## Our Joung Loiks.

Thistles in the Beart.

A few years ago a little boy told his first lachood. It was a little colitary thirtleseed, and no eye but God's eaw him as he planted it in the mellow soil of his heart. But it sprung up—O, how quickly! and in But it sprang up—o, now quickly I and in a little time another seed dropped from it to the ground, each in its turn bearing more and more thistles. And now his heart is overgrown with a bad habit. It is as difficut for him to speak the truth as it is for a gerdener to clean his land of the ugly ufter it has once gained a rooting in the soil.

## Hats Off.

On with your hat, my boy, when you enter the louse. Gentlemen nover keep it ir hats on in the presonce of ladies, and if you always take yours off when mamma and the girls are by, you will not forget yourself, or be mortified when a guest or stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions, is to got in the habit of doing right. Good manners cannot be put on at a mement's warning.

大小 海湖

### Zip a Scotch Terrier.

FROM UNWRITTEN LIVES OF THE DOMB.

A little boy in Virginia, nine years old was killed by the falling of a tree. That same morning he had carefully attended to his daily work, outting kindling wood, and piling it even and neat in little hoxes. It was noticed that he sung that morning his favourite hymn, "I want to be an angel,' keeping time with his small hatchet. There was no other child in the house, but he had a Scotch terrior, named Zip, who always tried to help him, watching every stick, and running back and forth between the boxss as if he felt the responsibility.

He went to the woods with a gentleman

to see some men cutting down forest trees. It was not known how it occurred, but the boy had scarcely been separated a moment from his friend whon a great crash was heard. He was in that direction, and there was no possibility of saving him. The tree fell upon the very spot where he stood, and his soul passed instantly into eternity.

No one can describe the state of the

family when the news reached them, and a few minutes later, when the little body was brought home, that had just left the house full of life and spirit. The wood lay packed in the boxes, by the hatchet. There were the clothes and playthings, but the body was cold and silent.

Amid to keen anguish of his father and mother, and tears of loving friends, there was one mourning in dumb sorrow. It was Zip. He seemed to know that his idel was gone forever, and he never ceased to wander about, as if he had nothing to live for.

Days came and went. The coffin had been borne away with the only sen of the household, and it seemed still as death. "I want to be an angel," as sweet as a bird's warbling, no more sounded with the strokes of the batchet, as it had done before, but it was a precious thought that the dear child had shown an interest in Jesus Christ, and it was believed that he was joining in the "new song" around the throne.

About six months afterwards Zip was staying at a friend's. She had been ill of typhoid fever, and was recovering. Sho sat up in bed humming some Sabbath school hymns. As she began, "I want to be an angel," there was a stir in the chimney corner. Zip, who had lain quiet, started up, and as she proceeded, came to-wards her, sprang upon the bed with a wild mean, and leaned over her, resting his head gently on her shoulders with cries that went to her very heart. At the close, he returned to his place by the chimney, and lay still while she sang a number of Sunday school hymns. The moment, however, that she struck, for the second time, "I want to be an angel," he showed the same disturbance as before, again sprang upon her shoulder, with the same wailings, as if he longed for sympathy from some loving human breast.

Every day Zip had heard his young master singing that song, while he worked with his hatchet, and though so many mouths had passed, a warm, living affection was deeply rooted in the faithful terrior.— Chris. Intel.

# Best Things.

The best theology-a pure and beneficent life.

The best philosophy—a contented mind. The best law—the golden rule.
The best education—self-knowledge.

The best stutesmanship-self-govern-

The best medicino-cheerfulness and temperance.

The best art-painting a smile upon the brow of childhood.

The best science-extracting sunshine from a cloudy way.

The best war-to war against one's weak-

The best music-the laughter of an innocent child.

The best journalism—printing the true and beautiful only, on memory's tablet.
The best telegraphing—flashing a ray of

sunshine into a gloomy heart.

The best biography—the life which writes

charity in the largest letters.

The best mathematics—that which doubles the most jeys and divides the most

The best navigation-steering clear of the lacerating rocks of personal conten-

The bost diplomacy-effecting a treaty of peace with one's own conscience, The best engineering—building a bridge of faith over the river of death.

an the parish church of Campsie, near Glasgow, Scotland, on a resont Sunday, a Jew, his wife, and four shildren were baptized and received into the Presbyterian church by the Rev. Dr. Menro.

Sephuth School Teacher.

LESSON X(11.

March 20. | Mengies to Isnael. | Josh Triv

COMMIT TO MEMORY, VS. 2, 8.

PARALLEL PASSAGEN.-Gen. xxxv 1-4, and Auts vii. 1.-6.

Concerning Shechem, read Gon. xii. 6; regarding God's choice or Abraham (v. 2), read Gen. xi. 31, and Gen. xx. i. 19, 30, 34.

As the leading and training of his des-cendants (v. 8 6), read Heb. xi. 18-16, As to their safety (v. 7-11), read Heb. xi 27 -31.

As to their endowment (v. 12, 18), xead Deut. vi. 10, 11.

GOLDEN TEXT.-Oh that men would please the Lord for his goodness, and for his worderful works to the children of mont --Ps. ovii. 8.

CENTRAL TRUTH .- We must refuse the evil and choose the good,

Before entering on the points of Joshua's timely farewell address, let us notice the solemnity of this great meeting. It was (v 1), of all the tribes of Israel; not every individual, but representatives, no doubt very numerous. It included the elders, their heads, the judges, and officers. It was "before God," not necessary around the ark (see Jud. xi. 11), but the words fre quently have this meaning, and in this case possible the ark was brought from Shiloh. At least it was a meeting of a religious solemn character, hold as in the divine pro-

If this book were a poem or romanes, in which the writer could place his events acceding to poetical fitness, instead of being a history, the steps of which can be verified by external evidence, the locality could not be more suggestive.

It was Shechom, between Abal and Ger izim, where the national covenant had been made (see Lesson for February 14), where Jacob had cleansed his family of idolatry (Gen. xxxv. 1-4), where the Lord promised the land to Abraham (Gen. xii. 6), where the bones of Joseph were to be laid—the grave a memoral of God's faithfulness-it was the site of the only land that was owned—and that by purchase— by the patriarchs (v. 32). For while Abraham bought a burying place (Gon. xxii. 17-20), Jacob bought a dwolling place (Gen. xxxiii. 18-20. Could any spot be more fitting?

Joshua's aim being to confirm the faith and love of Israel as God's children, he appeals to the following points in their past history, viz., their adoption (v, 2), education (v. 8.-7), protection (v. 8.-10), and ondowment (v. 11-18).

I. Their adoption (v, 2). The "flood," or rivers is the Euphrates. Their fathers were idelators, serving images, of which traces came out in the life of Rachel (Gen. xxi. 84). The images were small; corresponded to the "househeld gods" of later times, from which probab y comes to us the habit of placing ornamental images on the cl..mnoy piece.

Abraham was chosen not for his personal worth, but of God's "own will." It is so with behovers to this day. See Eph. i. 4. He takes us of his grace, to make us

holy. Oh, the blessedness of being in God's family! If we would have, it, we must receive Jesus Christ. He is offered to us for our Saviour. If we only think of him, read of him, approve of him, but do not receive and believe (for they mean the same thing), we shall not be God's children. And when he adopts us through Jesus, he gives us the heart of a child. A rich man might adopt a poor boy as his son, but the boy might be deceitful, secretly ungrateful, and without love; he might have bad habits that would remain with him and destroy his character. But when God adopts he renews. He can change the heart; and he puts into our hearts love and gratitude to himself. See Gal. iv. 4-6.

II. Their education. They were separated from idolatrous associations. "Evil communications," &c. (1 Cor xv. 34). So children are sometimes sent from home to learn new and better ways, and break off the old. "Itook your father Abraham." They were prevented from setting and carning new heathenism; "led him throughout." So they were taught the pilgrim spirit, and to look for a city. Hob. xi. 10-14. He parted Esau from the seed of promise and gave him a possession of his own (v. 4). In Egypt (v. 4), they were kept apart by their business and by prejudice (Gen. clvi. 24, and then by the oppression whose fires welded them into one people. They were shown the difference between Johovah and "the gods of Egypt," by the plagues (v. 5), under Moses and Aaron. This was their national edua-

So God's children are trained by joy, sorrow, toil and affliction, we need from the world, and brought to "declare plainly" that their rest is in heaven.

God has many agencies by which to train his people. His Holy Spirit of course is the great teacher, but he employs many meons. Sometimes he takes away friends to oblige us to make him our own great friend. Sometimes he keeps us poor that we may not forget him, or be tempted into the sins which are easy to those who have much money. Sometimes we will not hear hirs when we are well, so he takes us into a sick room, closes the door, shuts the light out, lets no one in but the doctor and our own family, obliges us to be quiet that we may listen to him. Sometimes we are comfortable, like young birds in their nest at home, and we take all our blessings as a matter of course, and he sends us matter of course, and he sends us away among strangers, that we may be led to trust and talk to him, and find companiouship in him. He teaches us his word in the family, the Sabbath-school, and in the church. He applies it to us by the Hely Ghost, makes it to dwall in the section. Ghost, makes it to dwell in us, so that we may keep ourselves from evil ways. By it he converts, and guides, and sanotifies. Oh the joy of being trained and educated by the Lord! Be sure you are in the school

of Christ.

III. Their Protection. Having dwelt on these fiels the past three knowles, it is enough here to name them. (a) Deliverance at the Red Sea, (v. 6), details given in (v. 7), and (b) In the wilderness. (c) From the Amorities who attached them (Josh, ii. 10) and lost everything, and from Balak of Noab (Numb. xxii, b), who tried to match the supernatural with the super-natural (v. 9), but in vain (v. 19), for God delivered you out of his hand.

So God keeps his children from Satan and all their enemies. See I Pet. i. 5, but not without their obedience to his will. See tollowing verses, 13, 17, 21, 22; and v. 9, 18. See John x. 29.

IV. Provision for them. He gave them the land of Orlead on the other side Jordan and the land of the Amerities (Numb. xxi. 31), and from Jericho onward he made them victors (v. 11). The phrase "send hornots," employed here and in Ex. xxiii. 28, and Duet. vii. 20, is by some taken literally for noxious insects by which, as we see in our own time, the condition of a country can be changed; by others, with more reason, as a proverbial expression for terrifying. In either case it was not their prowess that conquered (v. 12), nor their industry that built the cities and planted the vineyards (v. 13). It was God's clear gift to them-an "inheritance," which is not one's carning, or a gift from a stranger but from one's father.

So it is with all saints (1 Pet. 4). How well they got! "Heirs of God" (Rom, viii. 16). How much they have! (1 Cor. iii. 21-23', How well they are saved! (Rom. viii. 28). How much awaits them! (2 Cor. iv. 17; 1 John iii. 1--8). They too are chosen, educated, protected, provided for. As it is in Mr. Kolley's hymn.

## "Mappy Zion, What a favored lot is thine!"

Well may saints exclaim as in (Ps. xvi. 6). And all this any sinuer, old or young, black or white, Jew or Gentile, can have by believing in Jesus (John i. 11, 12).

#### SUGGESTIVE TOPICS.

The place of this meeting-the purpose —the colemnity—the memories of the place —the representative men—the drift of Joshua's words—where he begins—Abraham's family—home—danger—how delivered—traces of idels in the family—the training of the patriarchs—lessons they learnt—influence of Egypt—its great lessons -deliverances-viotories given-provision for the people-how-where-when-analogies in our religious life-why-chosen how trained—from whom protected—how provided for—our inheritance.

## Lost in the Bush.

### A NARRATIVE FOR CHILDREN. A story comes to us by the Australian

mail which will fill many a mother's eyes with tears, and touch the sterner hearts of all those true men who love little children and are tender to them. The colony was ringing within when the steamer came away, to the temporary forgotfulness of gold fields and railways, of general elections, and the fight between Victoria and New and the fight between Victoria and New South Wales about the River Murray. Years hence, probably, it will get into ballad, and be "sung or said" to the tiny Australian generations to come, like the "Children in the Wood" to their small cousins at home. Antiquaries are afraid to pronounce how old that famous nursery story is; but what do the little ones care about antiquity and dates? Haven't they Robin Redbreast hopping about the garden and the window sill all the winter—a palpable witness to the narrative? Dosn't he chirp out, as plainly as a bird can, that "it's all true every word of it?" and isn't he plainly of opinion, by his bold black eye and the saucy cock of his brown tail, that "it's murder to kill a robin," and that nobody with a conscience will touch him, ever since he clanted, with his musical throat, that funeral service over the little people in the wood, and "covered them with leaves?" The wicked uncle, and the brother and sister, and the russians, and the kind birds have become part of the pretty religion of the nurseries which "loves men, and bird and beast," and only through much tribulation with grammars, and many disillusions, enter into the reactant belief that there are bad people in the world besides "giants." Our Australian friends have indeed no "Robin Redbreast.' If birds of any part in it, they must have been the grass paroquet, or liue bird, or the "settler's clock," or the "bell bird"—something outlandish to our nurseries. But it is the old old pathos of children's suffering, and courtowards each other; with a happier ending, too, than the English ballad, which is a capital thing; for, although the con-duct of Robin Rodbreast was highly laudable, we never yet met the audience of wet faces that was consoled by that "respectable funeral." They can't see why "the one the was of milder mood" don't go with his penitence, and after "slaying the other there," bring the twins out of the black-t rry-bushes, and then everybody, except the "wicked uncle," would have "lived happy over after." Well, that's exactly how the Australian story does end, and so tell we it with the great-

est pleasure. Its heros are these little peoplebrothers and sisters—of whom the oldest boy was nine, and the youngest five, and the girl being seven years of ago. They were the children of a carpenter named Duff, who worked at a sheep station near a place called Horsham. In Australia small hands can help; so these three babes used to be sent after brushwood for brooms and fires. They had gone dozens of times, and had come back safely; but this once, when their mother sent them, they wandered into the bush, and missed their way, and at night there were their little cots empty, and their little plates of supper getting cold, but no children. "Lost in the 'ushl" Think what that means for an Australian mother-when vigorous men have some times wan lored but a hundred vards from the track in those labrinths of gum-trees and wattles, and gone hopeless forward and backward and backward and forward, till they have laid themselves down to die. Of many nighta and many days, and every hour

of the weary time stealing the hope slowly out of the door hearts of the father and mother. At last they did what ought to have been done before—they called the instinct of the savage to help them find at least the corpecs of the wanderers. Nobody can explain that instinct; every body who has hunted or travelled with wild tribes has witnessed it. The face of the ground to them, is like a leaf of a book to us—they read it. One of the Australian blocks will tell you if a kangaree has crossed a creek, by the displacement of a pebble: blindfold him, and then him into the thick of the aveclure. bring him into the thick of the cucalyr-tuses, he will point to his "gunya" miles away; it is the sixth sense of races brought in a lite that could not exist on five. The blacks soon found the trail of the poor little three; and to find one end, for them was to be sure of the other. "They would be dead, alas!" but it was comething to have their pretty bodies away from the erows, the buzzards, and the dingoes. So father and mother and friends, on the eighth day after the loss, following the nativos trackers step by step. "Here littlest one tired—look sit down!" says one black bledilends and presents early says. bloodhound; and presently another grunts. Big one carry—see, travel in dark—tumble into this brush." Father on still, the keenest of the pack finds the mark where "little one put down too tired"—and thus they searched every nook, corner, bush, and thicket, until at last they are rewarded. The little one's are found, lying asleep in each others arms, and the robins covering them with leaves, but in the hut of a bushman who had kindly cared for thom. - Canadian Illustrated News.

### Alissionary Notes.

THE Baptists in Poland have increased, in five years, from 812 to 1,162. The mission field extends over four hundred miles.

THE interest of the Greek Christians in the Protestant mission services at Damascus continues, according to recent reports, unabated. The native Christians of the United Presbyterian Church have been greatly stirred up to evangelistic labours in view of these enlarged opportunities. A Rible bookstore and reading room has also been opened in the most important bazaar of the city.

DR. S. WELLS WILLIAMS, a well known Chinese scholar, has recently published a Syllabic Dictionary of the Chinese language, arranged according to the Wu langyuen vin, with the pronunciation of the characters as heard in Pekin, Canton, Amoy and Shanghai. The work has been printed at the American Presbyterian Missio Press at Shanghai, and is comprised in one volume of about 1,200 pages.

THE United Presbyterian (Scotch) Mission has met with a severe loss in the death of Rev. Gavin Martin, of Nussecrabad, India. We lately gave a pleasant glimpse of his orphanage work in that city. The funeral of this accomplished missionary presented a ramarkable scene. All ranks and conditions of the native community were there—Brahmins, Parsecs, and Monammedans. The orphan children preceded the remains, and these were followed by a vast assemblago of natives, on foot, in carriages, on horses and camels. There was general lamentation throughout the town.

Rev. Mr. Hurchinson, writing to the American Presbyterian Record from Mexico city, reports continual accessions to the mission church, which has now 122 men-He recently organized a church at Vera Cruz, into which eighty-two were r ceived at the outset, on profession. Engaged in a similar work at Acapulco, where a Protestant organization has just been organized, Mr. Hutchinson, as a telegraphic despatch informs us, was attacked by a mob and obliged to take refuge on a United States man-of-var in the harbour. The successes of the Protestant missions in Mexico have greatly exasperated the Romanists, and were not the Government friendly to religious liberty, the priests would not tolerate the presence of Evangelical missionaries.

THE Fu Chau China Mission of the Methodist C urch is fell of life and vigour, as the fourteenth an utal meeting, held at Sick Koug, in October, showed. At the invitaof the town, the Ancestral Hall was used for the conference. Sixty preachers were present, and the Methodist fervour of the meeting proved how completely the Gospel had taken held of these stolid Chi-Gospel nese. The deeds of eleven chapels in the Hing-liwa district, paid for by the converts, vere laid before the meeting. Reductions could be made in the appropriations for the support of native preachers, as the churches had ircreased their contributions, and several were taken off the list altogether. The total membership was reported at 2,058, and 175 adults had been baptized during

KURUMAN, so closely identified with the labours of Robert Moffat, is the outpost of Christian civilization in Central South Africa. It is a welcome refuge for the travellers coming back from the wilds of the interior. Here the English postal service reaches its furthest station, and from this place the isolated mission nosts further north are supplied. At Kuruman the Gos-pel maintains its hold upon the Bechuanas, and from this centre it is carried to the ever-changing homes of the neighbouring tribes. The most recent reports show that successful resistance has been made to that South African curse, ictemperance. The quet progress of the Gerpel among the Bechuanas contrasts strongly with its utter failure, thus far, among the Metabele, 400 miles further north. Here the London Soouty has had its station (there are now two of them, Inyati and Hope's Fountain, for ten years. A recent visito: sees no sign of success among these stubborn and warlike people. They respect the missionaries, duclare their message to be good, but assert that it is quite impracticable for a Metahele to be a Christian. And indeed it can be said with truth of their political customs and social laws that evil is their good, and and social laws that even is their good, and rood their evil. It is to be hoped that the Metabele are not fair specimens of the natives of the far interior, around Nyassa, for ich missionaries are about to start out,

course there was a search for them, all inght, all day and all hight and all day, i for the latter region, as at an earlier period faithful i" he did for the Metabole.

## Miscelluneous.

Dr. Hirzio, the eminent Biblical and Semitie scholar, died a few days 130 at Hoinejberg.

He is not fit to con mand, who has not learned to obey; he is not fit to teach, who ia not willing to learn

On the account of the refusal of Serrana to accept the bishops named by the Pope, twenty six bishopries are now vacant in The Friends' Syrian Mission has secured

by purchase, a piece of land 12,000 yards squere, at Brumana, for school and mission buildings. Dr. MAUNING is said by Roman Catholies

to have been appointed Cardinal in police-that is, his elevation will be declared after the present Pope's death. Statues are about to be erected in Edinburgh, Scotland, of Dr. Livingstone and Sir James Simpson. The eitles chosen

street. Ir is estimated that about half a million dellars have been spent upon Protestant church buildings and missions in Rome, since the establishment of religious telera-

are St Androw's Square and Prince's

Dr. Core goes to Egypt, Palestine, Asia Minor, and Athens, to examine recently discovered baptisteries, and ascertain their bearings on the much vexed question of baptism.

THE English expedition to the North Pole will start in May, and consist of a crow of sixty officers and men. The vessels will carry coal and provisions to last three years.

GREATheat is reported from Victoria. At Melhourne the thermometer has reached 112 degrees Fabronheit in the shade. Bush fires have occurred, and great damage as been caused.

A DISPATCH from Mexico states that the religious excitem int in that country is intense, and there are fears of an outbreak. A Protestant Bible-reader has been assassinated by the Roman Catholics in Vista Her-

Tue East African expedition of the Church Missionary Society has arrived at Mombas, and preparations are being made for the opening of a station among the Wanikas, on the mainland. It is expected that many liberated slaves will be settled around Mombas.

A stony is told of the late Dr. Bethune. who, when a committee of a vacant church ventured to ask about the qualifications of Mrs. Bethune as a pastor's wife, instantly replied with his peculiar emphasis "Do you expect, gentlemen, to pay my wife a salary?" That ended the interview.

In reporting the success of the Pastor's College, Mr. Spurgeon and that during 1874 the one hundred and ninety-seven pastor's trained in the college had baptised two thousand six hundred and thirty-three believers, and that the total number of baptisms in the nine years from the commencement was about twenty thousand.

A GREAT many of the Irish Prosbyteries have nominated Professor Porter, D.D., LL.D., for the moderatorship of the next General Assembly of the Irish Presbyterian Church. This year this Assembly will meet in the city of Londonderry.

The increase of the Established Church in England during the twenty-one years from 1851 to 1872 was only 24 per cent., while that of the leading dissenting bedies -the Methodist, Baptist. Congregational, and Presbytorian-was over 100 per cent.

A RETURN of milder weather in Scotland has had a remarkable effect on the death rate, which has been exceptionally high for some time past. In the week ending January 9th, for example, the rate in the city of Glasgow was 60 per 1,000 of the population, but in the following week, with milder weather, it fell to 44, or 22 per sent.

Mr. Levon, the Welsh antiquary, not being able to accept the decrees and dog-mas of the Vatican Council, has resigned the title of Ohevalier of the Order of St. Gregory the Great, which had been conferred upon him by the Pope.

THE late Emperor of China died of smallpox, which was prevailing in his kingdom. The imperial proclamation speaks of the appearance of the small-pox as a "happy occurrence," and the Emperor's being put in quarantine is called undergoing "restorative attention in undisturbed tranquillity of mind."

Tur following are statistics as to the Persian famine: Merschid, out of a population of 45,000, had lost 20,000 inhabitants, who. without offering the slightest resistance. had been marched off to slavery in Khiva and Bokhara, or had perished of hunger. The District of Turbet Hardari lort 20,000: the District of Solzwar, 24,000; of Nischapur, at least 20.000; Hammian lost ootween 25,000 and 50,000; and in Kirmancha alone 15,000 perished of hunger.

DR POLLINGER ' cently, in speaking of the Vatican decree, said:—" People do not know what was Jecreed at the Vatican councils. People do not know that the Pope has been made paramount, and inmediately superior to every Catholic clergymen and layman; that it has been declared the duty of conscionce of every Catholic, not only of the clergy, as is generally supposed by Protestants and many Catholics even, to obey the Popu's orders without judgment, blindly unreservedly."

THE great length of Sabbath-school -essions may be one of the causes for want of interest and enthusiasm in the teaching, more frequently than the superinterdent and officers suspect. Not being able to give any good reason for the closing of his school, a superintendent in Missouri was naked, " How long did you keep the school in?" "O! we run her faithful," he replied, "we kept her going from nine until four, and yet she run out after all. I don't see why it was, for we werked hard and