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Nothing to do? Idling the beautiful hours thro' While swift and noiseless the wheel of Time Whirls round thro' the cold or the sunny While the harvest waits with its golden

For the reapers are few and the sheaves Than e'er bofore '

Then turn and see Look over the beautiful golden sea See how it stretches away—away!

And all should be doing ere close of the day;
The sheaves bend low 'neath their golden Go thou with the reapers ere it is late For the precious freight!

Go forth and try! Do not then stand idly by! Go to the fields, and it may be Others, seeing, may follow thee; Gather quickly, ere set of sun, And the Master will say to thee, "Well

When thy sheaves are won.

THE PARENTAL " NO."

'It is hard for parents to say "No," and harder still for them to say it so that children shall know that " No " is meant. With the severe experience and training of the Fathers of our country-and these fathers embraced, in their methods and manners, all the mothers has gone the meaning of many words which are spoken, and "No" is one of them. But there is no more important word for a parent to speak, none he should utter more carefully, none that he should use with such certainty of its being understood. I shall never forget a scene that occurred years ago at Clarendon Springs. A father and his little son were resting after a long walk upon the grassy slope of a hill that ended abruptly in a precipice. The little boy, unconscious of all danger, asked to run about and gather flowers that grew near the brink. The father said: "No, my son." "Why mayn't I, father?" was the natural question of the little lad. Then up spoke a stern, old man, with wrinkled face and silver hair, who was sitting near, "Because your father tells you so, boy."

His severe words gave an emphasis to the paternal "No," which was never forgotten, and that youth grew to manhood, and never again questioned the wisdom of his father's decision with another "Why mayn't I, father?"

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Perhaps it is harder for the parents to say "No" to daughters than to sons. Young men learn soon, if they learn at all, that obedience is a necessity in the management of business, and of all affairs where duties are to be done and trusts executed. They see others do what they are told to do, without question and without hesitation, and they learn to give and to expect a prompt response to authority. But with young women it is different. It seems hard to cross their wishes, to tell them that what they desire to do is foolish and dangerous, and that they cannot do it. It is difficult to convince any woman by argument, for their reasoning faculty is not often very active, and if the affections are enlisted, it is impossible to carry any case by logic. The parent must be able to say "No" in such a manner that it will carry conviction which argument could not produce, simply because it is the word of one who is loved and reverenced. The daughter will say: "Father, I do not agree with you, but I know that you are wiser and more experienced than I am, and that you love me with all your heart, and I will obey you." It takes a dutiful and loving heart to make such an answer when interest or affection are involved, but if the parent has trained the child with that sweet union of love and law which is the best government for us all, the chances are that such an answer will be made.

A father and mother once sent for me to talk with their daughter, who was set upon marrying an attractive but worthless man. They had exhausted their arguments and appeals, and the girl was unmoved. I knew the man, a shallow-pated actor at low theatres and a reciter of comic poetry familiar with low vice. I told the girl just what he was, and the sort of lover he would be; that he cared nothing for her except as a passing fancy, that his profession was not one which offered her the prospect of a happy life, that he would desert her as he had done others, and I used all the influence I had to delay, and, if possible, prevent her ruin, but in vain. She only said that he loved her, and that I was leagued with her parents to prevent her from becoming the happiest woman in the world; and a few days after she ran away with her lover. A mock marriage ended after a few months in misery and a divorce; and the parents took back their daughter, a blighted flower, to grow old and ugly, and peevish, and unhappy in the house where she might have been an ornament and a help. If the child had been taught from the cradle to respect the parental "No," and if that "No"

had been wisely uttered, the maiden

would not have gone so sadly wrong. The parental judgment seems prejudiced to young eyes, and there is sometimes a lack of sympathy between the heart that beats slowly as years retard its action, and the heart that throbs rapidly with each fresh impulse of youth. But if there is true love between parent and child, the child may be sure that the father's or mother's "No" is never a harsh, and rarely a prejudiced decision. The parent who desires to make his children happy must begin while yet they are young, not to thwart them in every little impulse and action-but to say "No" when it is necessary and judicious with such solemnity and emphasis that it shall no more be questioned or evaded than the laws of nature or the decrees of God.

Such wise and emphatic utterances will be heeded and young men and women will be saved by this kind and decided negative from the mischief which weak fondness and unreflecting vacillation have wrought for many unfortunates. The old maxim is usually quoted for the young, "Learn to say no." We would apply it to fathers and mothers. Learn to say No; and to children we would say, "Learn to hear and obey "No"-N. Y. Obs.

WAITING FOR THE SIGNAL.

Stopping of late for several days where some dozen or more trains were brought to a standstill under my window, sometimes waiting from one to ten minutes for the given signal, I have been led to some pleasant reflections which we may recognize and accept as one of the symbolic lessons

The men in charge of the several trains were so near me that I could readily see what good fellowship existed between them; all co-workers, with the one great object in view, the safety of the property committed to their charge and the burden of valuable souls on board.

As I looked on, one of these men with pipe in mouth seated himself at the side of the engine, contented (to all appearances) and at peace. That was his post.

Another took his position higher up, where he could get a better outlook, and even while he laughed and joked with his companions his eyes were constantly wandering in the one direction, and the whole bearing of that man was that he was on the watch.

Yes; he was waiting for the signal. His duty was to "watch and wait," no matter how impatient he might be to be off.

It would be great folly for him to say, "I am all ready, why not go? I can see no obstacle in the way." Another can see farther than he can, and when everything is all ready he will give the signal; but while that is against him, he must wait.

The responsibility of loss is not his. He is only the servant, and his strict orders are to wait for the signal at any cost, no matter what the urgency. An unwise putting forward of his engine might cause the entire disappointment of the hopes of all on board, as well as those for whom he is toiling. He is serving all hands best then by waiting for the signal.

So those of us who have had much of the experience of life, particularly if we are taught of God, will be able to apply this subject to our spiritual as well as providential affairs. "Waiting for the signal " we are, all of us, and it is as much the duty and the business of the believer in Christ as it is of the engineer. We have all some day to take the train for home, as Longfellow says in one of his beautiful poems-

Life to me, is as a station, Wherein, apart, a traveller stands, One, absent long, from home and nation In other lands.

And I, as he who stands and listens. A mid the twilight's chill and gloom, To hear approaching, in the distance, The train for home."

How many of us are waiting ! Some at travelling shows; handsome for that are so weary with the long delay. style of creature, without a heart, and Dear reader, are you among the number who know what it is to be earnestly waiting to embark on that journey? The signal will be given, even though you are sorrowfully waiting, and your hairs are silvered with the frosts of age. It may be you are cheerfully waiting, not heeding the delay; or with a degree of petulence you are saying, with Jonah: "I do well to be angry;" or with Jacob: "All these things are against me." Yet you dare

> signal, and it will come. Bunyan beautifully describes this waiting as the token-"to cross over the river, life's journey nearly ended, life's work done, its sufferings endured, and its warfare nearly accomplished." The soul waits, and in the Lord trust-

not go on. You must wait for the

ing, "waits patiently for him." "When he putteth forth his own sheep, he goeth before them." What the living shepherd is in the East to heart of the town, only five minutes the sheep, so is he who gives the signal

to the engineer. And such is Christ to his people; his voice is the signal "My sheep hear my voice." Yes, beloved friends, we shall hear his voice some day; and he has said, too "They shall not be ashamed that wait for me."--Obs.

TWO PATHS.

A biography of the son of a small farmer who lived in the stormy times of Charles the First, has just been published in England. John, on coming to man's estate, met a woman whom he heartily loved.

"We were not afraid to marry," he wrote, "though we had not so much property as a dish or a spoon between

John was soon converted to his wife's religious belief and was not afraid to preach it, though he was sent to prison for doing it.

"If I am set free to-day, I will preach the gospel to-morrow," he told the judge. He kept his word, and was twice sent back to jail, where he remained for nearly thirteen years. There he worked day and night making shoe-laces to support his family, and writing the gospel which he could not preach.

The book which he wrote, "The Pilgrim's Progress," has been read all over the English speaking world, and has been translated into eighty lan-

About the same time a German lad of seventeen in a Moravian settlement in the wilderness of Pennsylvania felt called of God to preach to the savages. A nobleman who was visiting the settlement was pleased by the boy, and offered to take him to Europe, give him a training as a skilled artificer, and establish him at Utrecht. An assured career and fortune opened before him; the whole colony looked upon him as the luckiest of men. He consented, and sailed in the suite of Baron S---. As the ship passed down the Delaware, they saw the boy, pale and haggard, gazing at the shore.

"David," he was asked, "do you wish to return?" " Yes."

"For what purpose ?" "To tell the Indians of God. That

is my true work." "Then, in his name, go back, even

He was sent ashore in a batteau, returned home, entered the lodge of an Indian chief for two years, to learn their language and customs, and then gave up his life to preaching to them. No missionary has ever exercised a more powerful influence on the Indians than David Zeisberger. He founded forty Christian villages, and brought thousands of savages to Christianity

A hundred years later a small company of men, old and young, was gathered in a large room in Philadelphia. Before them lay a protest against tyranny. If they signed it, it was at the risk of their lives, and of the property which would keep their children from beggary. Not a man drew back. The result is the Republic of the United States.

and civilization.

Young men of the present day in choosing a career ask themselves, "Can I grow rich by these means? How much will it be worth a year to me?" John Bunyan and David Zeisberger would seem fools in the eyes of the wise men of this generation.

Yet it is only the men who struck out a higher purpose in life than money, and who obstinately followed it, that are reckoned among the world's lead-

Only spiritual things last, and sacrifice is one law of spiritual happiness, growth and attainment. There are two classes men; of those who live for the gratification of self, and those who live for the good of others, and the two pursue different ways, leading whither? ending where?

* **** CALVARY---WHERE IS IT ?

New light is coming as to the site of the "holy places" so-called, in Jerusalem. The "second wall" of Josephus has lately been discovered, fifteen feet below the present surface of the city. The discovery was made in digging the foundations of a new hotel. Christ died outside this wall but it has not yet been actually demonstrated that the traditional site so long the scene of thronging crowds of visitors is within the wall. All that is certain is that the trend of the wall so far as discovered appears to be outside the traditional site. Says the Free Church Monthly :

Few who have studied the subject believe that the cross stood where the Greek and Latin Churches suppose. The point will not be finally settled until the course of the second wall is Our Lord says of the good shepherd: traced; but all the probabilities are against the traditional site. Even now the nominal sepulchre is in the wall from the T torium : no

salem, nineteen centuries ago, must have been very much larger than it is at present. But is there any other locality which seems likelier? Yes. Dr. Merrill, the American Consul at Jerusalem, has kindly sent us a paper by himself, in which a strong case is made out for a skull-like knoll immediately outside the Damascus Gate, and which has for long been an object of interest to visitors, because containing a cave known by the name of Jeremiah's Grotto. We cannot enter into his argument here; but some of our readers may remember that when General Gordon of Khartoum paid a visit to the Holy City, he devoted much of his time to an investigation of the question now under consideration, and it may interest them to hear that he came to the conclusion that the spot referred to was the true scene of the Crucifixion. What a catastrophe it would be to the Papacy to have it proved that they had been worshipping for centuries at an empty shrine. The Crusades would then be shown to have been a fight for a shadow, and the imposition of the sacred fire would be proclaimed to all the world.

CHURCH MONEY MAKING.

We have a growing conviction that many of the methods used to raise money for the Lord's cause are contrary to the precepts and examples of his McMurray & Co. word. Did Moses get up a grand carnival or bazaar to get means to build the Tabernacle? Did Paul exhort the early Christians to get up a grand fair or festival to help the poor saints at Jerusrlem? It is no answer to say these modern devices are successful. The idea of the Church of God resorting to grab-bags, fish-ponds, ring-cakes and raffles to replenish her treasury ! All the church generally, ending in hard feelings. Some time ago we attended a church that was conducting a prayer-meeting and a fair under the same roof, and on the same evening, but the latter seemed to receive the most attention. Do the leaders in these things count the cost to them even in dollars and cents? As one has said: "Buy your food, then give it to the church, then go buy it back again, then eat it up, and your church debt is paid."

We object because the flirts and fops of the world are called in to help. Let us not forget that the world, the flesh and the devil will claim a mortgage on what they support. The introduction of these things in our places of worship seems to us objectionable. If our Lord was here would he not again clean out the house of prayer with a whip of small cords?

The introduction of amateur dramatics become feeders of the opera and theatre. If a little rude dramatic art is so pleasing what must it be in the hands of professionals? The mission of the church is to save souls, not to run dime shows or sell pin cushions or chance of dolls, babies or compete with the oyster saloon or grocery store. It is a worldly policy, a picnic religion, opposed to the teachings of Jesus Christ. Let there be less extravagance in church edifices, let there be more self-denial, let there be more cheerful giving, let more time be given to cultivating personal piety and saving sinners, and then the church will march on to victory "terrible as an army with banners."-The Sower.

RANDOM READINGS.

Every good deed that we do is not only a present pleasure, but a prop for

Prayer is the outlet of the saint's sorrow, and the inlet of their supports and comforts. - Flavel.

The more God empties your hands of other works, the more you may know he has special work to give them.

If when thou makest a bargain thou thinkest only of thyself and thy gain, thou art a servant of mammon. -Paul

conscience, and very soon your conscience will be illumined by the radiance of God. - W. M. Taylor.

Whatever is affected by sin can and may be saved by grace from that sad effect. Whatever has been effected by Satan can be destroyed by Christ.

Christ is in heaven to answer all objections which may be brought against your justification and to supply you with all grace for your sancti-

God is the whole life of our soul. All the powers of the mind do not find there aim till they find God. In him the heart finds its happiness, the reason its truth, the will its true freedom .--Luthardt, to some of

> Days are but heart beats : May your days be true; Years are but day breaks; Rosy be their hue.

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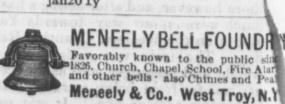
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