

Not Negligently.

Among the curses of the Bible, there is one which is very seldom, and, perhaps, little pondered. It is this: "Cursed be he who doeth the work of the Lord negligently" (Jer. xlviii. 10, Margin or R. V.) How many temptations we have to do the work of the Lord negligently, even when we do not neglect it altogether! We are weary; the weather is hot; we have pleasant engagements—a thousand things come in the way and tempt us to do God's work hurriedly, yea, negligently. And how much we lose! That letter which we wrote so hastily might have been so different, and might have done so much good, if we had been prayerful and thoughtful over it! That visit which was so unsatisfactory, might have been so fruitful of good if we had only been careful. May God help us to be watchfullest this curse come upon our heads!

The "voice of the Lord" is the guide of the Lord's people. The Scriptures say much of the importance and the benefit of heeding the Lord's voice. A part of the blessing connected with this command is, however, lost when we restrict the province of that Voice, and limit its guidance to purely religious concerns. The voice of the Lord is to be listened for, not only in the sanctuary and in relation to our spiritual interests, but equally on the most practical occasions of life. It instructed the disciples in so small a matter as on which side of the ship to cast their net in order to catch fish. It should direct all the business plans and all the social visits of to-day. "Lord, what wilt thou have me to do?" ought to be the Christian's constantly recurring question. The least duty providentially indicated, secular as truly as sacred, is the Divine call to action; and a prompt obedience is the only allowable response. Thus living, we shall have the fulfillment of God's promise to those who "do his commandment," "good success,"—as God estimates success.

MAKING THE WORLD HAPPIER.—"Trifles make perfection, and perfection is no trifle." So the little things done or said day by day make habit, and habit is no little thing. The habit of making one's self useful can be developed into splendid proportions by little things such as the following, told in an exchange: "As I was starting one day for a walk with my three little children, the eldest, not quite five years of age, stooped and picked up a stone that lay in the path, saying as he threw it aside, 'I'll get that stone out of the way, so as to have the sidewalk all clear when Bessie Brigham's papa comes along on his bicycle.' I said to myself, 'You have caught that trick of thoughtfulness from your papa.'"

"Crowding out" is often practicable where "rooting out" is not. It is, at the best, a tedious and uncertain process by which the gardener roots out the weeds from the vegetable-patch or the greensward. But it is, in many a case, a sure and effectual process by which the weeds crowd out the grass and the vegetables. The less we dig up all our evil habits and low desires, the less danger there will be of breaking the stem short off, and leaving the root to spring again. The weed's way is nature's way, and it is the surer way. Let a good desire take root in the heart, a noble thought in the mind, useful work in the hand; then there will be so much the less room for evil to spring up and to spread.

Love is not a parasite. It never hangs upon its object merely for the benefits it expects. Love clings for the purpose of communicating as well as receiving. To love God is to delight in pleasing him. "If ye love me, keep my commandments." One who loves his neighbor takes pleasure in bestowing benefits on him, and knows from experience that "it is more blessed to give than to receive."

A sky scraping brother once said: "I'd take the sun for a crown, clip the moon and wear each hemisphere as an epaulet, take the starry heavens as a breastplate, and don the rainbow for a cravat," upon which a brother remarked: "he ought to put on the Amazon for breeches."

The late Simon Cameron is quoted as having recently said of his son, the present Senator from Pennsylvania: "Yes, Don had many advantages, but I had one which overbalanced them all—poverty."

It is better to lock the stable-door after the horse is stolen than not to lock it at all. It may save the cow.

Unmixed sincerity toward God is an excellent sweetener of all the cups we drink of from the fountain of Marah.

A sense of necessity is a right qualification for prayer.

The International Peace Congress Paris.

This Congress was opened on Sunday, June 23d at the Hall of the Trocadero, by M. Frederic Passy, Member of the Institute of France, and Deputy. There were about three hundred persons present, including men and women from many countries—France, North and South America, Germany, Liberia, Italy Denmark, Spain, Switzerland, and England.

On the following day the delegates from Peace Societies assembled in the Hall of the Mairie of the Sixth Arrondissement of Paris: and committees were then formed in order to prepare reports on the Six Articles of the Programme: Arbitration's Neutralization, Federation, Councils of Arbitration, instruction in International Law, Reforms in the Law of Nations, an International Code, &c.

The arrangement adopted was that the forenoons should be devoted to the preparation of reports, and the afternoons to their discussion by the Congress, and to the adoption of resolution relating to the same.

These proceedings occupied four days, M. Frederic Passy presiding on every occasion. An official report of the resolutions and of the papers read will be published in due course; but in the meantime we may indicate the general character of the work done.

Resolution were adopted to the following effect: 1. That every treaty between any two nations should include a clause providing for Arbitration, and that, when inserted, its acceptance by both parties should be obligatory; it being understood, however, that no decision of Arbitrators can effect the independence or internal government of any nation.

2. That the principle of Arbitration should be included in the constitution of every State.

3. A resolution providing for the preparation of a Code of International Law, with suggestions as to the course which should be recommended to the several governments for this purpose.

4. The insertion in all treaties, of whatever nature, of an arbitral clause to determine all questions arising under such treaty.

5. A resolution having for its object to point out that the first step in the direction of International Arbitration Treaties would be that some two States should set the example, and constitute a tribunal for the consideration of any cases which might be submitted, in the hope that by degrees one State after another would join in appointing delegates to the body of judges thus constituted.

In connection with this subject the Congress resolved that the draft-scheme for a tribunal and high court, prepared at the request of our Association and of the Peace Society by the late Professor Leone Levi deserved the careful attention of jurists and statesmen occupied with this question.

Resolutions were also adopted:

1. In favor of the principle of neutralizing territories, rivers, and maritime channels, with the view of diminishing the area of warlike operation.

2. To indicate what acts should be declared unlawful on such neutralized lands or waters.

Resolutions followed expressing approval of the neutralization of Denmark, Norway, and Sweden.

There were also a considerable number of miscellaneous proposals, which were intended to promote a better understanding between people, and to lead to closer relations between them. Among these were proposals for establishing a series of connected international colleges, as suggested by Richard Cobden, the renewal, under a new form of the ancient practice of encouraging skilled apprentices to visit and work at the chief foreign centres of their trades; a recommendation that whenever international differences should arise, special conferences between parliamentary representatives of the States concerned should be held. This resolution was forwarded to the Inter-Parliamentary Congress which met two days later.

Among these miscellaneous suggestions was one for organizing electors in committees, in order to induce the parliamentary candidates to place Arbitration on their programmes. This was recommended by the Abbe in Paris in a speech, the earnest and convincing eloquence of which took the meeting by storm.—Concord.

Disapproving of others implies that we have already, in some degree, approved of ourselves. What we disapprove in another may be what that other does under peculiar temptation, or does more or less unconsciously from old habit, or association, or dull sensibility. What we do in that same unconscious or unresisting way, may be just what another abhors in us, because he has no temptation toward it or contracted weakness for it. Which of the two—yourself or your disapproved and shunned neighbor—has the better right to consider his failing of less consequence than the other's, and to regard himself as the only just and impartial judge of both?

A Doctor's Dont's.

Here are a few terse directions for taking care of one's health, selected from a little volume written by Dr. F. C. Valentine:

Don't allow your servants to put meat and vegetables into the same compartment of the refrigerator.

Don't read, write or do any delicate work, unless receiving the light from the left side.

Don't read in the street-cars or other jolting vehicles.

Don't eat pork. When it is absolutely unavoidable to do so, it should be rendered harmless by being exposed to strong heat long enough to be converted into a decided gray color, even to its innermost part.

Don't ask a druggist to prescribe for you.

Don't torture the body with heavy clothing in summer.

Don't forget that moral defects are as often the cause as they are the effect of physical faults.

Don't read medical books, except those that teach the intelligent avoidance of disease.

Don't direct special mental or physical energies to more than eight hours' work per day.

Don't endeavor to rest the mind by absolute inactivity; let it seek its rest in work in other channels, and thus rest the tired part of the brain.

Don't neglect to constitute yourself a public protector by thrusting into the gutter every banana or orange peel you may encounter on the sidewalk.

Don't pamper the appetite with such variety of food that it may lead to excess.

Don't neglect to have the dentist examine your teeth at least once every three months.

Don't eat or drink hot and cold things immediately in succession.

Don't pick the teeth with pins or any other hard substance.

Don't wear pointed shoes, which have a tendency to dislocate the second toe upwards, and to produce ulcerations, sometimes so severe that they demand amputation.

Don't wear a shoe the sole of which is not broader than the outline of your sole when pressed by your full weight upon a piece of paper and marked with a pencil.

Don't keep the parlor dark unless you value your carpet more than your own and your children's health.

Don't hesitate to avail yourself of every opportunity to rest at midday during hot weather. Follow the example of the denizens of hot regions, who quite rationally indulge in the needed "siesta."

Don't delude yourself into the belief that you are an exception as far as sleep is concerned; the normal average of sleep is eight hours.

Don't miss an opportunity to sleep from ten at night to six in the morning ("beauty sleep.")

Don't continue to strive to earn money when you are advanced in years; devote the remainder of your life to entertaining occupations, preferable for the benefit of humanity at large, and thus avoid premature death, or, perhaps, paralysis, which may leave you a helpless imbecile and a burden to others.

"Another World."

A very pious mother fixed these two important truths indelibly in the mind of her son in his childhood: "It is a very great and solemn thing to die. God made you here in this world to prepare for another world." That mother has long been in heaven; but the son lives in his old age to love and revere the memory of that dear mother. One of the saddest things on earth is a prayerless mother. Mother who read the MESSANGER, are you all praying mother? You yourselves can answer the infinitely important question. Mother, do you pray for Peace and against all forms of the atrocious sin of war? If the mothers of England and America had been truly praying mothers there would have been no American Revolutionary war? If the mothers of France had been truly praying mothers there would not have been the horrid French Revolution, from 1789 to 1793. If the mothers of France had been truly praying mothers Europe would not have been cursed with the dreadful wars of Napoleon Bonaparte, the vile, shameless adulterer. If the mothers of the North and South of the United States, had been meek, praying mothers, there never would have been a great American Civil war. O, mothers everywhere! pray for Peace everywhere, and do not wait till nations rush into war before you begin to pray for Peace, but pray for Peace before wars begin. And do not forget that your Saviour is the "Prince of Peace," and "the devil" the prince of war, and "a murderer from the beginning," as your Saviour has said. Mothers, remember that very pious mother that I have spoken of, taught her son that it is "a great and solemn thing to die;" and remember, mother, the untold millions of human beings that have died by war, and the most of them, it is to be feared, died unprepared for "another world." J. H.

His Mother's Picture.

MRS. M. A. MAITLAND No; don't take out the lines, sir; just leave 'em, every one; It wouldn't be my mother If all the lines were gone. It's well enough for young folks. That never knowed his leg. To wear their faces white like, And never a wrinkle there. But when there's seventy years, sir, Left clear a hind one's back, It seems to me like lying To cover up their track. A field that's long bin furrowed, And ditched on every hand, No one would think o' passin' For new prairie land. And so I think our faces Should tell out, fair and true, Whatever care or fillin' Our lives has bin put through. The left o' care that mother So long and late has borne, And sorrow's share a-placin', Has all them furrows worn. Why, bless you! when the fever Took all her children down, And not a friend or neighbor, In any the country round, Would lend a hand at nurse, Or even dare come near, To pass a cup o' water, Or drop a word of cheer. She tended 'em right faithful, Till six long weeks went by, And 'copt 'twas setten dozin', She never closed an eye. And once, 'twas in the spring-time, When father broke his leg, And for a month and over He couldn't stir a peg. She sowed along the furrows, And drew the harrow, too; And kep' the work a goin' As well as man could do. And never sich a harvest, Before or since has proved, As that one that came after The seed my mother sowed. And then o' sore heart trials That all has got to bear, The parin's and eye elsin's Poor mother's had her share. I don't just want a picture To hang upon the wall, With roses round the border, And gildin' frame and all. But something o' my mother, To tell me when she's dead, Jest with them very wrinkles— To bravely go ahead! So don't take out the lines, sir, Just leave 'em, every one, For 'twouldn't be my mother, If all the lines were gone.

Willing or Unwilling.

What a charming world it would be if we could always do what we feel like doing; if we could feel like doing what is required of us; if the will and inclination and enthusiasm of our natures would invariably supplement our efforts. But they won't, and there is no help for it. What are we to do? Stand still? Go back? Impossible. There is nothing to do but to hold fast, "to keep pegging away," to "walk by the same rule and mind the same thing" by night and by day, at 3 o'clock in the morning, the ebb of the day, and at 10, when the vital forces are at their flood.

No human being is always at his best. It takes a thousand circumstances of weather, season, diet, repose, social stimulus, interior consciousness, to put a man or a woman into the highest possible working condition. Most of us labor under some physical or mental disability in much that we do. A headache or an east wind, an untimely interruption, a grief or a sudden joy, steps in just at the wrong time, and hinders or mars our work so that we cannot get it done to our satisfaction. These things are common to all.

"I must have been mad when I painted that," said a distinguished artist, as from the walls of a public gallery he surveyed one of his masterpieces, and he ordered it back to his studio that he might retouch what displeased him.

Most of us in surveying our work can see where it might have been done better, and yet in doing it again we are apt to fall into fresh errors. Notwithstanding we must press on, doing the best we can in spite of humors, oppositions, difficulties, every keeping our sails in such trim that when a favorable wind does blow we may be wafted swiftly along our course.

Five-minute Sermons.

Professed Christian, the hour has come for prayer-meeting. What doest thou? Do you say to those to whom you ought to say it, "Come, let us go into the house of the Lord?" Or are you too busy, too indifferent, or at some place of worldly and sensual amusement? The hour for the Sunday-school has been sounded by the bell. What doest thou? Go gladly to train the young for Christ and heaven? or at ease in Zion? or reading the Sunday-paper? The Church-going bell is sounding, and the godly are thronging to pray, to hold up the preacher's hands by their presence and their prayers. What doest thou? Taking your ease, sleeping, or writing a business letter? There is a missionary meeting. The earnest advocate is imparting light, is kindling zeal, and loving hearts and generous hands are giving as the Lord has prospered them. What doest thou? According to your ability, do you contribute willingly of your substance? or are you withholding the Lord's money, and refusing to come up to the help of the Lord against the mighty? What does, thou? Nashville Ch. Ad.

Froude: You cannot dream yourself into character, you must hammer and forge yourself one.

Matthew Henry: No great characters are formed in this world without suffering and self-denial.

Colton: Men will wrangle for religion, write for it, fight for it, die for it; anything but live it.

English Proverbs.

Hear twice before you speak once. He dances well to whom fortune pipes. He doubles his gift who gives in time. He fights with his own shadow. He giveth twice that giveth in a trice. He has a bee in his bonnet. He has bought his noble for nine pence. He has had a bite upon his bridle. He is a wise man who speaks little. He is a proper who hath proper conditions. He knows not a B from a bull's foot. He knows not a hawk from a hand-saw. He lacks most that longs most. Help the lame dog over the stile. He liveth long and liveth well. He'll find some hole to creep out at. He loseth nothing for the taking. He loseth his thanks who promises and delayeth. He loses nothing who keeps God for his friend. He loves roast beef well that licks the spit. He may well be contented who needs neither borrow nor flatter. He must needs run whom the devil drives. He must stoop low that hath a low door. He plays well that wins. He's a Jack in office. He's gone upon a sleeveless errand. He that always complains is never pitied. He that bows in the dust fills his eyes. He that falls in an evil cause falls in the devil's frying-pan. He that goes a-borrowing goes a-sorrowing. He that has no shame has no conscience. He that hath no silver in his purse should have silver on his tongue. He hath a good harvest may be content with some thistles. He that is angry is seldom at ease. He that is warm thinks all are so. He that lendeth loses double (loses both his money and his friend). He that licks honey from thorns pays too dear for it. He that lies down with dogs must expect to rise with fleas. He that lives not well one year sorrows for it seven. He that liveth wickedly can hardly die honestly. He that runs fast must not run long. He that runs in the night stumbles. He that reckons without his host must reckon again.—Rehoboth Herald.

Unjust Punishment.

Well does the writer remember the case of a parent who whipped his little daughter, attempting to overcome in this way her whimsical terror of the dark when left alone at night. The poor little maid sobbed herself to sleep that night.

But the next evening, five minutes after she had been left alone with the, to her, fearful darkness, her terror overcame her dread of punishment, and a pitiful little voice was heard at the head of the stairs:

"O papa, please come up here and whip me! I'm so 'fraid of the dark!" This convinced the father that the child's terror was more than a whim, and he deeply regretted his hasty punishment, which was never repeated. The following incident, related by a father, is of the same nature:

"I shall never forget, though I have wished a thousand times that I could, how I punished little Mamie for continually pronouncing a word wrong—as I thought willfully—after I had tried hard to make her say it correctly. She was quiet for a few moments after I punished her, and then she looked up with a quivering lip, and said: "Papa, you will have to whip me again. I can't say it." "You can imagine how I felt, and how I kept on remembering the look on her face and the tone of the sad little voice."—Youth's Companion.

The Art of Begging.

Dr. Coke once solicited and obtained a missionary contribution from a Captain in the British Navy. Meeting a friend the same day, the captain said: "Pray, sir, do you know anything of a little fellow, who calls himself Dr. Coke, who is going about begging money for missionaries?" "Yes, I know him." The captain rejoined, "He seems to be a heavenly-minded little devil. He coaxed me out of two guineas this morning." That Dr. Coke could coax such a gift from an irreligious man illustrates his persuasive powers, and also how the success of begging for money depends a great deal on the art of doing that work. The paradoxical phrase—"heavenly-minded little devil,"—brought out the belief of the captain that Coke was both spiritual and cunning; and serves to show that a good beggar must have the two qualifications of fervent piety and shrewdness in approaching the hearts and pockets of men.

If a baby is not weaned before it is twenty-one years old, it is more than probable that it will never develop into manhood.

The Health of the Mind.

There is a mutual reaction between the mind and the body, in regard to the health of each, which is most close and important, we know that the state of the body affects the state of the mind; we know that the state of the mind affects the state of the body. These are facts of ever day knowledge; we feel within us the two distinct natures warring with each other or helping each other, and, as it were, reasoning with each other, although it is only the mind which, recognizing itself as well as its body, really reasons. We feel and are strangely conscious of all this; but what we do not feel and do not appreciate, is the independency of the two empires of mind and body, as well as the dependency of the one on the other. We are conscious that the food of the body influences the health of the mind, as when we say of some unsuitable or indigestible thing, "It has made me dull of mind, it has made me sad, it has made me irritable, or has in some way affected my equanimity." But we do not realize with like readiness and in the same way the effects of the foods of the mind on the mind and its health; nor is this remarkable, for the body feeds perceptible, and by one stomach alone, while the mind feeds imperceptibly, by five stomachs, by every sense, which is to it a veritable stomach from and by which it receives its aliment, be that good or bad, and from and by which it is renewed and from day to day sustained. These foods of the mind entering the mental organization, the camera nervosa, largely, if not altogether, mold that organization into set form, according to its quality for moulding. They are so like the touch of the sculptor on the clay that, to a large extent, all men and women born shape their mental surface according as they are led to give it form and shape. Common foods and drinks must be healthy in order that the material of the body may be good; and the impressions which enter the body by the senses, the foods and drinks of the mind, must also be healthy in order that the mind may be good. Granting, therefore, that the substance is good and the moulding or modelling good, all will be good; there will be the mens sana in corpore sano.—Longman's Magazine.

Scolding is Never in Order.

Many a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers. Yet, while it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation. In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to-day as it was when spoken by John Skelton, four centuries ago, that "A Scandalous tongue, a tongue of a skollie, Worketh more mischief than can be tolde."

Scolding is always an expression of a bad spirit and of a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings wilfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street-corner quarrel. In either case the essence of the scolding is in the multiplication of hot words in expression of strong feelings that, while eminently natural, ought to be held in better control. The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words. If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control. Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is for the time being an utter loss of power for the control of others. This is as true in one sphere as in another.

LOOK OUT FOR THE VOICE.—You often hear boys and girls say words when they are vexed that sound as if made up a snarl, a whine and a bark. Such a voice often expresses more than the heart feels. Often even in mirth one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. "I would say to all boys and girls, "Use your guest voice at home." Watch it, day by day as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a heart and home. Train it to sweet tones now, and it will keep in tune through life.