

Night Life of Young Men.

One night often destroys a whole life. The leakage of the night keeps the day forever empty.

Young men, tell me how and where you spend your evenings, and I will write out the chart of your character and final destiny.

Put in the morning paper the names of all the young men, their habits, and haunts; that are on the street for sinful pleasure.

The Liverpool Argus of May 1st, will show two things: 1. That Bro Moore is busily pushing on his evangelistic work.

That rivalistic rant is not essential to popular preaching, the crowds which on the last two Sunday evenings have flocked to St. James' Hall to hear Mr. W. T. Moore, bear evidence.

The Massachusetts Ploughman says: "Coperas is the dread of rats. In every crevice or every hole where a rat treads, scatter the grains of copers, and the result is a stampede of rats and mice."

Predestination.

An old-time Baptist preacher of this city, who has retired from active Gospel dealing, but who still keeps a firm eye on the faith, had just a little experience with a colored man that causes him to think very seriously.

"Dave, if you don't bring that saddle home, I'll have you put in jail."

"What saddle is yer 'furren ter?'"

"The one you stole from me."

"Parson, 'fore de Lord, I neber stole yer saddle."

"Yes you did. I saw you when you took it off the yard fence. I believe I'll have you arrested anyway."

"Look heah, parson, you're a Old Baptist, isn't yer?'"

"Yes; and I'll have you sent 'to the penitentiary."

"Well, so is I, an' now ketch do p'inters ez I gin 'em to yer. Dar is jes so many saddles in dis worl' what is 'ter be stole, an' dar's jes so many men what is ter steal dese' saddles. Dis is predestination. Now, if yer saddle happens ter be one ob dese' predestinated saddles, an' I happens ter be one ob dese' predestinated men, kin I he'p hit? Dar was Judas, fer instance. He couldn't he'p 'traying de Savior, case de Savior said, 'Judas, sop in dis dish, an' ge' an' 'tray me.' Hit wa'n't Judas' fault, case he was one ob dese' predestinated, so 'tended frum de foundation ob do worl'."

"I don't want a religious discussion, Dave. It isn't the saddle now I care so much about. It is that you told me a lie in saying that you didn't steal it."

"Well, den, parson, 'spose I takes back de lie an' keeps de saddle?"

"A lie once told always stands. You have lied to me yon sundays, and I believe it is my duty to have you arrested."

"Parson, dar's jes a certain amount ob lies ter be tole in dis worl'. If I's one ob dese' men what is predestinated ter tell one ob dese' hits, not my fault, an' I kin't lie 'p hit."

"You go now and get that saddle or I'll swear out a warrant for your arrest."

"I'll do de bes' I kin, parson; but dar's a certain amount ob stolen saddles to be returned in dis worl'. If I's one ob dese' predestinated men, an' I b'lieves I is, you'll find yer saddle hangin' on de yard fence 'bout sundown dis evenin'."—Little Rock (Ark.) Gazette.

Maid Cicely's Steeple-Cap.

I, conning my Missal, O'erheard to-day,

At matins, the Lady Abbess say

That Thomas the friar, who hath all eyes

For matters that go in the realm atry,

Like Peter-the-Hermit, comes to aid

King Edward by preaching a new Crusade:

And findeth the secret of all mishaps

Bound up in the woman's steeple-cap!

She said that he preached in London town,

And took as his text, "Top not come down!"

—Plain language as ever the dear Lord spake—

And he vouch'd if the women failed to take

These spires from off their heads, and tear

The kerchiefs away that dangle there,

Saint Peter, who keepeth the golden keys

Of Heaven, on seeing such caps as these

Would shut of a surely the door and cry:

"The gateway is low, and the coil is high:

Beginne with the beesting badge of sin,

Or not one woman shall enter in!"

He frightened them so that straight they tore

Their caps right off on the abbey floor,

And fired them there: (I dare suppose—)

The fume was sweet to the friar's nose!

"Maid Cicely!—Quick as quick could be,

I turned when the abbess spake to me—

"Thou wear'st a steeple-cap, I ween,

As high as the highest that I have seen;

And the silken veil about it wound,

Trials over thy kirtle to the ground.

Such towers, my daughter, proud and tall,

May tumble a-down Silem's wall:

Take heed! Thou knowest Saint Luke doth tell,

How on the eighteen that tower fell

And slew them—"

"'Gramercy," quoth I then,

"But good my mother—they all were men:

And none had been slain, I trow, at all,

Had only the tower refused to fall!"

"Yet had it been meant that thou shouldst be

An ell-breadth higher—dost thou not see

That God would have made thee so?" "Nay nay,

Whatever we can—'tis, certes, true—

Accomplish, He layeth for us to do.

"He meant that the monk be shaven bare?

Then why did He clothe his head with hair?"

"He meant that thy nuns should shear away

Their beautiful locks?—Se, Mother mine,

Unless thou provest by word and line

Of misal, or even Evangelist,

That Scripture hath banned it, I will twist

The kerchief about my steeple-cap:

And the monk shall know that it takes a rap

Of something more than a Shaven-crown

To tumble a maiden's top knot down!"

June.

"Give me a month" said the summer,

Demanding of Nature a boon.

That shalt make surely Winter forgotten,

And be with all sweet things in tune!

The skies must be blue, the sun golden,

Love must light the white lamp of the moon,

The great mother smiled, and she kissed her,

And the smile and the kiss were—June!

—Henry Richards.

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