Our Foung Holks.

The Lemurs of Madagascar.

The menkeys of other hads are, how The memory of other mans are, however, replaced by the lemure—graceful little creatures of many different varieties. There is a great resemblance in their attitudo and manner of life to the apo, so that they have been styled monkeys with the for's muzzle. Their agility is marvellous; they leap through the air to a great dis-tance, settling on a branch, which perhaps bends under their weight, and dart off again in evolutions of astonishing rapidity. A wood frequented by troops commands the astonishment and admiration of the traveller, from the intelligent appearance and incossant gambols of these lively animals. The largest kind are about three feet in length, while the smallest are not larger than a rat. The true lemur, which is distinguished by a long shout and tail, profess fruit for food, but does not object to erunch a small bird, s lizard, or insects. These are diurnal in their habits; while the chirogales, possessing short paws and pointed teeth, shun the light, and only ap-pear in twilight and moonlight, when they make great havee among lizards and small ame. These curious mammifors are haracteristic of Madagascar; other species do exist elsewhere, but the necturnal kind are found nowhere but in this and the Comoro Islands .- From Popular Science Monthly for Cetaber.

The Crippled Lamb.

A little crippled boy, ten years old, could only use one log; and as he could not run about with the other children, his mother used to amuse him by reading to him. She used to read to him the twenty-third Psalm, and told him that Jesus was that shopherd, and read to him what Jesus said about it in John's Gospel, and told him all about the sheepfold, where the shepherd carried the lambs to keep them from freezing of winter nights, and to keep them from the dangers of dogs and wolves. Then he asked his mother. "Where was Jesus' sheepfold?" She told him the Church, and who were Jesus' lambs, and how, standing at the door, he said, "Suffer the little children to come unto me, and forbid them not." Then she told him the story about Josus and Peter at the Sea of Galilee, and how Josus said to Peter,

"Feed my lambs."
"Then said he, "Ma, why can I not go into the Church, Christ's sheepfold? I am sick and crippled; surely he wants me, and "O," sho said, "my son, you are too young yet; when you get to be fifteen, you

shall go to the communion."

He felt disappointed, and said, "Ma, why did you tell me about this when I am So at night he asked his father about it,

and told him all about what his mother had been telling him. His father said, "It is all right, my son. Waitsix months,

pale and pensive, and in the field they saw it authority in the matter of the Institute, a flock of sheep, which ran away of fright, they would have buried him, as the priests leaving a little lamb white as snow, bleating most pitcously, and struggling to get who was nurdered while engaged in a after its mother, but could not walk. The father pulled up the waggen by it, so they could see what was the matter; and taking it up, he found that one of its legs had been broken, the sight of which greatly affected the little cripple. He wept when he looked at it; and when his father asked him why he was so troubled, he said, "O. him why he was so troubled, he said, "O. the poor lamb is just like me—it can't go and play with the other lambs. Its mother leaves its, and it can't go after her; she can't put it in the fold where it will be warm and safe, and it can't go itself."

The father's heart was touched, but still he did not see the trouble in that little heart; so he said, "yousithere, and I will

The little cripple, looking upon his father with his large eyes, lustrous with tears, said, "No, father, no; let's leave it; want six months, and see if it lives or not; and if it is not a cripple then, we can put it with its mother in the fold."

The stupid father at last got his eyes open, and his heart too, and replied, "I will put the lamb with its mother in the fold whose it and the lamb with its mother in the fold, where it ought to be, and you may join the Church, too, if you wish.

The little sufferer did not join the Church on earth, for in a few days he was taken sick, and after a few hours suffering, in which he was out of his mind, he came to consciousness, and calling his parente, re-called the last Sabbath's ride and the crippled lamb, and said :-" Papa, you carried it to its mother in the fold; that was kind, papa, and now Josus has come to take your poor crippled lamb up to his fold," and in a few hour the crippled lamb was in the Saviour's bosom.

Few of our boys and girls know tho value of good handwriting; if they knew it they would spare no pains to acquire To many a young man a good handwriting is worth five hundred dollars a year; yes, and to not a few, a thousand dellars a year or more. A good hand or a bad hand will turn the scale of success, or defeat in securing valuable posts of labor. Then, if you write to one who does not know you, your letter gives him his first impression of you. If it is a badly expressed and badly written letter, he sets you down, perhaps, far below your real worth. This is an injustice to yourself. Moreover, a badly written letter, or article, or report, takes up the time of the reader needlessly; and this is a wrong to him. Acquire a clear, readable hand. This you can do. Then, if you can learn to write with ease, rapid ity, and beauty, so much the better. A Christian should try to do well everything that he does.—Ex.

Lessons of the Guibord Case.

The Outbord case has excited a good deal of comment in the United States. Under the above heading our able coatem-perary, From the rable of Boston, has the

following: "The extraordinary circumstances conneeded with two effort and the Papal coolosiestic, at Montreal, to proyen the burial of the body of Joseph Guibord in the Catholic burng-ground, have more than a local interest. Considered as expenents of the policy of that priestly au-thority at Rome which is strotching out its iron hand over these United States, with the around intention of subjecting our civil institutions to its own control, they cannot be other than instructive to us. The Bishop of Montical is only the puppet of the Jesut conclave at Rome, which, at the present moment, rules the papal world through that sally old man, the Pope, whom they have thatter I into an incane belief of his own infallmently. The Catholic ecclesiastics in our country, from the newlyfledged Cardinal downwards, are likewise puppets, worked by wires in the hands of the same Jesusticel authority that inspired the Montreal Bichop in his battle against poor Guibord's bones. Hence they stand ready, when ordered by their Reman masters, to repeat here what has been done by their fellow slave in Montroal. Wo do well, therefore to meso serious note of a case which may yet be duplicated within our own borders.

The most superficial examination of this lisquating affair forces upon a reflective mind the conviction that the chiefrulers of Romanism consider submission to their arbitrary authority as of higher importance than faith, morality, and observance of the religious rites of their church. This will appear if we ask who was this Joseph Guibord, to whose remains they have reused equilibro these six years past? What was his character? what his offence? Was he immoral, irreligious in their sense, r an enemy of their church? By no means. On the contrary, he had been a most faithful adherent. He had, been a most faithful adherent. He had, indeed, been very highly esteemed by their highest church authorities, both in Canada and Rome, because of his valuable services in translating their catechisms and rituals into the Indian tongues, for the use of their missionaries among the children of the forest. What, then, was Joseph Guibord's effence?

"It seems scarcely credible, in this nineteen'h century, but it is true, never tholess, that this man's remains are being treated like the carenss of a dog because he refused to withdraw from a literary club which had the writings of Voltaire, Rosseau, and Moliera on the shelves of its hbrary. Had Guibord simply withdrawn from the Canadian Institute, and remain too young, and make me love Jesus so from the Canadian Institute, and remain much that I want to be one of his lambs in his sheepfold, and then tell me I can t? the priests would have buried his bones. with ecclesiastical honours. His solo of-fenso was a manly refusal to obey a mandate which had no Scriptural or reason able authority. For this the priest refused and see if you can be a better boy, and hum absolution, and the Bishop denied his live up to your profession."

On the next Sunday afternoon his father was hauling him out on his little waggon, to refrech him, for he looked unusually pale and pensive, and in the field they saw the variety of the matter of the Institute, a flock of sheep, which ran away of fright. former they have cheap and ready absolu-tion; for the latter they have no forgiveness, neither in this world nor in the droad

How Readest Thou?

This is an age of roading. The world is full of reading matter. The press teams with such, and there is no lack of this kind go and carry the lamb to its mother; and if she won't let me come up to her, I will put it carefully in the fold, where the can find it."

otherwise and these sources of improvement. And they are precious sources in deed. For it is much better to be wise find it." often flees away mil leaves us alon and destitute; but knowledge and wirdom are fast friends. They stand by us andremain with us when all other sources or means of entertainment have gone. How then of entertainment have gone. How then are we using these means? Tow readest thou?

1. We should read slowly and carefully It is not the rapidity with which we get through a book or a paper, or the amount of matter which we read, that makes us learned or wise, but it is the amount of caroful attention which we expend upon our books and papers which aid us very largely in making our reading a profit.

2. We should read with reflection. We must think on what we read, and thus master the thought pursued, and, in a cer tain sense, make it our own. This is our great object of reading. We do not and we ought not to be slaves to the opinions of others. We ought not to read simply for the purpose of memorizing the thoughts which others have recorded, but we should uss these thoughts as suggestive of other thoughts, which, when formed, will be our own, because they nave passed through our own minds, and are the result of our own careful reflections.

3. It is a very good plan when we read to take notes. This will not only aid our memory to retain what we read, but it will make us exact. We will, through this means, make ourselves precise in our thinking, and will accomplish a great deal in the way of getting knowledge.

DR. HOLLAND says in Scribner that the jury system has outlived its usefulness and ought to be abandoned. Whether we could get anything better may be a quee tion, but certainly recent results from the sworn twelve have not been such as to make us revers the old system except be-cause of its age. The man who is on trial, especially if he is a man of some character and intel igonce, must look with disgust and dread at the average juryman who stops into the box to prenounce on his life and happiness.

Sabbath School Teacher.

LESSON LI.

 $\left. rac{\mathrm{Doc}_{1}(20)}{\mathrm{18}(5)}
ight\}$ review—the ministry of Jesus

Golden Text.—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.—

CENTRAL TRUTH. - Jesus preached

We have now concluded the study of the gospel of John and we may with advantage look back on it, as it may be compared with the other cospels, and as it presents to us the ministry of Jesus. For it gives us a different (not contradicting, but completing) view of our Lord's labora from

that presented by the other evangelists.
(a) The Gospel compared with the others. They were written—according to the best evidence we have—in the order in which they stand, Matthew and Mark dating about the year 60. Luke probably about five years later. (The evidence is that of Christian writers such as Ireneus, Papias, Clement, and Origen.) John does not write till a quarter of a century later, when many of the persons with whom Jesus had to do were dead, and when delicacy to the living did not act as a restraint.

Matthew (whether he wrote in Hebrew at first or not) writes for Hebrews, quotes Old Testament Scripture freely, gives expositions of truth that suit the Hebrew mind, pointing out the spiritual side of the Hobrow laws and exposing their cor-ruptions. He writes "to the Jew first." In Matthew we see Jesus "coming unto his own' (John i. 11), and his own "re-ceiving him not." We hear his denunciations of "Stribes, Pharisees, hypocrites;" and we see their resentful hate, and their plans for his betrayal and murder. divine authority of Jesus is taught by Matthew as strongly as by John. See

Matt. xi. 25-30 and xxviii. 18-20.

Mark was Peter's companion, and relates what Peter told. (The outside evidence of this from the early Christian writers is clear and uniform.) Naturally incidents, curious facts, vivid occurrences, came into this gespel, in which Jesus is seen at work, "going about doing good."

It is a guspel for the active Roman mind, turning to God.

Luke owns his obligations to eye-wit nesses (Land i. 1-4). Who so fit as John, whom he must have often met? He writes in a broad and comprehensive spirit. Ho is educated, has travelled much, is companion of the apostle of the Gentiles (Col. iv. 4; 2 Tim. iv. 11). His mind, dwelling on Christianity—a religion for the world—seizes the aspect of the truth, and the words and facts of Jesus' life that so present it. For the Holy Spirit in inspiring the sacred writers works no needless miraclos, but usos the natural qualifica tions of the writers.

John, on the other hand, is the disciple "whom Jesus loved" (John xix. 26); he had the mother of our Lord under his roof from the crucifizion onward; he was most probably connected with her, and so with Jesus, by family ties. His lenning on his bosom is an outward sign of the intimate intercourse he had with the Master.

If any one is fitted to describe the inner life and aims of Jesus, John is the man. He dwells on what the other gospels emit, and when he refers to the same things that they report, it is to connect his incidents with what was already known. He does not dwell on what was accepted already, just as Matthew and the others do not give the leftiest views to minds only open-ing. Like their Loft, the Evangelists taught mon "as they were able to bear it"

(Mark iv. 88). 2. As it presents to us the ministry of Jesus. Matthew and the others had detailed his public addresses, like the "Sormon on the Mount" (Matt. v., vi., vii, the parables of Matt. vii., and the prophetic words of Matt. xxiv). But John deals as is fit-more with the private ministra-tions of the Master, as a glance at the gospel will show; and no better Review of the Quarter could be arranged than that only the nurse of the sick and wounded, mind, and render the reading of John intelligent and still more interesting. For about this gospol the battle between faith and unbelief is hottest, and all admit that if John's gospel is divine, the rest are un-

In ch. i. 88, Jesus sees two disciples of John following him at the unselfish Bap-tist's bidding, and he invites them to his lodgings. John is one of the two. Sixty years after, John remembers that momentous hour which first brought him into contact with the Saviour. "It was about the tenth hour. Then we see him dealing with, and attaching to him Philip, Peter Nathanael. There is yet no public ministry.

In ch. ii. we have the details of the marriago miracle. It was a private festi vity. Jesus and his mother, and his broth ron, and his few disciples were there, and the last named believed on him. (There is much in favor of the view that John was the bridegroom—Salome his mether. See Matt. xxvii. 56 and Mark xv. 40.) John is in the background, but he tells us how "this is the Sret miracle," and it is neither like the Baptist in the wilderness, nor like the monkish life of a later time. The events at Jerusalem (v. 13-15); are narrated to explain later movements (ch.

In ch. iii. we have the interview with Nicodemus. How much is in this conversation! How radical the change he proclaims to be essential! Then how can it claims to be essential! Then how can it be brought about? By believing on Josus (ch. iii. 16), who is lifted up as Moses, etc., (v. 14), and all this as the outcome of divine love (v. 16).

Ch. iv. is another sermen to a single person—the woman of Samaria. The town, the well, the scenery—all are there to this day and 6t the Serieture perfective.

to this day, and fit the Scripture perfectly. He lays bare her heart and life, declares himself as the living water, and makes her a messenger of mercy to aer town's people, who detain him a couple of days, receiving personal teaching. A second miracle performed 'Cana (probably John's home) is reports li. iv. 46-55).

Ch. v. reports the healing of the impo lent man at Bethesda, and the personal dealing with the man in private (v. 14), out of which miracle comes indeed the public discussion of the claims of Christ, and the

the of the Sabbath.

Ch. vi. reports the miracles of the leaves, which excited so much popular enthusiasm among the rections Galileans that it became prudent to retire to Capernaum, on the way to which a miracle way wrought for the bonefit of the disciples (v. 19-21). Jut of the miracle of loaves came the public lessons of the heavenly manu ...

In cha. vn. vin., John reports his teaching at Jorusalom, the address of our Lord being drawn out by questions. This is emphatically the care in

Ch ix., where the healing of the blind beggar leads to the opening of his eyes, and to the sharp discussion of Christ's claims, and to the breach with Judaism, as the Church of God, which came when in ch. z. Christ as the good shepherd claims the other sheep (v. 16), and asserts his unity with the Father.

In ch. xt. he is before us as the loving friend of the family at Bethany. After the miracle indeed, he cannot be hid, and John reports briefly his triumphal entry into Jorusalom (ch. zii. 14, 15), which roused the enemies of his cause to desperate measures. The nectorward John describes his ministry as it promoted the bonefit of the disciples.

In ch. xii. he washes the disciples foot, and deals with them all, and especially with Judas. He is seen in the midst of the group, preparing them, one by one, for

the coming events.
Chs. xiv., xv., xvi., are all of the same retired inner ministry. He unbesome himself to the little tremulous company, much as a father might, before departure from a family; closing with the prayer of ch. xvii.—a prayer without perallel in the history of the race, like which there could be no other l

And now in Johu's gospel his ministry is over. But how much he has disclosed —of the Father, of the Holy Ghost, above all of himself as the Revealer of the Father. This was the pert of his teaching John was employed to unfold.

"The only begotten in the bosom of the Father" (ch. i. 18), is to declare the invisible God. To this object the Evangolist cleaves.

Many other things, he is careful to tell us, Jesus did and taught (ch. xx. 31). To unfold him in this character—as the Son of God, that men might be saved, is the

aim of this gospel. (See p. 186.)

Let us learn from this gospel (1) How great a Saviour we have. A star is wonderful. So is a single gospel. The number of stars deepens our amazement. But it is deepest when we see the order running through the maze. So the gospels have an order, and John sets it forth, shows us the key to the mysteries. Josus is God manifest in the flosh, and manifest

(2) How near he can come to us. He (2) How near ne can come to us. He can, he does deal with us one by one. A ruler, a lawyer, a fisherman, a beggar, he teaches one by one. None too highness too low. How he values souls!

(8) What an object of love he is! Master with his servent. Teacher with his

ter with his servant. Teacher with his pupils. Friend with his friends. Son with his mother. There is none like him. He is "altogether levels." Others we love Ho is "altogether levely." Others we leve at a distance, but familiarity disenchants us. He is the greater and the dearer the nearer we come to him.

It is commonly supposed that women are unfitted by nature and training for the hardships of travel in new and wild regions. But those who read the wonderful adventures of Sir Samuel Baker in African exploration, will find occasion to modify their opinions. Mrs. Baker was as good a traveller as Sir Samuel himself, and her patience and cheerfulness kept up the spirits of the party when they were at the last stages of despair. She seemed essential to the success of the enterprise, for she was not which would settle this conviction in the and the helper of the weak, but her forethought provided for many great emergencies. On one occasion the whole party might have died of hunger but for her foresight. Finding that the kings and chiefs were becoming hostile and bringing in few provisions, she laid by, unknown even to her husband, twelve bushels of flour for a time of need. The need was speedy and urgent; for soon after, the party being obliged to fight their way back to Fowera, could neither buy provisions nor forage for them. Their supply gave out, and starvation seemed imminent, when Lady Baker produced her flour, and the whole company were jubilant over their deliverance and full of wonder at her forethought. The truth is, that although 'woman in our hours of case," may be "uncertain, ccy, and hard to please, yet she possesses an amount of grit and forethought for which man does not give her sufficient credit. Or the battle field man is her master; but a the hospital ward, where unfaltering devotion, quick and intelligent action, and calm judgment are required, woman becomes the ministering angel that leads the sufferers back to his and hope.—Express.

> THERE is a single fact which one man opposes to all the wit and argument of infidelity, viz.: That no man over on his death-bed repented of being a Christian.

> OUTWARD religiousness, unattended by heart piety, does a man serious injury, by rendering him superficial and unreal in all that he does in reference to God; and as God desires truth in the inward parts he will not parley with dishonest men.

I BAYE known vast quantities of nonsonse talked about bad men not looking you in the face. Don't trust that conver-sational idea. Dishonesty will stare honesty out of countenance any day in the wook, if there is anything to be got by

Miscellaneous.

Tm: Port LARION of New York, is 1,056, 115.

There are two feet of suow near Winnipeg.

The omorsal nam of Ningara was

Omawgarah. Seas was concerned a general treaty with San Domingo.

Apprilogate Formite arrows are to be constructed in Bermuda. Mr. B. Astor, of New York is dead. He was worth \$160,000,000.

A PERMANENT ART GALLERY is being formed in Laverpool, England.

Theopon Hosemann, Ithe well known painter at Berlin, died Oct. 17th. Miss Rie dined with His Excellency the Governor-General on the 25th ult.

A MAN was frozen to death on Broadway, New York, on the morning of Dec. The United States Calt is \$2,118,

397,212. Two thirds of it is held in Europe. First morsand dollars worth of lob-

ters left Halifax a few days ago in the 'a ssior cia, The thousand persons passed in and

viewed the body of the late Vice-President Wilson, U. S.

Yarmouth, N.S. has sent to sea two new ships this year, each worth \$50,000 or mwards.

A GALAT MANY clergymen are required for California, climate delightful;

there is no winter. LLEVEN LIVES were lost from the wreck of the Sunnyade, near West Point,

Dec. 1st. A MANUSCRIPT written by Barent, the Dutch explorer, in 1580, has been discovered in Nova Zembla.

A Handoo employed on the Spring estate, Jamaica, beheaded four children from rengious frenzy

THREE MEN were suffocated by an escape of coal gas on board the Adrienne, at Vernon River, on the 20th ult.

St. Andrew's Day was formally observed in the Churches as a day of intercession for Foreign Missions. The Brothers Wainwright have been ouvicted of the murder of Harriet Laue,

Whitechapel Road, London, in Septem-GUSTAVE DORE has been for some time engaged on a picture thirty feet by twenty feet, representing Chris's outry

ınto Jerusalem. THE Iron Intke, which sank the Vanquard, has been nearly sunf: herself by the main sluice of the vessel being left

The CLATRAL II. The, at Lake George N. Y., with stock and furniture, was totally burned on the night of the 30th ult. Loss \$10,000,

A DEALER of St. Mary's, Ont. sold to the merchants of Stratford on the 23rd ult., a ton of fresh tomatoes in hermetically sealed cans. THE GALE on the 28th and 29th ult. was very destructive on the lakes. The

thermometer at Sault St. Marie was seventeen degrees below zero. THE DEATH is announced of Prof. Phomas Hewett Kay, philologist, of London. In 1824 he was mathematical

professor in Virginia. A rew days ago, a tidal wave ten feet high, swept up the Parret River Somersetshire, England, sinking one vessel and damaging twenty others.

THE BRITISH iron-turret ship, Monarch, of the Channel fleet, came into collision on the 28th ult. with the Holden. Both vessels were considerably injured.

A LARGE QUANTITY OF Drovisions by the Dominion Government to Manitoba on account of the grasshopper plague has been frozen up on the Red

THE POST OFFICE report for the Domnion, for 1874, has just been issued: the information it contains is impor-On the 1st Jan. 1875, there were 4,706 post offices, of which 2,948 were in Ontario and Quebec, 633 in New Brunswick, 868 in Nova Scotia, 86 in Manitoba, 47 in British Columbia, and 179 in Prince Edward's Island. The number of miles travelled over in the year was 13,929,189. There were 39.-858,500 letters and postal cards carried: 29,000,000 newspapers; 102,800 parcels; 1,562,900 registered letters; 1,482,-200 franked letters, professedly in the the service of Her Majesty, which is considered a very extraordinary number, and indicative of "something wrong The expenditure was somewhere." \$1,695,480, and the revenue \$1,476, 207. The money orders issued amounted to \$6,815,329. The money order offices were 705. Post office Savings Banks are still only established in Ontario and Quebec. On the 80th of June 1874, there were 266; the number of depositors was 24,968, and the amount credited to thom \$8,204,965. The letters and rostal eards for the last five years have increased from 24,500,000 to 39,-858,500, that is 60 per cent. The revenue during the same space of time has increased 46 per cent. The increase in the letters from Canada to the United Kingdom was 66,110, and from the United Kingdom to Canada 68,047.
The postage collected on the correspondence with the United States during the year was \$478,516.