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## Poetry.

EVA.

Can a bird, with wounded wing,  
Above the branches sing,  
Can a mother gaily sing,  
When the grass is withered o'er  
A little heart, that bore  
Her own heart to the shore,  
Where angel-babies meet,  
And play at Jesus' feet,  
And creep the golden floor?  
Through earth, forevermore,  
I see an open door,  
Beyond the cloudy sheet,  
Where my dear baby's feet  
Have walked the path before.  
I see a beckon from the other shore;  
I listen as I dream,  
That I am sailing softly o'er  
The ripple of Life's stream.  
What should I sing for now,  
When her fair face is  
In glorified and white,  
Under a crown of light?  
I may not sing on weep,  
Above her in her sleep,  
For the sweet Angels keep,  
Kindly, the flowers they reap,  
And they will guard my bud,  
In her pure babyhood,  
Until I go to her,  
A chastened worshipper,  
To press her angel face,  
To my fond heart's embrace.  
Why should I sing for then?  
I will sing gladly, when  
My tattered soul shall rise,  
From this dim world of sighs,  
To the sweet upper skies,  
And feel her downy head  
Upon my heart once more,  
For oh! she is not dead!  
She only went before.  
—Ways de Blossom.

## Religious.

### Make the best of one another.

Somewhere has said, "Make the best of one another." St. John said to the churches of his own time, and he would say to the churches of our time, and to those who, like us, are travelling through many churches and many nations, "make the most of what there is good." It is very easy to do the reverse, and to make the most of what there is evil; absurd, erroneous. By so doing we shall have difficulty to make bitterness more bitter, and estrangements between nations and nations, Christians and Christians, more wide, and hatreds and strifes more abundant, and errors more extreme. But we shall not be fulfilling the command of Christ nor his beloved disciples. No doubt, justice and truth require that we should express our abhorrence of folly, and error, and sin. But still, by making the most of what there is good, that which is bad will be most likely to disappear. Nothing drives out darkness so much as light, nothing overcomes evil so much as good. No weapon of controversy, or argument, or opposition, is so effective as when our adversary sees that we admire what in him is good, and just, and true.  
"Make the best of one another." So also he said to the old, the middle aged and the young, who crowded around him as he was sinking in his grave under the experience of a hundred eventful years; and so, also, he still says to us as individuals, in all the stations of life. Here again, we may, if we choose, make the worst of one another. Every one has his weak point; every one has his fault; we may make the worst of these. We may fix our attention constantly upon them. It is a very easy task, and by so doing we shall make the burden of life unendurable, and turn friends into enemies, and provoke strife, hatred, heart burnings, wherever we go, and out of from ourselves one of the chief sources of happiness, goodness, and usefulness.  
But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we

in their place. By fixing our attention on their good qualities we shall rise to their level, as sure as by fixing our attention on their bad qualities, we shall sink below their level. By loving whatever is lovable in those about us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like a heaven, and we, if God so please, shall become not unworthy followers of Him whose name is love, and of St. John, his beloved disciple.

### Sir Morton Peto on Bible Revision.

At the recent anniversary of the American Bible Union, Sir Morton Peto was present and gave expression of his views in the following terms:—

Though I am filled with appointments and crowded for time, it was impossible for me to overcome my irresistible desire to be present with you for a few moments, and to say a few words. I have but one fault to find with my visit to America, and that is that my time here is too short. The kind reception I have everywhere met from the American people has impressed me deeply, and I have received enlarged ideas of American progress and civilization.

But there are objects, higher than those with which civilization and everyday progress have to do, to be noticed. It is creditable and encouraging that among all the mighty struggles of the last four years the American people have never ceased to do that which it was their duty to do in maintaining their religious societies and institutions almost without interruption. We of the old country feel a deep interest in all your religious movements and societies in America. I have the honor myself to be the President of the Baptist Missionary Society of Great Britain, and it has often been my privilege to meet in that capacity your missionaries on their way out to India and other distant heathen lands. We look upon them as one with ourselves. We all in England feel and know that we are one; that we are united in one Saviour, and labor for one object—the advancement of his kingdom. Your Bible Society is a great society, and its work of revising and circulating the Scriptures is a great work. So also is our Society great, and its work great. But it strikes me that this work and Society of yours stand forth as one of the most remarkable and interesting of your country. The condition of the South at present affords you a great opportunity to permeate the hearts of the people with the blessed knowledge of the Word of God; and it strikes me that we in England and you in America owe a debt of gratitude to the great Creator, who has taken you out of your recent National difficulties and placed you in a position to make a start from a vantage ground you never possessed before. It is not a time for political allusions, but at the same time I cannot help saying that nothing has done so much to prevent that good feeling which should permeate every country towards your own as the differences of a political nature which heretofore existed between you. The one great point of difference is now, thank God, removed. Now there is no cause of difference, and we will all feel in England that you have a great work before you in America, in bringing the people of the South to a knowledge of the everlasting truths of the gospel. Nothing will be more interesting of all the accounts I shall take back to England with me, than the account I shall bring of your progress in this work of giving the Word of God to the nations in faithful versions. In conclusion, you will allow me to say that I simply called in to express my regret that I could not spend more of my time among you and show more of my sympathy with every Christian in the land. Whatever our minor differences may be, we have all one Lord and Master and by and by we will all, I trust, have but one land and one home, the most glorious that can be conceived, and which is the only thing that is worth living for here.

Rev. Dr. Armitage responded in a few happy remarks. He thanked him for kind and cheering words to the Bible Union. He thanked him for his deep interest in the general welfare of our nation; and especially he thanked him for his noble defence of our country on the floor of the British Parliament.

In conclusion he said: Though here we live under different earthly governments, we are one; and we shall soon be in the grand empire of the Lord's redeemed, under the banner of the King of kings and Lord of lords. May the Saviour bring us all together in one, in his own time, to the place which he has gone to prepare for us.—N. Y. Ex.

### The First Convert.

The penitent thief was the first trophy of the cross of Calvary. As far as we know, he was the first convert to the dying Redeemer.

He had a very speedy conversion and a very brief career. His christian life was measured not by years, but by minutes. What he had to do, he must do quickly; and he did it. He was a brief, brave witness for Jesus for a few eventful moments; and then he passes on to that "Paradise" that is full of pardoned criminals and forgiven sinners. Perhaps he was the only outspoken witness. There were many to call Jesus Lord when he rose triumphant from the tomb; there is but one to call him Lord as he hangs dying on the cross.

If the converted thief had but an hour of piety, he did a vast deal in that hour. He gave a thrilling testimony for his Master. And he lived long enough on that torturing cross to teach men to the end of time four or five important truths.

1. He proves to us that there is mercy for the vilest sinner. No convict in a cell or harlot in the street should despair after reading his history.

2. He teaches us that it is not the mere view of Christ that saves the soul. A multitude looked that day on the dying Jesus. We do not read of but one who was converted. Where were the rest? My friend! that pardoned thief who saw Jesus but once may rise up and condemn you at the judgment seat—you have heard of the Redeemer ten thousand times and never repented.

3. The converted thief teaches you to seize your opportunity. Perhaps that hour on Calvary was his first opportunity to believe on Christ. Certainly it was his last. It was now or never with him. The men who are in heaven are those who seized their opportunities; the men who are in hell are those who lost them.

4. The converted thief teaches you how to pray. His prayer was a model. It was short; it was pointed; it was believing. The man who had not an hour to live could not make long prayers. If you are in earnest for salvation, you will be as brief, as pointed, as direct, as importunate as he was. Faith saved that sinner. Faith will save you.

5. The converted thief proves to us that God's Spirit can regenerate in an instant. I do not doubt that Jesus has saved many a dying soldier on the battle field just as instantaneously. It is a moment's work to believe. It is a moment's work to be pardoned. My impatient friend, if you can become an heir of heaven in a moment by giving yourself to Christ, how can you consent to spend an eternity in the torments of perdition? Do not plead the penitent thief as a warrant for postponing religion to the dying moment; for the last hour in his life was probably the first hour in his life in which he had the knowledge of a Saviour. He who wilfully postpones religion to a dying hour, robs God of his due, cheats his own soul out of the enjoyments which true grace brings, and runs the risk of perishing at last without God and without hope.—N. Y. Evangelist.

### A Good Prayer-Meeting.

Such was the noon prayer-meeting (still held, as for thirty odd years in Williams College) into which I dropped on Thursday of last week. What made it interesting was:

1. The variety and brevity of the exercises. Singing at the opening and closing, giving from memory by each person of a passage from Scripture, four prayers and four exhortations, were all included within the half-hour. The average time of praying and speaking was something like three minutes. No time was wasted.

2. All who took part volunteered. There was no dearth of something to say something out its right.

to pray for, and something to sing, and lack of somebody to pray, sing, and say it; yet all was done with a quiet earnestness, without haste. The meeting neither flagged nor flared.

3. Everything was fresh and to the purpose. The prayers were simple and hearty, and the remarks to some points. There was no rambling. Those who spoke had something to say, and said it. Said one, "We must make all occupation and all duty a part of our religion, doing all heartily, as unto God. So performed, duties bring and keep us near to Christ, and better fit us for our final reward; whereas, if we view them as apart from, and unfriendly to our Christian life, they separate between us and God's love." Said another, "God does not give grace enough to any one man to take him well through this world. A part of the grace I need He gives to others, and I must get it through them; and a part of what he gives me he designs for others, and I must impart it. What I mean is, we must be more free, warm, and quick in our Christian sympathies." Said a third, "We naturally wish to do something great; but the way to do a great thing is to do a great many little ones. When we go out to gather apples or chestnuts, we pick up one apple or chestnut at a time. That is a small thing; but we keep on picking, and before we think, we have a great many—we have a basket full. So, if we do faithfully and cheerfully the little duties as they come along, we shall find, after a while, that we have done a greater thing than we supposed, and that Jesus was nearer to us all the time than we knew or thought." Need I add that one who sought help and quickening found it by going into such a meeting?—Congregationalist.

### The Fenian Imposition.

The issue of Fenian bonds, of various denominations, from ten dollars to five hundred, can be characterized only as a swindle—an imposition upon the credulity of a certain class, who look forward to the independence of Ireland as a consummation most devoutly to be wished, yet without any practical notion of the means necessary to its achievement. The bonds are admirably adapted to catch the fancy of these people, and delude them into throwing away their hard-earned savings on a criminal project. The designs are beautiful, and elaborately engraved. In the principal vignette, Erin is represented as a maiden pointing to the sun of liberty, rising behind the mountains of oppression. With her right hand she points to an unsheathed sword lying at her feet, indicating the means by which Irish liberty must be achieved. An Irish soldier, gazing at the rising sun, stoops to grasp the sword. These bonds are engraved and printed by the Continental Bank Note Company, in their most admirable style. They contain the following safe certificate of indebtedness:

It is hereby certified that the Irish Republic is indebted unto \_\_\_\_\_ bearer, in the sum of \_\_\_\_\_ Dollars, redeemable six months after the acknowledgment of the independence of the Irish Nation, with interest from the date hereof, inclusive, at six per cent. per annum, payable on presentation of the bonds at the Treasury of the Irish Republic.

This seems fair enough on the surface. The fool who will risk his money on such a bond deserves to lose it. But for one who reads carefully the conditions of payment, a hundred ignorant persons will be taken in by the pretty design. Those who manufactured the bonds knew perfectly well that they might as well promise to pay when the cows come home; but there are hundreds and thousands of poor people who will buy these pretty papers, which look so much like the paper money in daily circulation, in the firm belief that they will be repaid in a year or two, besides enjoying the proud satisfaction of having assisted in the re-establishment of the Irish Nation. It is the duty of all intelligent and honest Irishmen to put their fellow-countrymen on their guard against this attempt to impose upon their patriotic credulity.—N. Y. Examiner.