Our Young Folks.

The Little Hand.

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A little boy, a Sunday scholar, had died. His body was land out in a darkened, re-tired room, waiting to be laid away in the lone, cold grave. His afflicted mother and beraved little sister went in to look at the sweet from of the precious sleener for

bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing upon the form of one so cherished and beloved, the little grl asked to take his hand. The mother at first did not think it best; but as her tild repeated the request she took the child repeated the request, she took the it in that of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through tears—the tears of affection and love—and said, "Mother, this little hand never struck me!"

What could be more touching and lovely? Young readers, have you always been so gentle to your brothers and sisters, that so gentie to your protiers and sisters, that were you to die, such a tribute as this could be paid to your memory? Could a prother or a sister take your hand, when it is cold in death, and say, "This hand never struck me?"

Telegraph Office in Your Head.

Little boys and girls have a kind of telegraph office in the head, and another also in the beart. The brain and blood are like electric batteries that furnish the like electric battories that furnish the electricity to carry messages over the wires. The eyes, ears, nose, mouth and hands are windows through which the wires enter the office. The light, atmosphere and nerves are the wires to bear the messages. For instance, when you see your mother approaching you, the light from her face onters through your eves into the head. enters through your eyes into the head, and down into the heart, with the telegram that she is coming; and then it is, as if there were a little man in there as operator to take down the message, and it is written on the memory. And so when she speaks, the words run along on the at-mosphere through the ears, and the mes-sage she sends is written down on the mind. Thus, through the five senses— seeing, hearing, smelling, tasting, and the feeling, messages reach your head and heart constantly.—Uncle John, in Children's Friend.

An item for the Boys.

The amusement of flying kites does not The amusement of rying kness does not prevail quite as extensively at the present time as in former years. The amusement is a very ancient one. In Central Asia it is as popular as in America or Europe, but is made to yield a double gratification. It delights the ear by an emission of soft, melodious murmurings, at the same time that it pleases the eye with its graceful, bird-like motions. Each kite is so constructed as to produce the effect of an zolian harp, and thus the flight and song of winged warblers are both imitated in

the ingenious plaything.

A traveller gives the following description of these musical kites:—" Each kite is a square formed upon two diagonals of light wood, whose extremities are consistent with the sides. light wood, whose extremities are con-nected by a tight string, forming the sides of the square. Over the whole paper is pasted. A loose string upon the upright diagonal receives the string by which the kite is to be held, and a tail is fastened to its lower extremity. The transverse di-agonal or cross-stick is then bent back like a strong bow and fastened by a thread of catgut. Of course every breeze that passes the kite vibrates this tight cord, and the vibrations are communicated to the highly vibrations are communicated to the highly sonorous frame of the kite, and as num-bers of these kites are left floating in the air all night, the effect is that of aerial music, monotonous, but full of melancholy

Some Queer Animals.

Before Columbus sailed so bravely off out of sight of land, to discover the half of the world he felt sure was on the other side, people had very queer ideas about the countries that were beyond Europe. Animals so strange were thought to inhabit them, that almost any story a traveller chose to tell would be believed.

Such creatures as Basilisks, Griffins. Mermaids, Sirens, Harpies, Contaurs, Unicorns, Phoenixes and Dragons, were never seen by any one; but they were written about in poems and stories, and some of them were used in this way to express various symbolic meanings, so that, in writing at least, it seemed difficult to get on without them. One of the most absurd of these animals was the Basiliek, a most unpleasant creature in every way, and not one that could possibly be made a pet of. People were silly enough to believe that it came from an egg laid by a very old cock and hatched by a toad, and that it had a cook's head and wings, a lizard's body and tail, eight feet, and wore a kingly crown as monarch of all the serpents and dragons, who ran away whenever it came near thom. Its breath was poison, and the fearful glare of its eyes killed both animals and men whonever they encountered it.
The Basilisk, sometimes called the Cock

atrice, lived in the deserts of Africa; it could only live in a desert, for its dreadful breath burned up everything that grew, and no animal would venture near it except the weasel, who would bravely fight with it. The weasel got the better of the Basilisk by cating an herb called rue, which poisoned the monster when it bit him-but the poor little weasel always died

When the Basilisk was dead and burned to ashes, the people took a little comfort in it, for the ashes were said to turn all kinds of metal into gold; and it would seem almost worth while to have a live Basilisk about for the chance of getting a dead one.—St. Nicholas.

HE cares for them because they are his own. He knows what it is to watch over them in summer's drought and in winter's cold; by night as well as day, in sickness as well as in health, in dying as well as in living hours.

Pacts and Suggestions.

"I met our minister the other day on the street, and he spoke to me," said a lit-the child, with a happy look on her face. Probably that brief word to the little one in passing, will be treasured for many

Is it worth while to attempt to grade the primary class in scating them? Undoubtedly and always. By placing the smaller children in front and the larger ones behind, the teacher is better able to see and control all her class. Grade your class always and in all things, as far as possible.

A correspondent says, in advocacy of teachers' meetings:—"As well might a bank try to manage its affairs without consultations among the directors; or an army try to wage a successful wartare without councils of war, as a Sabbathschool try to perform its great word efficiently, without the frequent interchange of views among its teachers."

THE first step in securing illustrations for a lesson is to ascertain what needs il-lustrating. The lesson should be looked lustrating. The losson should be looked over carefully by the teacher to this on?. He may, for example, take the losson outline, as given in the helps used by him, or as arranged by himself, and decide that each point needs illustrating. Then he can look up his illustrations accordingly. The simpler the illustration the better. Much of the story telling in the Sabbath-school class, or dock, which passes for illustration only caws attention from the truth under consideration. An illustration should be used simply for the purpose of making a point of truth clearer.

"How do you keep order in your school?" was asked of a superintendent of a successful mission among a class of children where order is not "heaven's first law." "By keeping orderly myself," was the reply. "I strike the bell but once, the reply. "I strike the bell but once, and wait for the noises to subside; and the children know I'd stand there all day if it was necessary, so they come to order quickly, and keep in better order than any school I have ever visited."

Have you done your best? Have you improved every opportunity to bring your class to Jesus? You have been dealing with immortal souls—your work for the year is before God. Has a trifle kept you from your class? Have you followed up impressions? Have you sown the true seed in faith and watered it with prayer? These questions may, thoughtfully considered, cause you some discomfort, but if they lead to a correction of mistakes they will tend also to make you happy in the end.

Ir is a dishonor done to the Word of God when we treat it as though with a hasty glance we were able to fathom its mysteries and go out and teach them to others. No teacher in our public schools or in any department of secular knowledge who had any regard for his own self-respect, would go before his scholars with the same would go belore his sonolars with the same ignorance of the lesson and vague conception of what he should teach, that many Sabbath-school teachers have. In successful teaching there is no substitute for a personal, prayerful, and direct study of the lesson

Light in Darkness.

"You have done so little good, and done it so feebly; you have done so much wrong, ropeated it so often, and repented of it so How many Christians have slightly l" slightly!" How many Ohristians have had such thoughts pass through their minds. They have been dismissed, but have returned again. They are facts, sad facts which cannot be denied or undone.

It is true wisdom to turn to other facts, and to hold them fast. If I had done far more than I have, yet I am not beyond

worse than I have, yet I am not beyond the reach of the infinite mercy of God, and the boundless merit of the blood of Christ. If I had repented of my wrong doings a thousand times more bitterly than I have done—if I had done ten times more work for God, and done it a thousand times better, none of these things would furnish

the least foundation for hope.

The Lord's work only is perfect, and on that I am invited, yea, commanded to rest. And it cannot be that any one who rests alone upon that, and who longs to be conformed to Him who has done all so conformed to Him who has done as re-perfectly, should fail of blossing. I am constrained daily to cry "behold, I am vile;" but daily, yea, hourly I will sing "Behold, God is my salvation, I will trust and not be afraid." "I will hope contin-ually, and praise Thee more and more."— Christian Treasury.

The Everlasting Gospel.

It is "eternal redomption," that is provided for us by the God-man Redeemer. So the G-spel or good news concerning this is called "everlasting." And to this the Apostle Peter refers when, contrasting the withering grass with the enduring word he seem. "But the word of the word, he says:—"But the word of the Lord endureth forever; and this is the word which, by the Gospel, is preached unto you." (1 Peter i. 25.)

It is not the Gospel of one age, but the Gospel of every age—everlasting. It is not the Gospel of the past age, nor of the

present age, nor of the age to come, but the Gospol of all ages—everlasting. It is not a Gospol whose good news ebbs and flows, darkens and brightons, afternately. It abides the same—for it is good news of the grace of Him with whom there is no variableness, who is the same yester-day, to-day, and forever. Our changes cannot affect the Gospel, just as they cannot affect Hum, or make Hum less lov

ing, less gracious, less forgiving.

It is the Gospel that will carry us through the gloom and weariness of our through the gloom and weariness of our pilgrimage, even to the end; it is a Gospel that will abide with us through eternity; for it is the everlasting Gospel, and all its blessings are, like itself, "everlasting." Everlasting life is the sure portion of the believing sinner. believing sinner.

REMEMBER, when you rise in the morning you rise to wrestle. You will have it foot to foot, and that with one watches you, knows you, read every change in your countenance.

What a Sermon Should Be-

It should be brief . If lengthy, it will stoop Our hearts in apathy, our eyes in alsop: The dull will yawn, the chapel lounger do o, Attention flag, and memory's portals close

It should be warm : a living ulter coal, To melt the toy heart and charm the soul A stoloss, dull harangue, however read, Will never rouse the soul, nor raise the dead

It should be simple, practical, and clear No fine-spun theory to please the ear; No curious lay to tickle lettered pride, And leave the poor and plain unedited

It should be tender and affectionate, As his warm theme who wept lost Salem 'ste The flery law with words of love allayed Will sweetly warm, and awfully persuade

It should be manly, just, and rational; Wisely conceived, and well expressed withel. Not studed with silly notions, apt to stain A sacred desk, and show a muddy brain

It should possess a well adapted grace, To situation, audience, time, and place; A sermon formed for scholars, statesmen, lords With peasant and mechanics ill accords

It should with evangelic beauties bloom, Like Paul's at Corinth, Athens, or at Rome, Let some an Epictetus or a Sterne esteem ! A bleeding Jesus is the Gespel theme! It should be mixed with many an ardent prayer

To reach the heart, and fix and fasten there When God and manare mutually addressed, God grants a blessing, man is truly blest. It should be closely, well applied at last, To make the moral hall securely fast , Thou art the man, and thou alone wilt make A Felix tromble, and a David quake.

Moody and Sankey.

A late number of the New York Tribune, referring to the labors of these evangelists in Brooklyn, thus concludes an editorial leader :-

There is a common sense view to be There is a common sense view to be taken of this matter as of every other. In the first place, why should we sneer because a large part of the multitudes crowding into the Brooklyn Rink are drawn there only by curiosity? So they were when they followed Christ into the streets of Jerusalem or the wilderness; yet they went to the healing of their souls. Or streets of Jerusalem or the wilderness; yet they went to the healing of their souls. Or that a still larger part already profess Christianity, and believe all that Moody and Sankey teach? There is not one of them who will not be the better for a little quickening of his faith, and, we may add, of his movements toe. In the second place, with regard to the men themselves, there can, we think, be but one opinion as to their sincerity. They are not moneymakers; they are not charlatans. Decorous, conservative England, which reproous, conservative England, which reprobated both their work and the manner of it, held them in the full blaze of scrutiny for months, and could not detect in them single motive which was not pure. Earnest and sincere men are rare in these days; is it not worth our while to give to these a dispassionate, unprejudiced hearing? Thirdly, with regard to their message. They preach no new doctrine, no dogma of this or that sect; nothing but Christ, and the necessity among us of increased real in His service. Which of us will controvert that truth? If the Christian religion is not the one hope for our individual and social life, what is?

And lastly, with regard to the method of these men in presenting Christ and His teaching. Men of high culture, or excep-tional sensitiveness of taste, shrink from tional sensitiveness of taste, shrink from the familiarity of words and ideas in which a subject they hold as reverent and sub-lime beyond expression is set forth to the crowd. They call it vulgar and debasing to the truth. Granting that their opinion is right from their point of view, what is to be done with the crowd? They cannot all be men of fine culture, or exceptional sensitiveness; they are not moved to believe sitiveness; they are not moved to believe or trust in Jesus through philosophic arguments or contemplation of Nature, or logical conviction, or appeals to their esthetic senses by classical music, stained glass, or church architecture; they are plain, busy people with ordinary minds and tastes, yet certainly as Christ died to save them it is necessary they should be brought to Him by some means, and persuaded to live cleaner, higher, more truthstuded to live cleaner, higher, more truthful lives. Christianity is not a matter of grammar for libraries and drawing-rooms, refined taste, delicate sensibility. It was not to the cultured classes that Christ himself preached, but to the working neonle. self preached, but to the working people, the publicans, fishermen, tax gatherers, and he used the words and illustrations which would appeal to them most forcibly. If Mesers. Moody and Sankey or any other teachers bring Him directly home to men's convictions and lead them to amend their lives for His sake, let us thank God for the preacher, and let his taste and grammar take care of themselves.

When Whitefield went up and down England preaching, the wits and macaroni and fine ladies of George's court called the little man commonplace and coarse. But many of them, when they heard him, were driven by his fierce earnestness as by a seourge to the foot of the Cross, and became, like him, faithful servants of Christ, ann were not ashamed to live humble and godly lives in the most corrupt court that England ever knew.

The Anger of the Lord.

God's anger is holy. It is not unkind. It does not arise from any defect of love. It is the feeling in view of wrong doing which a holy being ought to have. It is a feeling which exactly suits the fact. It is a feeling which relates to the sinner as well as to his sin. Sin is processed. as to his sin. Sin is unreasonable It is immeasurably injurious. Sin, if it is sin at all, is utterly inexcusable. Justice abhors it, love loaths it. Morey itself burns with infinite anger toward it. The "wrath of the Lamb" is the holy anger of spurned mercy. One who can look and see a fiend ish crime committed, and not feel a fierce anger burning in his heart, has not a good heart. It is either dead or blind, or else head. Holy anger is not revenge. It having it no touch of selfishness. It is rather the indignation of benevolence at that which does harm.—Illustrated Bible Studies.

Peaceful Depths.

We are told that, in the depths of the ocean are mighty rivers, flowing with calm and noiseless currents, from the pole to the equator, and from the equator to the pole. Down, deep down, where the roar of the tempest is never neard, where the lash of the raging billow is never felt, hidden from the raging billow is nover felt, hidden from the eye of man, they pureue their silent way. These are flowings of the mighty arteries, preserving the life of its waters, moderating the heat of the centre and the cold of the extreme. We speak of the wild and stormy ocean as if all its secret depths were stirred by atomy. We forget that it is only a surface agitation. The great heart of the ocean is always calm great heart of the ocean is always cain and peacetul. So a holiever's outer life may be full of comfort, in the enjoyment of the Saviour's gift. "Peace I leave with you," says Christ, "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afand."

The Sunday Question.

Mr Gladstone's letter on the Sunday

Question is a valuable record of experience. The right hon, gentleman has led a laborious life, and at the age of sixty five he is in the enjoyment of mental and physical vigour. Of course he is a temperate man, for otherwise he could not have got through half the work he has done. But in the letter before us he testifies to the benefits he has derived from Sabbath observance, He thus writes:—"I have myself in the course of a laborious life signally experienced both its mental and physical benefits." By these who imagina that cal vigour. Of course he is a temperate benefits." By those who imagine that they must do a little work on the Christian they must do a little work on the Christian day of rest the words we have quoted should be carefully considered. Do they hope to do us much of half as much work as Mr. Gladstone has done? Then, if Mr. Gladstone could rest on the Sabbath-day, they can do so if they are disposed. Mr. Gladstone does not philosophise after the fashion of those who are ashamed to assert a religious dagma. He says that assort a religious dogma. He says that the Lord's Day is a religious institution, and he wants the working men to keep the Sabbath for its higher respects, and not merely for the benefit of their minds and bodies. Nevertheless, we are glad that eminent statesman dwells upon the temporal advantages of Sabbath observance, because that fact alone justifies and calls for the interference of the State. Those for the interference of the State. Those who want to rob the British workman of wind want to rost the British workman of his day of rest contend that a religious observance ought not to be enforced by Act of Parliament. We need not discuss that proposition, because it is irrevelant. We say that it is the duty of the Legislature to prevent, as far as possible, any manner of work being done on the Sabbath, because the observance of the Sabbath as a day of rest is of great temporal benefit to the nation. Just as the Legislature properly limits the hours of work of young persons for their benefit, so it may properly limit the number of working days for the whole

the number of working days for the whole community.

The enemies of the Sabbath are cunning and zealous. They are by slow degrees secularising the Sabbath. The Aquarium is opened at Brighton, and already the question is asked why similar institutions are not opened in other places? If subscribers may go to the Zoological Gardens and the Crystal Palace on Sunday, why not allow needle to be admitted by pay not allow people to be admitted by payment at the door? Since clubs are open the whole of Sunday, why should public-houses be closed for part of the day?

It is no use beating about the bush.
Difficulties are not overcome by trying to shirk them. We frankly admit that we cannot give a satisfactory answer to the foregoing questions. On the contrary, it is not to be denied that the law shlows a license to some classes that it denies to others, and we are not surprised at workingmen being told that the rich are permitted to break the Sabbath, and that it is only the poor who are not allowed to do so. Because a man is rich enough to be a Fellow of the Zoological Society, why should he be permitted to visit the Gardens on the Sabbath, whilst the working-man, who can only afford to pay for an occasional admission, is refused? Because a man is rich enough to belong to a club, why should he get drink on the Sabbath during the hours that the doors of the public houses

The Secularists say, "Do away with all restrictions," but we do not think that this nation is likely to consent to the avowed and speedy secularism of the Sabbath. There is another way to get rid of the anomaly. Let all places of entertainment be closed on the Sabbath against subscribbe closed on the Sabbath against subscrip-ors and shareholders, as well as against the general public. Also let the clubs be closed on the Sabbath during the hours that the public houses are closed. The amendment of the law that we propose is both just and expedient. It will deprive the secularists of a powerful art ument against the existing restriction, and it will dispose the working men to consent to further restrictions. We hope that the defenders of Sabbath observance will carefully consider the point we have brought to their notice.—Weekly (Pres.) Review.

Taxing Whiskey.

The following is the proposal of the Governor of Virginia in his last annual message: I hereby invite your attention to the outline of a bill for raising revenue by taxing spiritous liquors, which accompanilast annual me-sage. It will be ed my last annual me-sage. It will be found that a tax of thirty cents on the gallon (a tax of less than half a cont on every glass of spirits consumed within the State) will yield a revenue of three quarters of a million of dollars, will cover any possible deficiency in the treasury, will solve the financial problem, and restore the public credit by insuring the punctual payment of interest on the deht.

WHEN we turn our back upon God, if He did not bring us back it would be for ever. If this were more felt, there would be less said about salvation by works.

In proportion as you have the love of Christ shed abroad in your heart, in that proportion shall ye have the heart of a weaned child.

A Very Proper Appeal.

The P. E. I. Presbyterian recites the events which led to the outrage by Do-minion Legislation of fastering separate Territory, and publishes an appeal to the Protestants of the Island to sock for the repeal of the obnexions set. The remarks of Senators Scott, Millar, St. Just, Campbell, and Perny, are quoted to show that the Act in question lastens separate schools on the Northwest; while the argument of Senator Pown is against the Bill, as contrary to the spini, if not the letter, of the British North America Act. The statement of facts is drawn up very correctly. The Appeal is signed on behalf of the Evangelical Alliance of Prince Edward Island by
DAVID FITZGERALD, A.B,

Episcopal Minister.

TROMAS PUNCAN, Presbyterian Minister.

DUNCAN D. CURRIL. Methodist Minister, and President of New Brunswick and P.E. Island Conference.

WILLIAM S. PASCOE,
Bible Christian Minister, and
Superintendout P. E. Island District.

John Knox, M.D., LL.D., Christian Church.

WILLIAM B. HAYNES. Baptist Minister,

Committee.

The following is a copy of the petition, on this subject, to be presented to the House of Commons:

PETITION.

TO THE HONORABLE THE HOUSE OF COM-MOVE OF THE DOMINION OF CANADA IN PARLIAMENT ASSEMBLED:

May a Please Your Honourable House: The petition of the undersigned inhabitants of Prince Edward Island

Humbly Sheweth:

That Whereas at last Session of the Dominion Parliament, an Act was passed entitled "An Act to amend and consolidate the Laws respecting the North-West Territories," in the Eleventh Section of which the Separate School system is estab-lished in these Territories, and thereby a great injury has been done to the best intorests of said Territories:
And Whercas, this Legislation has, as its

inevitable result, the furtherance of a sectarian distinction which is to be deplored, and assumes the aspect of a class legisla-tion of the very worst kind:

And Whereas, said section of aforesaid And Whereas, said section of aloresaid Act does appear to your petitioners to be directly at variance with the spirit, if not the very terms of the "Battish North American Act of 1867."

Therefore, Your Petitioners humbly pray your Honorable House to take these pray joint your most serious considers.

premises into your most serious consideration, and to pass such an Act in amendment, as in your wisdom may seem most suitable to the redress of said grievance; and, as in duty bound your petitioners will ever pray.

On Tuesday a meeting was held in Edinburgh of the Angle-Indian Christian Union. The Rev. Dr. Duff occupied the chair. In opening the proceedings Dr. Duff said that the visit of the Prince of of Wales to India related in an important degree to the object of that society. When that visit was undertaken it was understood that means were to be be adopted to insure, if possible, that it should have an important bearing upon Christianity in India. One of these they were led to believe was a determination to show a respect for the Sabhath of the Lord. Another was that some attention should be paid to the labours of Christians in the land in contestion with the contestion. nection with the spiritual enlightenment of the people of India. They had received some imperfect fragmentary reports from India. On this account they must not prejudge the case, but camly, dispacsion-ately, as Christian men, wait and ascertain ately, as Christian men, wate and ascertain all the real facts, before they formed a final and deliberate judgement. Un-doubtedly there were some things which had already excited unpleasant appreliension. Idolatrous temples were visited; the Tooth of Buddah, the founder of the Buddhist system, which prevailed so widebuttines yearnically over the people, was inspected, and so on. Then spectacles had been witnessed which had produced a feeling of painfulness; for instance of cruelty to animals; exhibitions which were pro-hibited within the British Isles by legislative enactment; exhibitions of a kind which were most odious and intolerable to myriads even of the native population of India. Then, again, spectacles such as the exhibition of native dancers—Nautch girls. There was no respectable women in India who would dance, certainly not dance in who would cance, certainly not dance in the presence of a mixed audience. Those who had been in India knew that these Nautoh girls were not respectable at all. To his mind this was one of the most shocking things which he read among all the intelligence which had reached here—that the representative of a Court like the British Court, the Heir Apparent of the British throne, should have had obtruded upon his eyes a dancing company of women who ms eyes a cancing company of women who were in India known to be degraded, and low and vile. If the advisers of the Prince of Wales had only intimated to native princes that it was contrary to British habits to witness brutalising and cruel spectacles of animals tearing each other; that it was contrary to British usage to be introduced into a company of low and vile women, and see them exhibiting them-selves in low and vile dances—if this had been intimated, there was not a chief in India, there was not a head zemindar who would not have looked upon it as a thing natural and congruous that they should have been told that this was not British, and, therefore, that they must not offend the Heir of the British throne by asking him to witness any such exhibition.

I BRLIEVE that, if satan were left to his unrestrained power, and we wore left to our own power, he would sweep us away —our faith, our repentance, our love, all that is grace in us—into the bottomless.