Our Moung Jolks.

Intemperance.

When men say that a person is "intemperate," they mean that he drinks too much wine or strong drink, and is damaging his body by doing so. Now, the Bible teaches us to honor our bodies. There are several texts that teach this, but we ought to have sense enough to do it, even if the rolls did not tell not to. Bible did not tell us to. The body is the house of the soul; the Apostle calls it our earthly house. When I talk to you, I speak to your soul, and not to your body;

but we honor fine houses, and no house is so wonderful as our body

It is a sin to dishonour our body. We have no business to put any thing into it that would hart it. When we put liquor nave no numers to put any thing into it that would hurt it. When we put liquor into our bodies it makes us excited, takes away our minds, and makes us do a great many things that we shall be sorry for. Let us read in the twenty-third chapter of Proverbs from verse twenty-nine to verse thirty-five, and see what the Bible says about drinking liquors .- Apples of Gold.

Fragments of Time.

In order to achieve some good work In order to achieve some good work which you have much at heart, you may not be able to secure an entire week, or even an uninterrupted day. But try what you can make of the broken fragments of time. Clean up its golden dust—those leavings of the days and remnants of hours, which may soon sweep out into the waste of the leavings. And thus, if you he a miser of existence. And, thus, if you be a miser of moments—if you be frugal, and hoard up half hours, and unexpected holidays—your clearings may eke out a long and useful life, and may die at last, richer in existence than multitudes whose time is all their own. That which some men waste in superfluous slumber, and idle visits, and desultory application, were it all redeemed, would give them wealth of lesure, and enable them to execute undertakings for which they deem a less worried than their's needful. When a person says, "I have no time to pray, no time to read the Bible, no time to improve my mind, or to do a kind turn to a neighbour," he may be saying what he thinks, but he should not think what he says; for if he has not got the time already, he may get it by redeeming it.—Hamilton.

How a Spider Makes its Web.

When we watch how the web is made we shall see much that is amusing, and you may afterwards observe the spiders fer yourselves. You know how even the web is when it is perfect—every thread is arranged in order, and it looks like a fairy wheel of thinnest gossamer. When the spider makes it he begins with the threads that would be the spokes of the wheel, running out from the centre to the edgec. There are generally between twenty and thirty of these, and he goes over them again and again to make them strong, and fastens them all well together in the centre. When we watch how the web is made fastens them all well together in the centre. fastens them all well together in the centre. Then, going to the outer edge, he begins walking round it, leaving his thread after him where he goes, and makes it fast to every spoke before he proceeds to the next. Thus gradually he works round and round, in circles narrowing, until he and his thread are in the centre and the web finishthread are in the centre and the web inished. There are some spiders that construct a sort of ladder of silk, going back among the leaves close by, and at the end of it they lay hidden till their prey is caught; but usually the spider sits in the middle of his web, giving it now and then a shake to make sure that it is all strong, or rubbing his long legs to brush off the dust. The web is all sticky, every thread being damp with a gummy substance, so the moment a fly touches it he is stuck fast. Meanwhile, the spider waits in the centre, resting his claws on the almost invisible spokes of his airy wheel. The fly struggles—foolish fatal movement! The spider feels which thread is challent the fluctuation of the spider feels. which throad is shaking the first instant it which throad is shaking the first instant it trembles, and, following it, he reaches the fly. If it is a large one he clasps it with his long legs, and strikes his sharp nippers into his body. Instantly the fly ceases to struggle; it is dead. The spider has poisoned it by a fluid which lies hidden in his front claws. Now he cuts away the threads close to his victim, and then twirling the dead fly round and round, swathes him in new threads. Having it to himself, and, at his leisure carries it to some hiding-place, and enjoys his meal.

Eight Promises to Him that Overcometh

1. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. Revelations ii. 17.

2. He that overcometh shall not be huri of the second death. Rev. ii. 11.

8. To him that overcometh will I give to

eat of the hidden manna and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17.

4 He that overcometh and keepeth my words unto the end, to him will I give power over the nations. Rev. ii. 26.
5. He that overcometh the same shall

be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confers his name before my Father and before His angels. Revelations

iii. 5.
6. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him

my new name. Rev. iii. 12.
7. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. Rev. iii. 21.

8. He that overcometh shall inherit all things; and I will be his God and shall be my son. Rev. xxi. 7.

Ir is rumored that Father Hyacinthe is about to enter the Church of England, and that his friendly intercourse with Bishop Harold Browne has led to this stop.

The Brevity of Life.

Dust thou art, and unto dust thou shalt return. Gen. iii. 19.

Aly days are swifter than a weaver's shuttle. Job vii. 6.

(For we are of yesterday, and know no-

thing; because our days upon earth are a shadow.) Job viii. 9.

My days are swifter than a post: They are past away as the swift ships. As the eagle that hasteth to the prey. Job ix.

25, 26. Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is out down: he fleeth also like a shadow, and continueth not. Job xiv. 1, 2.

Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold thou hast made my days as an

handbreadth: and my age is as nothing before thee: verily every man at his best state is altogether vanity. Ps. xxxix. 4, 5. Remember how short my time is. Ps.

lxxxix. 47. Thou turnest man' to destruction, and

sayest, return, ye children of men.
Thou carriest them away as with a flood:
they are as sheep: in the morning they are like grass which groweth up.
In the morning it flourisheth and grow

eth up; in the evening it is out down and withered.

For all our days are passed away in thy wrath: we spend our years as a tale that is

The days of our years are threescore years and ten; and it by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. Ps xc. 8, 5, 6, 9, 10.
As for man, his days are as grass:—As

As for man, his days are as grass:—As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone, and the place thereof shall know it no more.—Ps. ov. 15, 16.

Man is like to vanity: his days are as a shadow that passeth away. Ps. oxliv. 4.

The voice said, cry, and he said, what shall I cry? All flesh is grass, and all the codliness thereof is as the flower of tha godliness thereof is as the flower of the field: The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it:-surely the people is grass.

We all do fade as a leaf. Is, lxiv. 6. For what is our life? It is even a va-pour, that appeareth for a little time, and then vanishes away. Jas. iv. 14.

So teach us to number our days, that we may apply our hearts unto wisdom.

Ps. xc. 12. Whatseever thy hand findeth to do, do it with all thy might; for there is no work, nor device, whither thou goest. Ecc. iz. 10.

Sunday and Monday.

On Sunday afternoon the teacher was very earnest in his appeals to the boys in his class. As he looked at them his heart was moved with tenderness toward them. They were in the world, and had to meet its sorrows and temptations; and he would dered if any of them had found the shelter where they might hide from the atorna. So anxious did he feel that he could not keep his voice quite steady while he spoke to them, and begged them to come at once to Him who was able to save them from the malars. to Him who was able to save them from themselves, and from the wiles of the tempter. The longer he spoke the more was he moved. He saw how much they were like sheep having no shepherd, and he felt a little of the Divine compassion which moved the Son of God to give his life a ransom for many. "Boys," he said, "I can not tell you how I long for your salvation and happiness. I could almost give my life to win you to the Saviour's side. Will you not come to him that you side. Will you not come to him that you may have life and peace? Do you know what a change would come over you if you became a Christian? You would then have rest and joy where now you have nothing but disquiet and dissatisfaction. Why do you remain away from Christ?";

Among the lads was one who wasdeeply impressed by the teacher's earnestness. He resolved that he would be different, and that he would seek salvation through Jesus Christ. He did not quite see the way, but he went out of the class softened and subdued, and tried for the first time in his life to pray. He thought he might understand things better if he could have a quiet talk with his teacher and thing we not imtalk with his teacher, and this was not impossible, for the lad worked for him, and he en onnorth words after the others had gone away in

the morning.

Monday morning came, and the boy up early. He meant to do well with that day, and please his master. He congratulated himself upon his good fortune in working for a man who was a Christian, and felt so much interested in his welfare, and that of other boys in the class; and it was with a light step that he took his way

to the office.

Unhappily the master's mode had changed since the day before, when he had talked so carnestly to his boys. That morning a re-action had set in, for he awoke with a bad headache and great irritability of temper. He found some letters at the office which worried him; and he began fretting and faming, and making everybody about him uncomfortable. And so it happened that when the boy who had been impressed came in, instead of the kind look and the gentle voice which he expected, he saw a frown upon the master's to the office. espected, he saw a frown upon the master's face, and the first words addressed to him were harsh and augry. The boy turned away with tears in his eyes and; a flush on

"Never mind, Dick," said a companion and fellow-clerk, "the governor is only Mondayish, you know. He exhausted all his goodness yesterday, and to day the other stuff comes to the front. He had a good day yesterday, no doubt, for I have noticed again and again that when he is unusually pious on Sunday he is as cross as a bear on the Monday. We must look out to-day and do about right, or he will be down upon us; but, fortunately, the mood does not last for ever. The governor

will be himself again by to-morrow."

"Oh, yes, it is all right," said 'the boy, though he selt it to be all wrong, as he went to his work with a sigh, while his good feelings and resolves of the Sunday faded away from his heart and mind.

Card for Sabbeth School Teachers.

- Be punctual in your attendance.
 Prepare yourself for it.
 Lot there be order and quiet in the
- 4. Avoid everything trifling.
 5. Be serious and earnest both in manner
- and in teaching.
 6. Understand the lesson thoroughly.
- 7. Let no time be wasted or unoccupied.
 5. Teach Jesus and the way of calvation.
 9. Seek to impress every lesson on the
- heart and conscience. 10. Let the Scriptures be the burden of
- your teaching.
 11. Remember it may be your last op-
- portunity.
 12. Consider the value of the soul.
- 18. Expect success in your labors.
 14. Pray daily for each member of your class.
- 15. Invoke the aid of the Holy Spirit in
- all your efforts.
 16. Do not be discouraged.
- 18. Let your life illustrate and confirm your teaching.

Strong Drink Gives no Strength-

Brindley, the engineer, found that among his workmen in North Lancashire, some who were water-drinkers performed more work and carned higher wages than others who were beer drinkers, there being no observable difference between them. Dr. Beddoes prevailed upon six anchor-smiths at Portsmouth to drink only water for a week, and found that as the week advanced they gained considerably on the other six men who wrought along with them and used beer as formerly: the water-drinkers themselves admitted that they felt much better at the end of the week than they usually did. Their work is extremely hard, and exposes them to frequent and sudden alterations of heat and cold. Dr. Carpenter found a "gigantic workman" at one of the great Birmingham foundries being to diminish his strength to such a degree as to render him unfit for it." Almost all workmen at iron furnaces and similar employments find abstinence from strong drink essential while at their work. R. H. Dunlop says in reference to his adventures in the Himalayas, "I have myself no prejudice in favor of temperance doctrines, but I have left off entirely the use of beer, wine, and spirits, simply because I have found them inevitably and unmistakably mischievous. . . I have never in my life known any case of a hunter giving a fair trial to a system of water-drinking who did not find that he could could do better in walking, shooting, and endurance of overy kind than when and endurance of every kind than when on the strengthening system of beer and spirtfuous tonics." Of one hundred men engaged in a glass manufactory, three drank only water, and they appeared to be of their proper age, while the rest seemed to be ten or twelve years older than they really were. When Mr. Brassey was constructing the Great Northern Railway, there was some his other man calculated. there was among his other men a celebrat ed gang of navvies, who were able to do more work in shorter hours than the rest; they were testotaleers. Multitudes of simi-lar cases could be adduced.

Abolition of Torture in Japan.

A small item of news received from Japan by the last mail, shows that the country is still making progress is the practices of Western civilization. A notification has been issued that henceforth "all decisions shall be given by the courts in accordance with the evidence." This is interpreted by the Anglo-Japanese press to imply that the use of the torture to extort contession from those charged with crimes is abolished. The civilization of most countries may fairly be tested by their jurisprudence. Tor-ture under the English commons law system was allowed until within three or four centuries. The thumb-screws and racks now on exhibition at the Tower of London are tell-tales of the tortures to which prisoners were subjected in the reigns of Elizabeth and the first James. And it is not much more than a hundred years ago that juries had great indignities inflicted upon them when failing to agree upon a verdict, and prisoners refusing to plead were subjected to a process of torture.

In contradictinction to this improvement in criminal matters in Japan is the severity with which press prosecutions are conducted and the punishment inflicted for press offences. The native newspaper is becoming a power. There is no more healthy sign in Japanese progress than this. The press attacks long standing abuses, and of course creates displeasure in high quarters. It is, perhaps, inseparable from the transformation that Japan is now undergoing, that the native press should make indiscriminate charges upon the Government. The editors see and understand the wrongs under which the country is suffering, and lay the responsibility upon the Government officials; but as the country moves on press prosecutions, it may be expected, will become less frequent, and the ruling au-thorities will find out that the remedy consists in reform rather than in imprisoning editors.

A Preserterian missionary at Oroomiah, Persia, says a remarkable change is taking place among the Mussulmans, who show an anxiety to converse with any Christian an anxiety to converse with any Christian they can find. Many go to Deacon Pera, at the Bible bazaar, for Christian instruction, sometimes as many as eighteen or twenty at once. They also attend the public meetings of the missionaries.

MOHAMMEDANISM has assumed wide dimensions in the Holy Land; but the Chrismensions in the Holy Land; but the Christian cause has, nevertheless, made much progress. There are in Palestine 250 Protestants Churches, and in Jerusalem 80,000 Protestants schools, and a high school, which is attended by 1,600 Protestant youths. Similar success is reported from Alexandria, Caorio, i Abysinia, etc.

Intelligence of Female Missions.

REPORT OF THE INDIAN ORPHANAGE AND JUVENILE MISSION SOURME, FOR THE YEAR ENDING MAY 81st, 1876.

The committee of the Indian Orphanage and Javenile Mission Scheme, in reporting, for the first time, to the General Assembly of the Presbyterian Church in Canada, cannot but record their grateful recognition of the Divine Messing. of the Divine blessing and guidance which has hitherto prospered this scheme, and made it the means of much quiet usefulness in extending the light of the Gospel in some of the dark places of the earth. They may be permitted, also, to refer to the fact, that the Juvenile Mission Schome is one of the oldest Foreign Mission Scheines of the Church. Since it was originated, nearly a quarter of a century ago, a number of the Sabbath Schools still contributing, have steadily continued to send in annual contributions, which have in-creased rather than diminished; and not a few of those who, as children, have thus had sympathy with Missions awakened, have grown up to take a deep and intelligent interest in the subject of Foreign Missions in after life. The amount annually received by the treasurer has been for received by the treasurer has been, for some years, steadily increasing, and the remittance this year, of £218 sterling, is the largest that has yet been made. As a considerable sum annually contributed by St. Audrew's Church, Montreal, is now separately remitted, and does not appear separately remitted, and does not appear in our statement, the above fact shows satisfactorily that, notwithstanding the great financial depression generally preval ent, the liberality of the children of the Church, towards this mission, has considerably increased. While one or two Sabbath Schools have been obliged, from various causes to radye or intensity their care ous causes, to reduce or intermit their con tributions, others, coming forward for the first time, have more than supplied their places; and it may be hoped that, during the coming year, there will be not a few additions to the list of contributing schools. In the years during which this Scheme has been in operation a large number of

children in India—many of them destitute and neglected orphans—have received a

Christian education, who, humanly speaking, must otherwise have grown up in the grossest darkness of heathenism; while, in recent years, Zenana schools have also been organized in connection with it, by means of which a still larger number of children, of the higher caste, but equally benighted, receive the same blessed privi-lege; as, owing to some unexplained cause, it is not so easy as it formerly was to fill the Orphanage with destitute children, a smaller number of orphans are now sup-ported by our Sabbath Schools; but, instead, several flourishing Zenana schools have been organized, and are maintained by some of the schools whose individual protegees no longer require their care. protegees no longer require their care. Several of these children, trained in the Orphanages, are now, however, useful Zenana teachers, extending to others, in their turn, the blessings of the light which they have themselves received. One large and flourishing Zenana school, in the suband nourtening Zemans school, in the sub-urbs of Calcutta, containing two separate divisions, is entirely maintained by the children of Montreal, and both of the teachers employed, and efficient in the disteachers employed, and emeions in the discharge of their duties, are girls who have been brought up at the Calcutta Orphanage; one of these, a very youthful but promising teacher, being under the special charge of St. Andrew's Sabbath School, Ottawa. In addition to these schools, a Zenana teacher, or Bible woman, is employed, to visit the women and girls immersed within the walls of their Zenanas, and to convey to them also the light and hope of the Gospel of Christ. Mrs. Drury, who has recently gone to Madras, makes an earnest appeal on behalf of this portion an earnest appeal on behalf of this portion of the work, which she desires to see taken up by Sabbath Schools. "Tell them," she rays, "that these Bible women are to go into houses where young girls, no older than themselves, are living secluded lives, wishing to go to school, but not allowed to do so after the age of ten or eleven years, having no teaching but in heathenism, none but the most trifling occupations, but gladly welcoming into their own wretched homes those of their own sex, who will give an hour or two daily to reading with give an hour or two daily to reading with them and teaching them to work." Mrs. Drury goes on to say that there are thousands to whom these Biblo women can ξ ain access; but, owing to want of funds and carcity of Workers comparatively few these openings can be taken advantage of.
The various Women's Missionary Associations formed and in course of formation will, doubtless, turn at least a part of their efforts in a direction where their Christian sympathies are so strongly appealed to; yet it is far from inappropriate that the children of the church should share the blessed privilege of communicating some of the light they have so abundantly received, to these less happy little ones now growing up in heathen darkness, and ere long to be the mothers of a new generation. This is a work so important that Mrs. Murray Mitchell, herself experienced in Indian missions, says that, "the Zenana may be said to be the stronghold of Hinduism; therefore, let us attack the citadel if we would fully vanquish the foe. Until, in equal measure, the great undertaking is faced, of giving Christian education to the women generally (i.e., equally with the men) we cannot entertain any reasonable expectation of evangelizing India."
Your committee would conclude their

report with the following earnest appeal, from the same writer, who has had opportunities, which only a woman can have, of observing the real condition of the millions of women in India, and who sketches their needs and unhappy circumstances with corresponding force and stances with corresponding force and pathos:

"We think we are doing a great missionary work. The churches think so, too, and our nation, I dare say, think so, with so many societies engaged. Whatever is doing for the men, here are the women—half the community—shut up and utterly helpless. What is doing for them? One is told that female education is advancing, and it may be so, inasmuch as it is now possible to get access to the women; but the truth is, that while there are about thirty-three millions of women in Bengal

alone, only about 1,500 of these are receiving instruction." [Tois, however, was written two or three years ago, since which time the number under Christian instruction has been constantly increasing.] "Only women can do the work. The time has not come when men, however devoted and successful they may be as 'missionariés, can go into the Zenanas. Joyfully, we must go into the Zenanas. Joyfully, we must bolleve, would the angels accept the com-mission to go and teach those helpless women—to tell them that there is hope and deliverance through the Crucified for them. How their bright wings would speed on such a mission of love! But it is given only to us to tell it! Oh, days of days, when the light of Life and the Healer of the nations shall be revealed to this unhappy land!"

Such stirring words must surely quicken our zeal and deepen our sense of the privilege of being permitted to aid, however humbly, in the glorious work of taking the Gospel of the Prince of Peace to that great and magnificent, though darkened, country; which depailed for the prince of the peace to the great and magnificent, though darkened, great and magnificent, though darkened, country; which, deubtless, for this very purpose, has been given as a possession to our country and our Queen. And while grateful for the success that has blessed us in the past, we shall desire not to relax, but to re-double our exertions in the future—looking, in fath, to Him who alone giveth the increase, and from whom we know that our the laws shall we had to be the future. we know that our " labour shall not be in vain in the Lord."

All which is respectfully submitted. AGNES M. MACHAR, Sco. Treas.

Modern Manners.

There are some things which everybody sees, but which there is a general reluctance to speak about until some kind of exance to speak about until some kind of explosions occur and compels attention. For some years past, for instance, there has been visible in English society a tendency to increasing freedom of manners, and a relaxation of those prudent restraints on giddiness or forwardness which used to be supposed to be an indispensable protection to all modest women. We have ourselves reneatedly called attention to the answer. selves repeatedly called attention to it, and urged that the spread of habits of dangerurged that the spread of habits of danger-ous familiarity ought to be closely watched, and some check placed by social influence on the introduction of novelties of this kind, all tending in one direction. It would appear, however, that the departure from old-fashioned traditions of propriety is growing still more marked, and that a system of social intercourse is being gradu-ally established under which all the once recognized rules of deconi. behaviour are completely set at naught.

completely set at naught. There is a sufficient accumulation of human experience since the world began to

explain the necessity of these social rules which are now falling into contempt, and the danger of disregarding them. The conduct of people mainly depends upon their habits, and if those habits tend in a certain direction, and present constant temptation to and opportunities for evildoing, the decline is usually found slippery enough by those who try how far they can slide, in the hope that they will still be able to pull themselves up again on the verge of sudden peril. It is not merely that the prevalence of free and easy managers effords a convenient coverige that ners affords a convenient covering to a vicious course, but that it also serves as an victors couragement to innocent people to irrust themselves on treacherous ground. Nothing is so fatal as the curiosity which leads woman into experiments of this kind, and it is inevitable that out of a number of cases there should be some disasters. It is no excuse to say that some women are quite able to take care of themselves under quite able to take care or saemselves under such circumstances; for, in the first place, this is seldom true, and, in the next, mis-chief is done by the bad example which is set to those of warmer feelings or weaker resolution. Cases occur from time to time which supply illustrations of the way in which habits of ready and unreserved famiif not on women. Womanly modesty has been likened to an onion which is composed of successive folds, and, these being stripped off one by one, there is nothing left. The suppression of any of the pre-cautions employed to keep liberties at arm's lengths n.t only weakens the general line of defence, but fosters the audacity and unscrupilousness of the enemy. It is impossible for any one who really looks about him and sees what is going on effects of those habits of gregarious fast-ness which are constantly recoming more daring and reckless. It would appear as if it were the object of a class of women to associate with men on the footing of male friends, to join in their sports, and even share their dissipations. Under prudent Under prudent argangements, the association of the sexes is wholesome and beneficial; but the attempt to discard old-fashioned notions of prudence and propriety cannot fail to be unsettling and disastrous. At the rinks there appear to be great facilities for strik-ing up promiseuous acquaintanceships and carrying on familiarities under the cover of the nature of the amusement. In other days mothers assumed that it was their duty to exercise some kind of supervision over their daughters' daily life, to see what sort of books they read, what companions they had, and what kind of talk and ideas war brought to bear on their young and unsophisticated minds. But modest timidunsophisticated minds. But modest timidity is now regarded as childish affectation, and girls are left to learn everything and to do almost anything they choose on their own responsibility. We should be sorry to make too much of the sad consequences which occasionally ensue, but these are not the only evils to be guarded against. The mere approach to such things in fancy, the familiarity of the mind with subjects of scandal, exercises a detariorating influence. scandal, exercises a deteriorating influence on the moral fibre, and plants dangerous