HOPE.

There is no vale, however low,
But opens to the sky,
And through the deepest night of woe,
Faith reads the stars on high.

There is no rugged pillow-stone
Upon life's desert plain,
But has a Bethel of its own,
Where angels come again.

There is no bitter Marah spring
But finds its healing near;
And joy and gladness sit and sing
Where sorrow dropped a tear.

There is no cloud however dark,
But has its heaven-wrought bow,
And hope sings upward like the lark,
"There's life beyond we know."

There is no wave of troubled sea
But lifts us nearer land;
He makes the storm a calm for me,
And hides me in his hand!

And as I watch, and hope, and wait,
Life's brighter, better things
Reach forward to the pearly gate
Where angels fold their wings.

—*Advance.*

FIGURE-HEADS AND RUDDERS.

One of the first things that attracts attention in a vessel is the figure-head. On the extreme front, directly under the bowsprit, there is a beautifully carved representation, sometimes of a woman, sometimes of something else, which seems to be going before the vessel, ever keeping in advance, and marking the way in which the ship shall sail. The figure-head is the most prominent thing about the vessel; and yet if any man knows any earthly use for the painted thing, he is wiser than I am. It is a thing of beauty, not of utility. Away back at the stern of the vessel, mostly covered by water, is the rudder. There is nothing beautiful about it; not one line of grace or elegance can be observed there, but it feels every touch of the helmsman's hand, and by it alone, the vessel is guided through the trackless depths.

There are men in this world who, in their characters and lives, resemble figure-heads. They are elegant, prominent, and ornamental. They know where the chief seats in the synagogues are, and they know just how to go to work to get into them; they love greetings in the market places, and votes of thanks in the great congregations. Anything that looks to honor and emolument is directly in their line; but after all they are only figure-heads. They have reputation, but not character; position, but not power; they do nothing, they accomplish nothing; but they live upon the labors of others, and gather laurels which others have won. They are figure-heads. When gone they are missed, not for their works and their power for good, but for their portly forms, good-looking faces, costly broadcloth, and immaculate linen.

Rudders differ from figure-heads, and represent a different class of men. A figure-head might be smashed into ten thousand fragments and the vessel would sail just as well; but damage to the rudder means wreck to the ship. Without the rudder no vessel could sail a league; the safety of the ship, of the cargo, and all on board, depends upon that little rudder away at the stern of the vessel, so low down that few have ever seen it, so insignificant in appearance that few of the passengers ever notice it. the figure-head attracts the attention, the rudder does the work.

There are a great many persons in this world who are looking for situations, positions and opportunities, and quite a number of them are greatly in love with the position of the figure-head. They like to be prominent, they wish to be seen, they are fond of hearing their names mentioned and associated with matters of importance. Fitness, ability, training, and qualification, are secondary matters with them; in fact few qualifications are required to fill the position of a figure-head; good looks and good clothes are the main thing. So, many who desire to occupy positions of trust and prominence, make no effort to fit themselves for the responsibilities involved, or to prepare for the discharge of the duties required; but devote their energies to the work of lobbying, planning, and contriving, with a view to keep other men out of places of importance, that they themselves may shine as figure-heads.

A certain prominent official, at a large and very important meeting, introduced a Christian brother and laborer to some one with the remark, "He is one of our *underseers*." He held no office, no position of prominence, desired neither honour nor emolument, but in his quiet way was striving to serve his generation by the will of God; and was probably as thoroughly acquainted with the needs and interests of the cause in which they were working, as most of those connected with the work. He was ready for service but not anxious for prominence; he was an *underseer*; and yet it is very possible that the influence and power which he exercised were perhaps more widely felt than that of most connected with the enterprise. He made no stir, and had no official dignity to be regarded or paraded before the public. He was simply an *underseer*; a man who had experience, who had conscience, who had intelligence, and who had eyes,—who saw what many others did not see, and whose counsel was perhaps sometimes as influential as that of some of the more eminent and prominent persons who were known in connection with the work.

It is better to be an underseer with eyes, than an overseer without them; it is better to be a rudder, a quiet but mighty influence, an unseen but guiding power, than to be a figure-head, painted, gilded, and bedizened; stuck in front, and yet having no more power over the ship than a fly over a coach wheel. The figure-head is made for show, the rudder for service; the figure-head looks respectable, but the rudder saves from wreck.—*Selected.*

HOW CHARACTER GROWS.

Many people seems to forget that character grows; that it is not something to put on ready-made with womanhood or manhood; but day by day here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot: I didn't think!" will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.—*Christian Helper.*

SUPERSTITIONS.

The Pharisees had plenty of superstitions. To eat with hands that had not been washed so as to remove the possible ceremonial defilement contracted in the market-place, was a dreadful sin. To go into the Judgment Hall of Pilate (a heathen) was a crime of the deepest dye; though it was no great matter to plot against an innocent man and to urge on the irresolute and unwilling Pro-consul to crucify the guiltless person.

But superstion did not die when the Pharisees ceased. It will probably last as long as men are ignorant and selfish. In Christian lands, in our own land, in our own community, we constantly see the traces of superstition. What an amount of superstition there is about the Authorized Version of the Scripture. How many persons regard it as sacrilege to dare to—do what? to find out what it was that God said! Men make the commandments of God of none effect by their traditions, when they lift up King James, the Bishops, the translators of the 16th century above Isaiah and Paul and Jesus and Jehovah.

There is a great deal of superstition about our creeds, We are prone to forget that creeds, even the best of them, are drawn up and put in words by men like ourselves, sinful, ignorant, liable to err.

There is a great deal of superstition in the popular feeling about ministers. Perhaps the ministers themselves encourage it by speaking of themselves as "commissioned ambassadors," etc., as though every Christian did not hold a commision: "let him that heareth say, Come." If any one is dying, people have an idea that there is a peculiar sanctity and efficacy in a visit from an ordained minister.

But it is, perhaps, in our *post-mortem* usages that our superstition blossoms out; of course, there must be a funeral; and of course, there must be a minister to conduct it. Here is a person who has not entered a church for twenty years; who has not allowed his family to go to church; or at least, he has suffered them to grow up in ignorance of all religion; but, when a death comes, then he would feel as though the deceased was in some way defrauded, as though his condition was in some way imperilled, if there was not a funeral and a minister. It is not at all that the survivors desire any counsel or exhortation, or that they expect or want to be morally benefitted. But the clergyman must be summoned, and must come, no matter how far, or at what inconvenience.

In some parts of the country where ministers do not abound, it is not at all uncommon for "the funeral to be preached" when a minister can be procured; it may be six months or more after the burial has taken place. The commandment of God, which urges faith, repentance, and a holy life, is made of no effect in comparison with the traditions of men which call for certain funeral observances.

We confess, we have a certain degree of respect for the Secularists of France, who, having abjured all religion in life, expect to get on without it after death, who bury their dead without prayer, or hymn, or Scripture. Call them what you please, they have the courage of their conviction; they are grimly consistent; they are not superstitious.

No! superstition is not limited to the Jew, nor the Catholic, nor to the heathen, nor the Middle Ages.—*Nat. Baptist.*

SORROW TO THE CHRISTIAN.

In the canton of Bern, in the Swiss Oberland, rushes a mountain stream toward the valley as if it would carry destruction among the villages below. But, leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch of the winds and sifted in fine, soft showers, whose benignant spray covers the fields with perpetual green. Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness, patience, heavenly-mindedness. In the grand and glorious vocation of building, as Christ shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes open to see all things in their true values, you may cry in grateful ecstasy, "Thank God for my griefs and afflictions."—*Advance.*

THE DOGMATISM OF NEGATION.

Lowest of all the scale, yet the very thing we need most to shun, is the dogmatism of mere negation. As a Trinitarian, I should, as I desire to do now, worship the Father, love the Son, and pray for the Holy Spirit. But mere Anti-Trinitarianism cannot by any possibility make me reverent or devout; and a ministry of negations, even though the negatives be all justifiable, is utterly fruitless, nay, worse, harmful, demoralizing, contemptible. A church which lays intense emphasis on what it does not believe, and whose members know not how to express any article of faith without a negative particle, is a nursery of skepticism and infidelity, and nothing better. At the same time there is no intolerance so bitter and scornful as that of the so-called churches whose faith consists in not believing.—*Prof. Peabody.*

AN INCIDENT.

One evening last Christmas a gentleman was strolling along a street in Toronto with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruit and candies. "What's your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you," was the reply. The gentleman turned to leave, scarce daring to speak, when the little one added: "Well, it don't matter, I suppose. God will know you, anyhow."

If I have faith in Christ, I shall love him; if I love him I shall keep his commandments; if I do not keep his commandments, I do not love him, I do not believe in him."—*Thomas Adam.*

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