

Our Young Folks.

The Little Boy's Watch

Dear little Dick, curled up by the fire, sat watching the shadows come and go...

The Leaf and the Wind.

Once on a time a little leaf was heard to sigh and cry as leaves often do when a gentle wind is about...

To the Girls.

Little girls, God loves you; father and mother love you; and the boys love you...

The Snow Prayer.

A little girl went out to play one day in the fresh, new snow, and when she came in she said, "Mamma, I couldn't help praying when I was out at play..."

Saving the Fragments.

I remember a busy man who had very little time for reading or study, and whose mind was a perfect storehouse of information on almost every subject...

Sabbath School Teacher.

LESSON XII.

Mark 7. JOSHUA'S WARNING. Deut. 1. 1-2; 2 Pot. i. 13.

COMMIT TO MEMORY, vs. 14, 16. PARALLEL PASSAGES.—Gen. xix. 1, Deut. i. 1-2; 2 Pot. i. 13.

GOLDEN TEXT.—If any man draw back, my soul shall have no pleasure in him. Heb. x. 38.

CENTRAL TRUTH.—They that observe living vanities forsake their own mercy. The argument of our Lessons may be concisely summed up as follows: "love God (v. 18); the temptation to apostasy, will be in joining yourselves to the remaining heathen in the land (v. 12)...

Now let us trace the parallel between the nation and the professed follower of God, examining the argument, verse by verse. Take good heed... that ye love the Lord, your God, "God," worthy of all trust and love; "your God" in covenant with you...

All our practical obedience is of value according to the amount of love (see 1 Cor. xiii. where "charity means love). Love is the fulfilling of the law. When God ceases to be loved, all evil follows.

Just so professing Christians have their near and easy temptations, "besetting sins," "weak sides." A good preacher will warn and a wise disciple will watch against them (see Rom. xii. 2, and Heb. xii. 1).

Few things affect life more than marriage. A godless partner cares nothing for prayer, the Sabbath, the Bible, the church; so they are either kept to with a struggle, or given up. Such a partner loves light society, the theatre, the show, the Sunday banquet; so these are gradually accepted; and the next generation is godless (see 2 Cor. vi. 14-18).

"Know... the Lord will no more drive," etc. (v. 18). The remaining heathen, instead of being ruled, would vex, harass, and oppress them. The figures are very forcible. Illustrations abound in Samson's life, and the book of Judges throughout. See Numb. xxxiii. 65; Deut. vii. 16. The punishment is in the way of sin. The like evil consequences follow to professing Christians who conform to the world, and tolerate wrong in their habits, pursuits, or lives. The evils, having gained a little, always claim more. Each concession is the basis for a new demand; "You came to—, you may as well come to this."

"As all good things... so shall the Lord," etc. (v. 15). The extent to which the sin would be likely to run is in v. 16, "gone and served other gods." The career of Israel sadly bore out this apprehension. The heathen were let alone. They were made companions. Then they were liked. Then they were married. Then their gods were tolerated. Then their worship was allowed alongside that of Jehovah. Then it displaced Jehovah's, for when two things, a divine and a human, are put in competition, the human always pleases the corrupt human heart the most (see John iii. 19). The history of the judges, of Solomon, of Israel, of the worship of Baal in Ahab's time, of the captivity, and of the final destruction of the temple and scattering of the

nation, may be given in illustration of this warning. The Hebrews crowded a long succession of revolts and restorations with the rejecting of Christ; and they have "perished from the good land" given them. Three times their ruin is announced. Modern civilizations has relieved their lot; but for fifteen centuries they were down-trodden and cruelly oppressed. And so it must needs be with professing Christians. A profession is a duty, but it does not save. It enhances the guilt of ill-doing. See the awful words of our golden text. See also Heb. vi. 4-8. Study the "many stripes," Luke xii. 47, and 2 Pot. ii. 21, 22, Prov. xxix. 1.

The same remark applies to churches that grow cold, and, as churches, useless. See the seven churches of Asia, Rev. ii, iii. See 1 Cor. x. 6, 11.

The "thoroughly practical character of this lesson should suggest to teachers the need of teaching it faithfully, and in a tender, loving, persuasive spirit, for who can tell what friend, or neighbor, or scholar's doom we are re-echoing when saying, "Ye shall perish quickly!" 1 Cor. v. 21.

And, above all, let every pupil be urged to put his or her soul into the hand of the Saviour, that he or she may be "kept by the power of God through faith unto salvation" (1 Peter i. 5). He means that we should believe his word, keep alive our trust in him, and walk closely with him.

"Saviour, like a shepherd lead us, Much we need thy tenderest care."

SUGGESTIVE TOPICS. The speaker—when—to whom—elders who—why called—similar charges—the grace enjoined—why love—the danger of Israel—corresponding danger now—meaning of besetting sin—perils of Israel's position—fallen into—how—instance—danger of intermarrying—consequences—how the heathen in the land acted—illustrations—remoter consequences—God's faithfulness—testimony to it—argument founded on—apostasy—progress of it—illustrations—consequences—spiritual analogies—lessons to us.

The Pay of Magazine and Newspaper Writers.

The scale on most of the magazines a few years ago was a guinea a page. That was Thackeray's scale on the "Cornhill." But the rate has been reduced upon most of the magazines in the course of the past three or four years. It is now seldom more than 10s. 6d. a page where the pages equal those of the "Gentleman's." "All the Year Round" pays 10s. 6d. a column. The pay of "Chamber's" is 7s. 6d. a column, 15s. a page. A man like Sala, however, of course seldom writes by scale. His minimum is £1 1s. a page. Hopworth Dixon can double even upon Sala, and demand 25 guineas for a dozen pages. The highest sums that have been paid for magazine contributions in our time were those paid by the "Edinburgh Review" to Macaulay. He often drew £200 and £250 for his contributions, and perhaps still more for papers like those on Bacon and Olive. The tradition runs that Brougham once asked Jeffrey for £1,000 upon a promise to work off the debt in a year, and did it, writing the whole of one number of the "Edinburgh Review." That may, of course, be false; for this story of Brougham writing the whole of an "Edinburgh Review" is told of several writers. Shirley Brooks, it is said, wrote the whole of one week's "Punch," Christopher North wrote the whole of one "Blackwood," Gilbert Blacket wrote all the articles in one day's "Times." But Brougham's capacity for work was equal to an "Edinburgh Review," and the anecdote is at all events characteristic. The rule of pay for contributions to the "Edinburgh" and "Quarterly Reviews" is no longer what it was in the days of Brougham and Macaulay. Even Mr. Freeman has, I suppose, never received a cheque of 100 guineas for one of his articles. But a man of special note in literature may have almost anything he likes to ask. Thackeray's salary as editor of the "Cornhill" was £2,000 a year, and Charles Reade recently refused to take a magazine in hand for less than £8,000. Yet when Jeffrey was retiring from the chair of the old buff and blue, Messrs. Longman hesitated to fall in with Moore's terms of £1,000 a year, although for £1,000 a year Moore was willing to give up the greater part of his time to the conduct of the magazine. Jeffrey's salary had been £700 a year, and the editorship of the "Edinburgh Review" was then the blue ribbon of literature. The editor of the "Echo," I presume, has not less than £700 a year to-day. The newspaper press, however, in the time of Jeffrey hardly had an existence. The "Times" was little more than a sheet of advertisements, market reports, police news, and scraps of scandals. Its articles were simply paragraphs like the Notes of the "Pall Mall Gazette" of to-day. The Duke of Somerset would, no doubt, have consigned all the original articles in the newspapers of that day to the slop basin. Tom Barnes, the editor of the "Times," was the only man with any pretensions to scholarship upon the London press, and even Barnes did not relish the idea of being known as the editor of the "Times" out of Printing-house Square. His salary was £1,000 a year. But when Mr. Barnes retired from his post in 1820, the proprietor tried to tempt Southey from his books and the lakes by an offer of £4,000 a year and a share in the profits of the "Times." And those were the terms upon which the appointment was offered to Moore. The editorship of the "Courier," an evening newspaper like the "Globe," was £1,000 a year, and that was Douglas Jerrold's salary as editor of "Lloyd's Newspaper." It was looked upon then as a fancy salary. It is now the standard upon most of the London morning newspapers, the evening papers, with the exception of the "Pall Mall Gazette," paying only about two-thirds of that amount. The salary of the editor of the "Globe" five years ago was £600 a year, and that is the salary of the editors upon most of the Provincial morning papers, although in three or four cases, at Edinburgh, Glasgow, Birmingham, Manchester and Leeds, the rate is equal to that of the London morning newspapers.—Gentleman's Magazine.

Missionary Notes.

Six missionaries of the American Board have suffered as martyrs during the 61 years of its history. Lyman and Munson were killed in Sumatra, Dr. Whitman among the Indians in Oregon, Morrison in European Turkey, Coting in Central Turkey, and during the last year Stephens at Ahualulco, Mexico.

Among the members whom the Madura church has recently lost, through the prevalence of a very fatal disease in that district, was Yeathason (servant of Jesus). Thought at the bottom of the Hindu social scale, his integrity, knowledge of the Scriptures, and zeal for the spread of the Gospel caused him to be respected by the heathen and prized by the church—deserving his name "a servant of Jesus."

The North China Mission of the American Board has opened two new chapels. The one is in a rented building at Pao-ting-foe, and the mandarin of the town is trying to drive the missionaries out by intimidating the landlord, as he has previously done in the case of the Methodists. The other chapel, capable of seating 250 people, has been erected at Tientsin, on the site of the chapel destroyed at the time of the massacre.

The young Japanese churches are distinguished above those in almost every other mission field for their spirit of self-support. Dr. Berry writes in regard to the congregation about to be formed at Sanda, where eight persons are awaiting baptism, that the intention has been already expressed: "As soon as we have a church here the church will take care of the hospital, and through it do much charity work."

The Chinamen in San Francisco are in the habit of scraping together what money they can, and they then devote it to the purchase of a wife. The correspondent to the New York Times states that his office boy, Ah Sam by name, has recently imported a wife through the agency of his mother. When Sam brought her for inspection his master was shocked at her ugliness. He remarked:—"Sam, not handsome, eh!" Sam says, "No, no handsome much; handsome gal cost heap money, and all time kick up—bobby."

The Greek Church of Russia distinguishes itself favourably from the Roman Catholic by the cordiality which it shows towards efforts for the spread of the Scriptures. During the past three years 750,000 portions of Scripture, chiefly of the New Testament, have been circulated. Monks are frequently engaged in this work, and Bible book-shops are connected with many of the monasteries. During the last few years great impetus has been given to missions in the Russian Church. The Czar is president of the Missionary Society. Its chief fields of labor are Kamtschatka, Siberia, the Caucasus, and China. Urgent application has also recently been made for more laborers in Japan.

A Country Minister and His Wife.

They were a happily united couple. Their faith in each other was unbounded. Mr. Halford believed in his wife as the cleverest housewife and the best woman in St. Bedo's; and in spite of a little quickness of temper, which now and then manifested itself, perhaps he was not very far wrong. They had never quarrelled; they might have claimed the ditch every year of their lives; and there was a story which served at least to amuse the congregation, that told how Mr. Halford accounted for this. He had married a young couple, and when the ceremony was over, proceeded to address them with a few words of exhortation: "I should like to give you a little advice," said he, "that may be useful to you in your after life. Young people get on very well together at first, but sometimes it does happen, that matters don't go quite so pleasantly with them as one could wish. One cross word brings up another, and when wrangling begins, one never knows where it will end. Now, I don't know that I can do better than tell you the bargain that my wife and I made when we first married, it was this: that if ever we wanted to quarrel we should take it in turns to commence. If I began one day, my wife should have the right to do so to-morrow; only we were each to give the other fair warning, by observing in such case, 'It's my turn now, and I'm going to begin.' I can't tell how that may do with you; but it has answered very well with us, for neither has yet said to the other, though we have been married thirty years, 'It's my turn now,' and I hope it'll never be the turn of either of you." And no one who knew the minister and his wife believed that their turn ever had come.—Episcopalian.

Reproduction of Old Thoughts.

Nothing is more strange than the incoherent reproduction of old thoughts under the guise of new and advanced opinions. It would seem as if the human mind, with all its restless activity, were destined to revolve in an endless circle. Its progress is marked by many changes and discoveries; it sees and understands far more clearly the facts that lie along the line of its route, and the modes or laws under which these facts occur; but this route in its higher levels always returns upon itself. Nature and all its secrets become better known; and the powers of nature are brought more under human control. But the sources of nature, and life, and thought—all the ultimate problems of being—never become more clearly intelligible. Not only so, but the last efforts of human reasoning on these subjects are even as the first. Differing in form, and even sometimes not greatly in form, they are in substance the same. Bold as the course of scientific adventure has seemed for a time, it ends very much as it began; and men of the nineteenth century look over the same abysses of speculation as did their forefathers thousands of years before. No philosophy of theism can be said to have advanced beyond the Book of Job; and Professor Tyndall, addressing the world from the throne of modern science—while the chair of the British Association ought to be—repeats the thoughts of Democritus and Epicurus, as the best guesses of the modern scientific mind.—Blackwood.

Random Readings.

THE movement of the soul along the path of duty, under the influence of holy love to God, constitutes what we call good works.—FRISKINE.

CHRIST crucified, the preacher Alpha and Omega. Away with flattery and flattery! Let the Spirit of God speak to thee. He knows how to hit the heart.—Hedinger.

THE coin which we cast into the Lord's treasury is weighed in scales not adjusted to our standard. In the balances of the sanctuary spirit has weight, and a grain of grace is heavier than pounds of gold.

IT is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth abundant harvest.

DR. SPRING once rose in his pulpit and said to his people, "I have preached and preached for aught. This morning I cannot preach. I have not even a text." And then, with many tears, he told the agony of his desire, and the revival came.

AFFABILITY is an excellent qualification in conversation, for as knowledge teaches as what to say, and prudence when to say it, so affability teaches how to speak in an agreeable manner.

GOD'S ways seem very slow, sometimes what we would see done waits long for the doing, and we grow impatient. But if we believe in God we should possess our souls in patience. In His own good time every thing will come right.

I CONFESS, said a faithful servant of God, that I seldom hear the bell toll for one that is dead, but conscience asks me: What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity, what didst thou do to prepare him for? and what testimony must he give to the Judge concerning thee?

A CHRISTIAN minister said: "I was never of any use until I found out that God did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom." It is not great men we want in the Church of God to-day—it is earnest, warm-hearted men.

THE tempted and sin-plagued heart always cries out for a Saviour. The fundamental truths of religion, repentance, trust, a new birth, and a holy life, if presented clearly according to the revelation of the Word of God, illustrated by the experience and life of the minister himself, and uttered as if a positive conviction and comfort in the heart of the speaker, will always command attention and secure the happiest results. Let the faithful minister then say, "Why should the work cease while I leave it and come down to you?" and go on with his ministry of righteousness. There is no antidote like the uncorrupted and unadorned Gospel itself to infidelity, worldliness, and sin.

THERE is too much snarling, and too little sympathising, Christianity amongst us. The Christianity that is wanted is the Christianity of the heartier heart and the handier hand. The Christianity that we do not want is the Christianity of the snarling speech and the speechless snarl. THE saint can say to memory, "Come, ye blessed;" for it will bring the joys of heaven in its bosom. Those have made the highest attainments who have so loved that recollection has nothing in it painful. Half of heaven is in remembrance. The song of the redeemed has half its pathos and power from its retrospection. For "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Eternity cannot make a Christian forget the hour when, in fears and tears, he felt the joy of pardon; nor the place, hour, or power of his new birth. Never can the redeemed soul forget this uplifting from the horrible pit and miry clay. These are felt in the first impulse of new life, and in the first pulsations of the new heart.

FEAR not, thou that longest to be at home. A few steps more, and thou art there. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer! it will be said of thee, as it was of her in the Gospel, "The Master is come and calleth for thee!" When you have got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, there will be nothing but the short valley of death between you and the promised land; the labours of your pilgrimage over, you will have nothing to do but to entreat God as Moses did—"I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

A Few Leaves Turned Down.

Let me turn down, with their knowledge, however, a few leaves of, and mark a few passages in God's Word, for those readers who need comfort and support.

For the weak Christian let me turn down the leaf and mark Matthew xii. 20. A bruised reed shall He not break, and smoking flax shall He not quench.

For the heavily burdened, Matthew xi. 28. Come unto me all ye that labor and are heavy laden, and I will give you rest. For the despondent, John vii. 37; John iii. 16.

For the thirsty and hungry, John vii. 37; John vi. 35.

Here is a passage for the afflicted one, Isaiah li. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee.

Here is good news for the backslider, Hosea xiv. 4. I will heal their backsliding, I will love them freely, for mine anger is turned away.

I have marked a few passages for the faithless. Acts xvi. 31; 1 John i. 7; Romans viii. 1. Here is comfort for those who mourn on the poor results of their work. This is what Christ said, John xvii. 12. Those that thou gavest me I have kept, and none of them is lost.—Christian Banner.