THE GIRL'S OWN PAPER.

THE VOCATIONS OF MEN AND WOMEN,

By the Rev. Dr. Tremlett.

A GREAT RUDENESS.—There cannot be a greater rudeness than to interrupt another in the current of his discourse.—LOTHE.

A FORBIDDEN EXPRESSION.

"I think we shall have to try again," remarked the photographer, as he critically examined the negative; "the expression is too stern and forbidding."

"The negative is all right," said the customer, picking up his hat. "All I wanted was a portrait to send to my wife's aunt. She is thinking of visiting us this summer."

RINGS FOR THE THUMB.—Thumb rings were commonly worn from the fourteenth to the seventeenth century. Falstaff boasts that in his youth he was slender enough to creep into any alderman's thumb ring.

UNCOMPLIMENTARY.

It may be taken for granted that it was not a woman who wrote this motto on a looking-glass:—

"I change, and so do women too;"—

But I reflect, which women never do.

THE PERFECT BALANCE.—Justice weighs atoms in the same scale that it weighs weights. Its qualities of meekness, gentleness, mercy, and benevolence at once assimilate with feminine instincts. Its mysteries are no hindrances. They are to men at times; but very rarely to women.

Hence the latter are seldom sceptical. An infidel woman in a Christian community is a most abnormal phenomenon. You see the contrast between the really faith of the one, and the doubting, inquiring hesitancy of the other, strikingly illustrated in the cases of Zacharias and the Virgin mother of our Lord. When the angel Gabriel came to Zacharias and announced to him the, as he supposed, impossible birth of St. John the Baptist, he hesitated, he doubted; in fact, he disbelieved, and was struck dumb, as you know, for his scepticism. But when the same angel announced to the Virgin the apparently more impossible birth of the Saviour; did she doubt or disbelieve? On the contrary, her memorable reply, so characteristic of the believing feminine mind, accustomed to matters beyond its comprehension, is worthy of all admiration for its uniqueness and humility. Behold the handmaid of the Lord, be it unto me according to Thy word."

And yet there are some who wish to destroy this characteristic entirely—who wish to convert this gentle, yielding, believing mind into the hard, unyielding, reluctant mind of a man. And when they have done it, what then? Have they raised a new mind? Nay, have they not rather lowered and perverted it? Depend upon it, man cannot alter what God has designed, and surely it is both unwise and unholy to attempt it. One thing is quite certain: that neither Christ nor His apostles ever sought to reform the world by any inversion of nature, and if such had been wise or possible, do you not think He would have given us some indication of His wisdom when He selected the large number of eighty-two disciples and sent them forth to teach and prepare others for His ministry? This is not a question of mere intellectual capacity; there can be no doubt on that score, since we have abundant proof that the intellect of the one sex is capable of as much penetration as the other; but it is a question of nature and of law—of God's law—of law of order and design, the law of Christ.

When the Creator designed the universe He filled it with various natures, not one and the same, but different; hence we have angelic natures, human natures, animal natures, vegetable nature; and these natures He sub-divided into varieties and correspondencies, each having its objective side and each its subjective. In human nature the objective is man, the subjective woman; the one impels, the other accepts; in other words, the activity of the one side corresponds to the receptivity of the other, each perfect in its kind, the one in no sense a higher order of being than the other, nor a lower order; but each the complement of the other, and both therefore on a necessary equality.

Now Christ, in the same way that He developed whatever else was good in the world, brought prominently out this duality of our nature; He united in His own person the attributes of both sides—viz., the courage, justice, power, and prudence of man with the meekness, gentleness, and humility of woman, and exalted both to the same level, which was a new idea to the world. Thus it was Christ who gave to woman her proper sphere and placed her in the high position which under Christianity she has occupied.

The Pagan never conceived such an idea. With him woman was merely a weaker, and therefore an inferior, man. She was made to do the work of inferior men, and is still among all savages and heathen.

VARIETIES.

TRIALS MADE USEFUL.—How we should welcome the trials of our daily life! did we understand their significance and appreciate their use! Only by trial do we learn our insufficiency. Only by pain, which follows the unperceived sin, do we learn that we are diseased and in need of cure. Every trial is an angel in disguise, with some special lesson to impart, and only in proportion to our readiness to learn will life be to us a success, and individual excellence be evoked.

SHAM LATIN.

Perhaps one of the best of the numerous classes of sham Latin inscriptions was one which appeared some time ago in a Dublin paper. It was in antique "Latin," as follows:—

"I 'subtilissimos' ago, 'fortibus' es in aro. Noses 'Matil thebe' trux, voles 'lunem' . . . 'pes an 'dux'."

This purported to have been found near the site of a church dedicated to "the saint known to the sad chronicles as Uneat Ambulare."

The "Latin" inscription was in reality an absurd rhyme—

"I say, Billy! here's a go, forty 'buses in a row.

'No,' says Mary, 'they be trucks; what is in 'em?—peas and ducks.'"

THE LONG AND THE SHORT MONTHS.—

An ingenious method of finding the long and the short months is to close the hands and begin with the knuckle of the forefinger, and take the knuckles and hollows in order, returning from the little finger towards the forefinger. All the long months land on knuckles, and the short months in the hollows between.

WASTED SYMPATHY.

Ethen: "When does your branch of promise suit take place, Clara?"

Clara (sobbing): "I—to-morrow."

Ethen (sympathetically): "I am sorry to see you so overcome, Clara dear."

Clara: "Oh, it is nothing, Ethen; I am simply practising for the jury!"

THE TRAVELLER WITH A FIRE-ESCAPE.

"Your luggage," said the hotel clerk, suspiciously, "has come apart. May I ask what that queer thing is?"

"This," said the guest, "is a new patent fire-escape. I always carry it, so in case of fire I can let myself down from the hotel window."

"I see,"" said the clerk, thoughtfully. "Our terms for guests with fire-escapes are invariably cash in advance."