

GENERAL READING.

AUSTRALIAN METHODISM.

The Australian Annual Conferences held their meetings in January and February. The Rev. Joseph Oram was chosen President of the New South Wales and Queensland Conference...

Mr. Oram is an Englishman, was educated at the Richmond Theological Institution, went to Australia in 1849, when the cities and churches were a good deal smaller than what they are now...

The returns of the New South Wales and Queensland Conference show a small decrease in membership, attributable to the breaking up of two societies in Queensland...

Thus in the word "assassin," there is an implication of the popular belief in the terrible, demoralizing power of intoxicating drink...

Sometimes a word is coined for the occasion, and is so full of the feeling of worthiness or contempt that its peculiar force will abide with it even among foreigners who adopt it...

The attention of the Victoria and Tasmania Conference was called to the fact that honors had flowed in upon Rev. Joseph Dare, its ex-President...

The word "window," that elegant contrivance for letting in light and keeping out cold, suggests the industrial poverty and the cold discomfort of our forefathers...

Strange to say, however, in many households it is not the good and gentle tempered who rule; it is the cross, surly, fretful, into whose hands the reins of authority drift...

OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact, that Psalm xci, 5, was translated, "Thou shalt not need to be afraid for any Bugges by night..."

The "Breeches" Bible was printed in Geneva, in 1569; and is so called from Gen. iii. 7, being translated, "They sowed fig-leaves together, and made themselves breeches..."

The "Treatise" Bible was printed in 1587; and in it, Jeremiah viii. 22, reads, "Is there no treatise in Gilcad..."

etc., instead of balm. In 1609, this word was changed to "Rosin," and so came the name of the "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth. iii. 15. "He measured six measures of barley and laid it on her, and he went into the city..."

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "no" from the seventh commandment, making it read, "Thou shalt commit adultery..."

The "Vinegar" Bible was printed in 1717, and is so called from the headline of Luke xx, which, in it, is made to read "The parable of the vineyard," instead of "the parable of the Vineyard..."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Siseria cried...

THE STUDY OF WORDS.

Temper is sometimes confounded with temperament, and the two words are not so distinct that their relations are remote; yet, temperament refers rather to the fabric than to the finish.

There are virtues and graces which are dependent on sorrow for their growth. Patience belongs in the front rank; yet it implies something to be patient about—something borne.

God puts a high value upon "the riches of the glory of his inheritance in the saints" and, in order to complete and perfect that inheritance, He subjects His saints to sorrow and suffering...

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FAMILY READING THE CROSS.

Quaint though the construction be of the following poem, yet never has the story been told with more truthful simplicity:

Blest they who seek, While in their youth, With spirit meek, The way of truth. To them the sacred Scriptures now display Christ as the only true and living way...

Now look to Jesus who on Calvary died, And trust on Him who there was crucified.

PEACE ON EARTH AND IN FAMILIES.

(Christian Intelligence.)

Perhaps there is no quality more desirable in man or woman than the homely one of good temper. It has a greater charm than beauty, a more lasting a emanation than wit, and a higher grace than the most brilliant accomplishments.

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storm, it gathers blackness and impulse as it rages, and sweeps surrounding vicinities into its passionate whirl. A bad-tempered man, as husband and father, may be honorable, honest, of noble qualities, generous, cultivated, and friendly, but he can blight, like a deadly frost, the aspirations of his children...

But a man has his times of going out, as well as of coming in. He must leave home and wend his way to the office, the shop or the field. Therefore the spell he exerts has its ebb and flow, like the tide, and once he has turned the corner, his despotic sway is over for a while.

With sleepless nights, dyspepsia and kindred ills, it is very difficult to bear one's self equally and agreeably. But we all know invalids and sufferers whose aches and pains are acute, and whose maladies have held them prisoners for years, into whose rooms we go as into the antechamber of heaven.

There is one rule which those of infirm temper, whatever their temperament, might adopt with profit: No matter how we feel, there is no reason why we should always speak. By thy words thou shalt be justified, and by thy words condemned.

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dead surface must be polished by the blood-stones, until the burning radiance and brilliance.

And yet how many Jacobs are there that cry in sorrow's hour, "All these things are against me," while "all things work together for good!" How many Rachels, bowing over the graves of their little ones, weeping for their children, refuse to be comforted, because they are not!

Blessed are they who in the seeming shipwreck of worldly joy and temporal good, cast out of the stern the four blessed anchors of Faith and Hope and Love and Patience, and then, waiting, "wish for the day!"

Lift up your heads, ye sorrowing saints, for your redemption draweth nigh! Glory in tribulation, for it worketh patience, and patience experience; and what is experience? It is the approval of God—the stamp of the Divine Assayer, who, having purified the precious metal, marks it "Approved."

So, sorrow is the furnace fire: The fuller's soap, the vale of tears; Yet sorrow works my deep desire; His image in my soul appears!

"THE PECULIAR CIRCUMSTANCE."

Mr. L— had some business trouble with a member of the Church, and refused to attend any more. He said: "It will be a very peculiar circumstance, indeed, that takes me there to Church again."

If he had been at Church with her as he ought to have been, she would, doubtless, have been with him still. It is not safe to make rash vows, that involve a neglect of our God-given privileges.

"OH, FOR THE PAST!"

An aged clergyman writes: "The pulpit is not what it was when I was a boy. Sermons were then preached which I would give half the little I possess to hear again. Oh! It is sad to witness the degeneracy of these later days!"

There is a filmy exaggeration in years which plays tricks with our judgment. We do not doubt but that close analysis will prove that never in the history of the Church has the average pulpit oratory been higher than it is to-day.

How MANY WERE THERE?—Henry, upon being asked how many boys were in his Sabbath School class last Sabbath, replied: "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho and add to the product the number of measures of barley which Boaz gave Ruth; divide this by the number of Haman's sons; subtract the number of each kind of clean beasts that went into the ark; multiply by the number of men who went to seek Elijah after he was taken to heaven; subtract from this Joseph's age at the time when he stood before Pharaoh; add the number of stones in David's bag when he killed Goliath; subtract the number of furlongs that Bethany was distant from Jerusalem; divide by the number of anchors cast out at the time of Paul's shipwreck; subtract the number of people saved in the ark, and the remainder will be the number of boys in the class." How many were there?—Advance.

INSTANTLY is done too quick to relieve croup. Many children have died while a fire was making. Johnson's Anodyne Liniment gives instant relief and is a sure cure. Half a teaspoonful on sugar. Every family should keep it in the house.

BIBLE

SECOND QUARTER

B. C. 800. LESSON SPIRIT FROM Power. Joel

EXPLANATORY

Verses 28. After predicted in verse follow Judah's repent the Lord, a cessant and renewed prospect these the fulfillment the following verse not stated, but they of the day of Pent nine hundred years prophet. 1. "He time occupied in the "What was once to come the now." 2. expression, taken from rain. 3. "Hither cended in drops, he in floods." My Sp only of the graces, but of the Holy Gl divine indwelling, the Old Testament age of the new dis high is our priv dwelling in us." U the immediate hear and perhaps even would be apt to lin the Jewish race on light of history aid tation, can see that veracity of the Gos at the point of twen ter the prophet's da words better than t time." 6. "The are not narrowed d or race, or class." daughters. Indicat day the young peo dren should receive comparable to that etc, and enjoy pers God and spiritual of high. 7. "The St of to-day enjoys a k his plans greater in that of the patriar [Teacher, show that lege God expects than from his for prophecy. The wor not primarily mea events, for this was many functions of t ther to declare God nounce his will; to and spiritual insight lege of all God's vions. The one n tations during sle Jacob and Joseph; ral revelations while trance, such as c Daniel.

29. And also. Th "and even." Upon the handmaidens, merely those who p fices, but slaves, ma abundantly should th rit be bestowed, the bondwomen, the ver people, should posse ble did this appear t that in the Septuag inserted the word "servants," etc., as Peter, from the vers in common use in 9. "God has other d than those which among men. 9. some whom the wor

30. And I will show is made at this poin having described the take place at the ope pensation, now pas known centuries to which shall accompa ders in the heavens. these two verses hav various expositors. ral events which oec ion of our Lord. 2. dents in connection Jerusalem by Titus, of the Jewish natio To those which shall advent of Christ, and world. Probably all gled, since, though a tervals of our recko to one period in Blood and fire. Eas and destruction. P clouds which overbat tion. For an accou tents which freshed of Jerusalem, see ne third quarter, 1878. an. Overthrown."

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