

A Year Untried.

A year untried before me lies—
What shall it bring of strange surprise?
Or joy, or grief, I cannot tell;
But God, my Father, knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged health,
Come penury to me, or wealth.
Though lonesome, I must pass along,
Or loving friends my way may throng;
Upon my Father's Word I rest,
Whatever shall be, shall be best.

No ill can come but he can cure,
His Word doth all of good ensure;
He'll see me through the journey's length,
For daily need give daily strength,
'Tis thus I fortify my heart,
And thus do fear and dread depart.

The sun may shed no light by day,
Nor stars at night illumine my way;
My soul shall still know no afflict,
Since God is all my Life and Light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.

O Year untried, thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love.

—Observer.

Why They Hadn't Come Before.

Mrs. Stanton was leader of the Woman's Missionary Society and prayer-meeting in Brownsville. The small attendance at these meetings had been a great trial to her, and now that the fall house-cleaning, canning, and sewing had begun, the excuse, "I am too busy to come," was still more common. The addresses heard at the meeting of the Woman's Board had made an impression on Mrs. Stanton. That very week she called on the few regular attendants of the society and had an earnest talk with each; the result of this was that eight ladies pledged themselves to make it a special subject of prayer that the meeting might be blessed, and to do all they could to bring others to a tent.

Then Mrs. Stanton began studying geographies, encyclopedias, missionary books, and pamphlets, and asking questions about the Sultan and Porte, until Mr. Stanton said he must buy some cranberries, as they had Turkey three times a day.

The afternoon for the meeting came, and the ladies came—not five or six, but a room full; and still they came, some looking with surprise at seeing of hers there; some saying "I didn't expect to find you here!" "How did you happen to come?" "Well, you are the last one I thought I'd see here!"

Instead of beginning the meeting with the usual singing of familiar hymns, two selections from an anthem were beautifully given by a sweet singer from the choir. Then brief selections of Scripture were read by different ladies, each one making a few comments. Short prayers were offered, specially petitioning a blessing on the meeting.

Then Mrs. Stanton announced the subject of the meeting, and introduced a Turkish lady in full native dress, who told the pitiable story of life in a harem. She was asked many questions about the general condition of Turkey and missionary work there. The questions continued so long that the Turkish lady seemed disconcerted, and throwing off her veil, said she would be Mary Halton again, as her stock of information had given out. None except the ladies who gave the first questions knew that they had been carefully prepared beforehand in order to call forth the impromptu questions which followed.

One lady had prepared a large map of Turkey. Upon this she located mission fields, which were then briefly described by different ladies. Another had pictures of Turkish scenes which she had cut from old mission papers, geographies, or prospectus sheets of Bible dictionaries, and had mounted them on cardboard. A letter from a missionary in Turkey was read, and several short items were given. Mrs. Stanton spoke earnestly of the need of mission work in Turkey and of our duty to help. Fifteen minutes were spent in prayer and in singing familiar hymns.

Then recess was announced, during which grapes and peaches were passed, and the cheerful hum of voices filled the room. Presently Mrs. Stanton called the attention of the ladies and told them of the inspiration she had at the State meeting, and the resolve of herself and others to do more to make the meetings interesting and to try to increase the attendance, and above all to pray more earnestly than ever before that their little society might be a means of doing much good.

"And now," she continued, "I am going to ask each lady present to tell how it was that she came to-day, when heretofore so many of us have been too busy to come."

As she finished speaking smiling glances were exchanged, but no one spoke until, to the surprise of all, the stillness was broken by quiet little Mrs. Perkins, who scarcely

ever went anywhere because of "so much to do."

"Last Tuesday," she said, "Mrs. Evans came over and asked me about coming to the meeting to-day. I told her that I had house cleaning and canning to do, and company coming on Saturday. She asked me to let her send her hired girl over to help me part of two days, and she wouldn't let me refuse. It did help me so much. I've enjoyed the meeting so much that I shall try to come after this without having a hired girl lent me."

The ice having been broken, others followed with their stories in quick succession. Mrs. Moore said: "Mrs. Stanton didn't come to help me about my work or to ask me to be here, but the polite note that she sent inviting me, made me feel that it would be rude to stay at home; so I came as a guest, but now I feel that I am a part of the meeting."

"I had a note, too, asking me to pray for a fuller attendance at the meeting. I have always felt that all my work and care of keeping boarders, and mother too feeble to be left alone, was excuse enough for me not to come; but I found I couldn't pray for a fuller attendance without trying hard to answer the prayer so far as my own self would count one to attend. I've been getting up earlier and planning my work this week, and I found I could come."

"You know I have no one to leave the children with, and I can't take them with me. Yesterday Mrs. Scott came over and got me to promise to come to-day and let her Fanny stay with my children. I feel safe about them, and am glad to be here."

"I can scarcely ever get a horse to drive this time of year, for all the teams are kept busy. To-day Mrs. Moore came around for me almost a mile of her way."

"Nobody ever asked me to come to this meeting until this week. I never had hard feelings about it, though, for I thought it wasn't for the likes of me," said Mrs. Brunner, the washerwoman. "I have got wonderfully rested sitting still here; and I've found that I'm lots better off than the poor heathen women you're talking about."

"I promised Mrs. Norton I would come, but when she came along to day she found me with such a headache that I had given up coming. She took the mending out of my hands, rubbed my head, and gave me her headache cure, and at last, in spite of my opposition, she got me here, and I admit that the fresh air and the walk did help me; and this meeting is better for headache than mending would have been."

"My husband wanted to take me riding, and I must say I felt almost out of patience that I had promised Mrs. Edwards to come here to-day. When she found out about it, she offered me her horse after meeting is over; so George wouldn't be disappointed, and I am sure he will like to hear about the meeting, for he has an uncle who is a missionary."

"I had intended going to the florist's. The gardener sent word that this was his only free afternoon to see about my plant. At first I thought this was an excuse from meeting; the note I received showed me how wrong I have been to neglect the meeting. It is my earnest desire to be more faithful in all ways."

"I had a call, Mrs. Harris, here, whom most of you have met. She came at about time for meeting. When I mustered up courage to invite her to come here with me, she said she would gladly do so, as she always attends such meetings of her church at home."

"I was invited out to tea and declined on account of the meeting; and my hostess said she was glad, for since inviting me she had received a note inviting her here, and she wanted to come, but didn't feel free to postpone my visit; so we are both here to-day."

"To-day was the only time for ten days that my dressmaker could make the basque of my new fall suit. I am glad I gave it up and came."

Those who were best acquainted with Mrs. Ray understood that giving up the dress was a sacrifice. "I am so afraid to ride that it is a trial to drive down here; but I have prayed specially this week that I might be less nervous to-day; I am sure the prayer was answered, and thoughts of the meeting will stop me thinking of the horse as I return."

"Well, Sisters," said Mother Poulter, as she polished her spectacles, "three or four years ago I decided to put my mantle on daughter Jane, so far as attending a meeting was concerned. 'I'm getting old,' I said to her. Well, Jane told me about her note to Mrs. Stanton, I happened to be reading about Anna the prophetess teaching in Jerusalem when she was four score years and four. I'm going to attend meetings more."

"I am sure you are all surprised to see me here," said Mrs. Thomas, "for I've always said that this meet-

ing and its money ought to be used for the poor people among us; and that's what I told Mr. Lewis when she asked me to come here to-day. 'I'm sure,' she said, 'it would be a good plan to have such an aid society as you suggest. Why don't you start one?' That set me thinking, and I went around trying to organize it; and the truth is that the only ones who gave me much encouragement were the regular members of this Foreign Missionary. Mrs. Stanton was the first one who encouraged me. She said, 'It is all one work for the Lord, whether it is home missions or foreign missions or work for the poor among us; I will gladly help you all I can.' So I am here to help her in this meeting and thus work all I can."

"I have not felt opposed to foreign missions like Mrs. Thomas, said Miss Bentley, "but I thought my mission Sunday-school class and boys' evening school were enough to excuse me from this society; but I couldn't find it in my heart to pray, as requested, for a fuller attendance here, and then stay away myself. Duties do not conflict, and I am sure that it is my duty to help this society and that I need to get help from it."

"Both to get help and give help, as Mandy, my colored girl says," said Mrs. Stanton, smiling. "Can we not each one say, 'This is my meeting; I will pray and plan to make it more and more helpful in its work?'" —Advance.

Home Talk.

In one home, where parents and children enjoy themselves in a familiar and profitable table-talk, it is a custom to settle on the spot every question that may be incidentally raised as to the pronunciation or meaning of a word, the date of a personage in an ancient or modern history, the location of a geographical site, or anything else of that nature that comes into discussion at the family table. As an aid to knowledge in these lines, there stands in a corner of the dining-room a book-rest, on the top of which lies an English dictionary and a pronouncing gazetteer of the world, ready for an instant reference in any case of dispute or doubt. At the breakfast table, in that home, the father runs his eye over the morning paper, and gives to his family the main points of its news which he deems worthy of special note. The children there are free to tell of what they have studied in school, or to ask about points that have been raised by their teachers and companions. And in such ways the children are trained to an intelligent interest in a variety and range of subjects that would otherwise be quite beyond their ordinary observation.

One father has been accustomed to treasure up the best things of his experience or studies for each day, with a view of bringing them attractively to the attention of his children at the family table, at the day's close, or at the next day's beginning. Another has had the habit of selecting a special topic for conversation at the dinner table, a day in advance, in order that the children may prepare themselves by thinking or reading, for a share in the conversation. Thus an item in the morning paper may suggest an inquiry about Bismarck, or Gladstone, or Parnell, or Henry M. Stanley, and the father will say, "Now, let us have that man before us for our talk to-morrow at dinner. Find out all you can about him, and we will help one another to a fuller knowledge of him." In this way the children are being trained to an ever-broadening interest in men and things in the world's affairs, and to methods of thought and study in their search for knowledge.

At every family table there is sure to be talking; and the talk that is heard at the family table is sure to have its part in a child's training, whether the parents wish it to be so, or not.

There are fathers whose table talk is chiefly in complaint of the family cooking, or in criticism of the mother's method of managing the household. There are mothers who are more given to asking where on earth their children learn to talk and act as they do than to inquiring what part of the earth the most important archeological discoveries are just now in progress. And there are still more fathers and mothers whose table-talk is wholly between themselves, except as they turn aside, occasionally, to say sharply to their little ones, "Why don't you keep still, children, while your father and mother are talking?" All this table-talk has its influence on the children. It leads them to have less interest in the home table except as a place of satisfying their natural hunger. It is potent, even though it be not profitable. —Selected.

"He is a very original boy, that son of yours. I think he is bound to rise in the world." "I don't know. It's a hard thing to get him to rise in the morning."

Noble Choice.

A young man in a London omnibus noticed the blue-ribbon Total Abstinence badge on a fellow-passenger's coat, and asked him in a bantering tone "how much he got," for wearing it.

"That I can't exactly say," replied the other, "but it costs me about twenty thousand pounds a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor to his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought an income of twenty thousand pounds a year.

He preferred a life of Christian philanthropy to a career of money making; and his activity soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent-meetings on Mile End Road, has grown steadily for nearly twenty years, and now fills "the largest mission hall in the world."

Men have extolled the unworldliness of the young Duke of Galliers, in France, whose repugnance to owning unearned money was so great that he refused to inherit his mother's fortune of many millions, and in an humble professorship in the Merges School, subsisting on his modest wages, devoted his life to intellectual pursuits.

His independence cost him an income of hundreds of thousands. But the Duke of Galliers gave up nothing which it would have been wrong to keep, and chose nothing which wealth would have made impossible. Frederick Charrington's choice was between plain duty and selfishness. He determined to do what he could to reform drunkards rather than grow richer by the business that makes them.

How many estimate the virtue of a good life or a sacred devotion by what it costs, by what one gives up for it! The value of a good life, we know, is in what it gives, not in what it gets, but it is a human fault to question even the best living and doing, as if there must be a mercenary motive in it all. Satan insinuated that Job did not serve God for nothing, and we often hear the same insinuation now.

In an humble cemetery in Salem, O., is the forgotten grave of a Christian minister, whose fifty years of labor endeared him to hundreds whom he helped and blessed. He was the son of a wealthy Virginia planter, who at his death bequeathed him many slaves. He might have kept them, and lived in ease and luxury, but he liberated them all, because he believed it sinful for a man to own men. He went out poor, "making many rich" by the gospel of freedom and peace.

On his deathbed he was asked why he had made such a sacrifice. His answer was: "It is better to be painfully right than to be pleasantly wrong." It was the reason given centuries before for the choice of the great Hebrew leader, who might have been "the sons of Pharaoh's daughter."

There is a negative excellence which involves no resolution, because one happens to find it cheaper to be good than bad. But in this world only goodness that costs something has anything heroic in it. —Youth's Companion.

—In the sight of God, greatness does not depend on the extent of our sphere, or on the effect produced, but on the power of virtue in the soul, in the energy with which God's will is performed, the spirit in which trials are borne, and the earnestness with which goodness is loved and pursued. —W. E. Channing.

—The soul in its highest sense is a vast capacity for God. It is like a curious chamber added on to being, a chamber with elastic and contractile walls which can be expanded, with God as its guest, indefinitely; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's Spirit. Nature has her revenge upon neglect as well as upon extravagance. Misuse with her is as mortal a sin as abuse. —Henry Drummond.

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1882	254,841.73	1,073,577.94	5,849,889.
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