Home Reading.

WHICH SHALL IT BE?

(A rich man who had no children proposed to his poor neighbor, who had seven to take one of them, and promised, it the parents would consent, that he would give them property enough to make themselves and the other six children comtortable for life,)

Which shall it be? Which shall it be? I looked at John, John looked at me, And when I found that I must speak My voice seemed strangely low and weak; "Tell me again what Robert said." And then I, listening, bent my head— This is his letter.

"I will give A house and land while you shall live, If, in return, from out your seven, One child to me for aye is given? I looked at John's old garments worn; I thought of all that he had borne Of poverty, and work, and care, Which I, though willing; could not share; I thought of seven young mouths to feed, Ot seven little children's need And then of this.

"Come John," said I, "We'll choose among them as they lie Aslcep.". So, walking hand in hand, Dear John and I surveyed our band; First to the cradle lightly stepped Where Lilian, the baby slept. Softly the father stooped to lay His rough hand down in a loving way. When dream or whisper made her stir.

And huskily he said: "Not her!"

We stooped beside the trundle bed; And one long ray of lamplight shed Athwart the boyish faces there. In sleep so beautiful and fair. I saw on James's rough, red check A tear undried. Ere John could speak "He's but a baby, too," said I. And kissed him as we hu ried by. Pale, patient Robbie's angel face Still in his sleep bore suffering's trace. "No, for a thousand crowns not him !" He whispered, while our eyes were dim.

Poor Dick! bad Dick! our wayward son-Turbulent, restless, idle one-Could he be spared? Nay, He who gave Bade us befriend him to the grave; Only a mother's heart could be Patient enough for such as he; "And so," said John, "I would not dare To take him from her bedside prayer."

Then stole we softly up above, And knelt by Mary, child of loye. "Perhaps for her 'twould better be," I said to John. Quite silently He litted up a curl that lay Across her cheek in a wilful way, And shook his head; "Nay, love, not thee," The while my heart beat audibly.

Only one more, our eldest lad, ty and truthful, good and glad, So like his father. "No, John, no I cannot, will not, let him go." And so we wrote in a courteous way, We could not give one child away; And afterward toil lighter seemed, Thinking of that of which we dreamed, Happy in truth that not one face Was missed from its accustomed place; Thankful to work for all the seven, Trusting the rest to One in heaven.

AN EARNEST MAN.

In Scribner for April there occurs this cameo sketch of the "Father of his country:" George instance of a man who minded his own busiin one of the European centers of civilization had been asked, about the year 1770, what man wondering "what he would be when he grew up to be a man.". When he became a man he showed neither imagination nor genius, but he norseliatk, wrote letters, went fox-hunting, attended church, proposed to young women, hear of his swearing often; but when he did,it was thoroughly and effectively done. If he seems not to have been as successful in the matter of matrimonial proposale as in other occupatious, we must remember that the centennially revived old wive's tales of early and indiscreet refusals of Washington by the said old wives themselves, must be taken with a few grains of deferential allowance.

TAKE THE GOSPEL AWAY, AND WHAT?

Take the gospel away, and what a mockery is human philosophy! I once met a thoughtful scholar, who told me that for years he had sead every book which assailed the religion of Jesus Christ. He said that he should have become an infidel if it had not been for three

First, I am a man. I am going somewhere. I am to-night a day nearer the grave than last night. I have read all that they tell me. There is not one solitary ray of light upon the darkand leave me stone blind.

"Secondly, I had a mother. I saw her go down into the dark valley, I am going, and she leaned upon an arm as calmly as a child goes that was not a dream.

"Thirdly," he said, with tears in his eyes. "I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world, if You could blot out from it all the teaching of minutest organisms, are but motion. the gospel.".-Bishop Whipple.

A good conscience is a continual Christmas

THE INWARD CONFLICT.

The inward cross is the fault and corruption of sinful nature, which doth remain in the regenerate, and is their continual grief and plague, because it is always opposing their holy and happy walk with God. It is called in Scripture,

The flesh, the whole man being carnal, and full of lusting against the Spirit.

The old man, being the first in us, before the new man is created by the spirit of regenerationになった。「mid sym s に 見た

A body of sin, made up completely of members and appetites; in which there is not only an absence of all good, but also a propensity to all evil, insomuch that nothing can move or stir in this body but what is sintul.

The law of sin, because sin rules and governs the natural man.

Indwelling an, because it dwells in the whole man, both in soul and body.

Concupiscence, or lust, which the apostle says he should not have known to be sin unless the law had said, Thou shalt not covet or 'lust.'

Art thou to carry the inward cross all the way to heaven? Is there no discharge in this war? No truce to be made, not even a cessation of arms? But art thou to be fighting the good fight of faith, till the captain of thy salvation take thee out of the field of battle? O hard service! To be night and day-at home and abroad-in the closet and in the churchat hearing the word and meditating upon itfasting and praying-at the shop and at the exchange-everywhere and at all times forced to be in arms against the assaults of indwelling sin; this is a warfare terrible indeed to flesh and blood. The length of it-never ended so long as breath is in the body. The painfulness of it-consisting in being at war with a man's self; and in resisting his bosom sins and strongest appetites. What discouragements are these, from entering into, and from continuing in this battle? Why should it be wondered at then, that some persons, who only follow the camp, and are not of it, should repent, when they see this war, and return to Egypt? Or that others, pretending to be on Christ's side, but never one with him, should dream of shaking off this cross, and of sitting down here in a land of perfect peace? This is the coward's paradise. They want to rest quiet on this side of Jordon, and would not go over with Jesus to fight for the promised land, O dear Saviour, keep thy noble army from this delusion of Satan: So long as they are in the body of sin and death. make them good soldiers of Christ Jesus, resisting unto blood striving against sin. For so long must we be in this hot battle. It is decreed by the sovereign will of God-and He is always of one mind. He has revealed it in his word of truth, that the corruption of nature doth remain in his regenerate children; they have an old man and a new, they have flesh and spirit, they have nature and grace; and He has described the combat, which is to last through life between these two.

The beloved apostle bears a clear testimony. He is speaking of those whom the blood of Jesus Christ cleanseth from all sin, and who Washington was a conspicuous and beautiful had fellowship with the Father and with the Son, and who proved the truth of this by their, ness. Suppose that an intelligent person living | walking in the light. He puts himself among them; and declares—"If we say, that we have no sin now, we deceive ourselves and the truth then over thirty-seven years of age was most is not in us." If we say—He saith not, It thou likely to be the typical great-and-good man of say, as it he spake of some particular person the modern world! Would he have singled nor if ye say, as if he intended ordinary Christout the Virginia militia officer, at that time ians alone. But if we apostles, or whatever busying himself with the care of his plantation | we be, say so, -if any of us, if I, for instance, on the Potomac, and whatever social duties and | should think I had no sin now, who am a saint about Washington was, that the duty or the great sufferer for Him; or because I have lived work. But, so long as a man has vitality to pleasure, the ceremony or the self-sacrifice that | blameless before men, and have been a witness ay in his way, he enjoyed or performed with, for the truth in my writings, and am ready to out shirking, and to the very best of his ability | seal it with my blood; if upon account of any-He did not, as a youth, he awake o' nights thing done by me, or in me, of any real excel- himself; and when he has reached such a point lancy or attainment, I should fancy myself in a state of sinless perfection, the Holy Ghost charges me with self-deceit. A dreadful deluand one of the traits of genius, namely, con- sion, arising from the pride of my heart and its of work and of sleep. It needs a steady centration. He put his mind upon his present its rebellion against God, and discovering the stimulating aim-a trend toward somethingwell as to think it—if I should tell anybody now, I have no sin, I am perfect; now, at this conducted cempaigns, and governed the United | time, I have received perfect purity of heart; sincerity of purpose and assidulty. We do not stirring in me for one year, for two, twenty, is in all my thoughts, and nothing but God-I I should say so, I should tell a great lie, for I should deceive myself, and the truth would not be in me.—Romaine.

NO REST.

Science teaches us that the crust of our earth is perpetually moving, and the sea level is constantly changing. Our globe has its daily rotation on its axis and its yearly revolution about the sun. The sun, with all its satellites, sweeps on toward a moving point in the constellation Hercules. Fyery so-called fixed star is in motion. Fifty thousand years ago the constellation of the Great Bear or Dipper was a starry cross; a hundred years hence the imaginary Dipper will be upside down, and the stars which form the bowl and handle will have changed places. The misty nebulæ are moving, and besides are whirling around in great spirals, some one way, some another. Every biss. They shall not take away the only guide molecule of matter in the whole universe is swinging to and fro; every particle of ether which filts space is in jelly-like vibration.— Light is one kind of motion, heat another. electricity another, magnetism another, sound to sleep upon the breast of a mother. I know another. Every human sense is the result of motion; every perception, every thought is but motion of the molecules of the brain translated by that incomprehensible thing we call "mind." The processes of growth, of existence, of decay, whether in worlds or in the

> What we call conscience is in many instances only a wholesome fewr of the constable.

HOW TO HAVE FRIENDS.

Friendship is one of the great joys of earth. How to get friends becomes a practical question, and one so fraught with our happiness that we may well give it attention. The secret of gaining a large circle of true friends is worthy of study. In "The Mystery of the Manse" we

"And he who seeks to fill his heart" With solace of a single friend, Will find retreshment but in part, Or, sudder still, will find the end Of all his reach of thought or art.

They who love best need friendship most Hearts only thrive on varied good; And he who gathers from a host Of friendly hearts his daily lood, Is the best friend that we can boast."

Be friendly. Friendship is the price of friendship. So Solomon says, (Prov. xviii: 24) "A man that hath friends must show himself friendly." Every virtue is generative and begets its like. To show one's self friendly it is not necessary to go to excessive expense in entertainment or to discommode one's convenience to meet every whim and beck of another. Friendship that must be bought and that can be maintained only at constant recompense is not desirable. What this text means, is that one, who would have friends, must not think triendship wholly a one-sided privilege and that he is to monoplize all its advantages. He must pay for it. Hence he must be amiable in manner, he must seek to promote the happiness of others, and yet be cheered by words of kind ness, received everywhere with cordial welcomes, helped in times of difficulty, and besieged by the invitations of the hospitable. If You must not expect-such returns for coldness and churlishness. The son of Sirach says, "Sweet language will multiply friends; and a fair speaking tongue will increase kind greetings.' Eccs. vi.5.) This is as we would expect.— Sometimes we hear a whining, disagreeable. soured man complaining that he is ont thought anything of, that people are partial, that society overlooks him. No wonder. Friendship meant nearness and who wants to be famillar with a sniveler? Look over society and see who abound most in genuine friendships. You will find, they are hearty, obliging, courteous. Then friends, gotten in this way, are quite sure to be genuine. They have not been blinded only by wealth or hopes of advancement. It has been through friendliness. This has worked on their friendly tendencies just in proportion as they possess these qualities. Their following your friendliness shows there is something in common between you and them and this is the basis of your attachment. You want for friends only those whose natures respond to the friendliness." Here is a simple process. All can have friends in proportion to the call their own friendly tendencies demand, providing they act up to their own natures in friendliness towards others. To have friends, you must be friendly, means that if you are friendly you will have friends.

WHOLESOMENESS OF WORK.

A man, says Dr. J. G. Holland, who inherits wealth may begin and worry through threescore years and ten without any very definite object. In driving, in foreign travel, in hunting and fishing, in club-houses and society, he may manage to pass away his time; but he will hardly be happy. It seems to be necessary to health that the powers of a man be trained upon some object, and steadily held there day after day, year ofter year, while vitality lasts.-There may come a time in old age when the fund of vitality will have sunk so low that he follow no consecutive labor without such a delights, or whatever politics were con- of a hundred years old, because I was a great draft upon his forces that sleep cannot restore venient and appropriate? The strong point favorite of the Lord Christ, and have been a them. Then, and not before, he should stop spare upon work, it must be used, or it will become a source of grievous, harrassing discontent. The man will not know what to do with as that, he is unconsciously digging a grave for himself, and fashioning his own coffin. Life needs a steady channel to run in-regular haboccupation, without looking back or looking most gross ignorance of God's righteousness in An similese life can never be happy, or, for a wicad. He engineered, fought the Indians rode the giorious gospel; but it it was to say as long period, healthy. Said a rich widow to a gentleman, still laboring beyond his needs:-"Don't stop; keep at it." The words that were in her heart were: "If my husband had States, -each at the proper time, and each with for ever since I received it, I have had nothing not stopped, he would be alive to-day." And what she thought was doubtless true. A greatlorty years, but love, pure love for God-God er shock can hardly befall a man who has been active than that which he experiences when do his will on earth as it is done in heaven; if baving relinquished his pursuits, he finds unused time and unused vitality hanging upon his idle hands and mind. The current of his life is thus thrown into eddies, or settled into a sluggish pool, and he begins to die.

SOME MISTAKES.

Many a man lives with a woman half a lifetime without suspecting that the wife of his bosom has really forgotten more than he ever know. Many a carpet anight who prides himself upon his wonderful skill in smashing hearts is being mentally measured and intellectually turned inside out by the smiling girls whom he thinks he is captivating. Many a veteran beau who pulls on his gloves to depart, feeling proudly conscious of baving made a profound impression upon the susceptible soul of the belle who has endured him, for an evening, would be wonderfully enlightened, if not edi fied, could be hear the sigh of relief which escaped her lips when the clang of the door announced his departure.

In the old record book of a Connecticut church, dated 1702, is this item : "For making a noise in church, Ann Bolton, spinster, is to sit three days in the poor pew, and pay a fine of five shillings."

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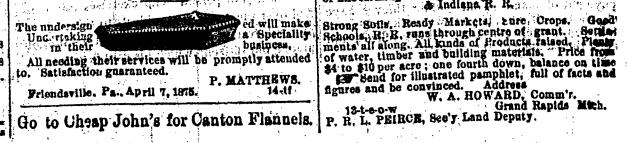
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