents Eve saved running

The book-seller wiped his glasses very vigorously this time, and, lifting a book He received his goods and left. On from off a shelf, he said, "I'll find the and listen." Then he read the words of the loving Saviour (Luke xviii. 16) -get your Bibles and find the place, children - and told her how this Good Shepherd had got a home, all light, and rest, and love, prepared for those who love him and serve him.

"O, how lovely!" was the half breathdrew a fifth skin-a very rich and rave less exclamation of the eager little buyer. "And He says, 'Come.' I'll go to him. How long do you think it may be, sir,

before I see him?" "Not long, perhaps," said the shopkeeper, turning away his head. "You shall keep the six cents, and come here

every day, while I nead you some more out of this book." Thanking him the small child hurried to-morrow, and many days passed, but the little girl never came to hear about

Jesus again. One day a loud-voiced, "Come, come, and trade with the untidy woman ram into the shop, say-

"Dixey's dead ! She died rambling about some Good Shepherd, and she said you was to have these cix cents for the mission-box at school. As I don't the story of Dizey was told, so many Before dark the trader was waist deep followed her example with their cents, that, at the end of the year, "Dixey's cents," as they were called, were found to be sufficient to send out a missionary to China to bring stranger-sheep to the Good Shepherd.—Episcopal Record.

An English clergyman says: "Very recently a little boy iromy parish, only six years of age, was sent to fetch his father from a public house. He found his parent, drinking with some other men, one of whom invited the little fellow to take some beer. Firmly and at once the little fellow replied.

"No, I can't take that; I belong to the Band of Hope."

The men looked at one another, but no one was found to repeat the tempter tion. The man then said:

" Well, if you won't take the beer here is a penny for you to buy some bull's.

The boy took the penny and said: "I thank you, but I had rather not buy bull's-eyes; I shall put it in the savings-bank."

The men looked at each other, and for a few moments were entirely silent. At length one of them rose and gave utterance to his feelings in these words; "Well. I think the sooner we sign the pledge and put our savings in the penny bank the better."

The men immediately left the house. Such was the effect of the speech of a boy only six years old.

The Raikes Centennial was celebrated in many places in Australia.

Sunday School

LESSON XI -SEPTEMB

TRIAL OF ABRAHAM'S F 22:1714 TIME-About B. C. 187

er the last lesson. PLACE - Abraham's h Beersheba (instead of Heb the southern border of Pal south of Jerusalem. The

upon Mount Moriah, after of the temple at Jerusaler miles from Beersheba. INTRODUCTIO In the life of every one one trial, one crisis, to wh are attached. Such was now to consider, and there the trial. Not that it was

trial, but the chief one; f his life had been full of tri is indispensable for the pu soul. There is no streng ness of soul except that w out of circumstances of ter EXPLANATOR After these things; i. e. in chap 21. God did tem or trial) Abraham. Temp

signifies no more than tru tion or difficulty that magraces, and so make the tempt in the usual sense to sin, with the desire th yield, is what God never Take now thy son, this more ways than one Isaac ed his "only son." He by his wife Sarah; he wa promise, and to whom the

given and assured; by at Hagar and Ishmael he w left to his father's house. which God's command w those of accumulated kee Take now thy son, thine expected and waited for; promise and so dear to the 2 Chron 3: 1, Solomon built his temple on Mou Jewish tradition has iden Moriah of the temple w in the land of Moriah, or was to offer his son. Ca knoll near by. Offer him offering. The true basi is obedience to the will o was the special type of loving faith. His obedi mand testified that the gent as well as uncondit ering. See verse 5. the history is as clear a human sacrifice as the have seemed, had it been to sanction it.

And Abraham rose up ing. To use the words of and learned divine, "I pressed unavoidably wit of the greatest evils in of them eternally ruino appears to have set him tation or delay, to execu many. Saddled his saddled him. The ass bear the wood upon h mountain probably affor green shrubs, which slow fire and thus prole tion of the victim. Abraham took with his materials, which could

into a flame.
On the third day. Jet that the place was indic glory or a pillar of fire. that he saw with his ey be bad before seen in m

Laid it upon Isaac. our blessed Lord, the Isaac, bearing his cross a mere boy, but old end smount of wood necess fice, which must have Josephus makes him 2 older. Took the fire is vans carry with them t the fire; and sometim difficulty experienced is the charcoal fire which previous night was carr chain, and kept burning God will provide him

faithful father could upon the same divine It was no evasive an worthy of the hero. his son to God, whose cious, and whose grace is the granite pillar of Bound Isaac his son. missively to his father

ed to be bound and sa was the true type of 2 : 23). Took the knife. So his intent are concern deed virtually done. was so regarded by "By taith Abraham. offered up Isaac." G cording to the outwa

looketu on the heart.

Lay not thy hand sacrifice, the resignat the father and the son literal sacrifice of the Behold.....a ram. deriu! substitution, forth as in a figure economy for the off tims instead of h blood of bulls and man blood-animal-

of men: pointing for

ceptible substitute wh ed, who is Goo's Lam Jehovah jirch. The Lord will provide. dience of faith of A! vide then a rain, a Lamb as the great ing offered, there rem rifice for man. In

it shall be seen. This among the Hebrews be in trouble, and s of the Lord, they mount the Lord will had mercy on Abraha mercy on us.