Our Young Kolks.

The Bible.

Study it carefully, Study it currently.
Think of it prayerfully.
Deep in thy heart let its pure procepts dwell;
Blight not its history, Ponder its mystery, None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found it this volume of heavenly lore;
With faith that's unfailing. And love all prevailing, Trustin its promise of life evermore

Social Birds.

It is wonderful how the birds love the companionship of men. Even the Indian recognizes this liking, and puts up his gourd shell for the purple martin; the colored man of the South in like manner sets up a calabash; while in our villages are seen martin houses, often evincing taste in their construction. But the American swallows formerly kept aloof from men, and in the far west the martin still, as of old, builds in hollow trees. Some of our migrabuilds in hollow trees. Some of our ingratory birds are seen with us in the winter. This is explained, I think, by the agricultural habits of men. Wherever agriculture flourishes, so will insects, and the fields of flourishes, so will insects, and the fields of the husbaudman are thus attractive to the birds who come thither with their sweet voices and good deeds. Now this fact does, I think, in time greatly modify the migra-tion impulse. The blue-bird is a frequent visitor of our gardens in winter, though not is large numbers. He now finds his food in large nmbers. He now finds his food in the larve of those insects which are the pests of the farm; and it is pleasant to watch him peeping around pailings and under ledges and rails for his focd.

Look on the Right Side:

Boys are much offended sometimes, and at small matters too; ours was lately. His new coat did not suit him, and he was much displeased. He was unkind to his sister who bought it, and sullen towards his mother who was cutting it out. I must tell the whole truth he was very angry; he said if mamma made the coat he would never wear it, he walked around in a very important way, saying words which did not become so gentle and good aboy. Then ly-ing down by the stove, he had a good loud boy-cry.

Mother paid little attention to the out-burst of passion that had frightened the whole household, but quietly worked away whole household, but quietly worked away at the new coat, which was very prettygood enough for better boys. Soon the little fellow got up, and hearing the ducks and hens cackle, went out among them. But, children, it is good for a fit of anger to go out among the birds. After a while the little boy came back, looking brighter, and holding some eggs in his hands. He walked softly round to the table where mother and sister were busy cutting and basting the new coat, took up a piece of the cloth, held it up to the light, for he was really near-sighted), squinted over it a moment, then said very pleasantly:

"Oh, I know how it is, I did not look on

"Oh, I know how it is, I did not look on the right side. It is splendid after all."

Then trying it on he danced around in great glee. That night he confessed to mamma and apologized to sister for his bad conduct.

"You see," he said, "I was looking at the wrong side all the time."

Mother advised him to always have his heart right, and things would look better. Next day he spoke out quickly, "Sister, you have not done as you agreed."

"Look on the right side," replied his sister; and looking, he found she had done the very thing she had promised.—S. S. Advocate.

A Mouse Story.

One time Bub was moving a pile of old rails, and under the last one, among the soft, dry grass, there was a cosy little bed, and in it a mother-mouse and six pink babies. They were nestling close around ting their little What were her warm furry body and eating their little was dinner of warm milk. What were they to do? The whole roof was torn off from their house and they were with the from their house and they were with the hot summer sun twinkling in their tender eyes, and beaming right down upon them? They were so young and helpless that not one of them could walk two steps. Bub hurried to place the rail again and leave them as comfortable as he had found them. But the mether were not knowing But the mother-mouse not knowing whether he was a friend or foe, in a fine squeaking voice that could hardly be understood by big gross ears, seemed to say:
"Oh, my beautiful darlings! I will not leave you nor forsake you! let us flee for our lives! Take hold of your mother, dears, and she will save you!"

The six little baby mice understood well enough what she said, and they hurried and opened their mouths and took hold just as if they were nursing, and then the wise mother-morse started on a soft run in the direction of a pile of stumps that lay near the fence. Bub stood and watched her, and he said it touched his heart in the tenderest place, to see, in the lowest of God's creatures, the devotion and beauty and strength of a mother's love.

While she was running as fast as she could with her precious burden dangling about her feet and legs, one of the little ones loosened its hold and fell off. Only for an instant did the mother pause and look at it, as much as to say: "How unfortunate! it, as much as to say: "How unfortunate! the other. Can we not all agree to tell the I can hardly manage so many babies! but time so? If short and long, little and big, you, poor Plushy, must not be left behind; high and low, would only tell their tale, you, the weakest and dearest, and sweetest each having a separate one to tell, as if it baby of all;" and saying this, she turned and took it un tenderly in her mouth, and and took it up tenderly in her mouth, and with her head up a good deal higher, she trotted on her way and reached the pile of stumps in safety.

My father says he has often seen mothermice running with their babies clinging to them in this same way, but he never know before of a baby mouse carried in the mother's mouth, even in extreme danger.—
R. R. in the Advance. Obodience.

Little boys and girls, unless you have the mind of Christ you cannot be obedient. This you say is strange. I certainly can be if I want to. Can you? God says, "your heart is deceifful above all things and desperately wicked," With such a heart can you be obedient? No, you must have a new heart. This Christ gives to all who believe in Him, With the heart that He gives, you have Him; and if you think of Him, if you are occupied with Him, you can have no mind of your own, but the mind of Christ; no will of your own, but like that blessed Jean "t will be said," He pleased not Himself

pleased not Himself
A great many boys and girls have wills of their own. They like to do as they please. They are not obedient. They promise to do better next time, but their own sinful hearts desire to do their own will. As long as you let them do as they please they are happy, but let papa and mamma speak to them to try to have them do their will, and how soon trouble comes. They have a will of their own; they have a mind, but it is not the mind of Christ. With brothers and sisters they must have their own will; with playmates, no will but their own. They must have a great deal pleased not Himself their own. They must have a great deal of mi d, but not the mind of Christ. I was or mired, but not the mind of Christ. I was talking with a friend, the other day, when a young girl came up and spoke to her. As she turned away my friend said to me: She has but little mind, but she knows the dear Jesus, always talking of Him. She does a great deal for Him. Oh, I thought, here is no wind but a beaut full of Christ. here is no mind, but a heart full of Christ. O that we each had less mind of our own, and more mind of Christ occupied not with ourselves but with Christ!

Typographical Blunders.

Early in the history of printing, the "Company of Stationers," having the royal license for printing the Bible in England, put forth an edition omitting the word not in the Seventh Commandment! When Prof. Bush was proof-reader of the Amerirrot. Bush was proof-reader of the American Bible Society he let an edition go to press with the expression, "The desolate hath many more childdren than she which hath a hundred," instead of "hath a husband." Editions of the Bible have become famous and exceedingly valuable on account of particular blunders, examples too familiar to require mention. Public speakers are often mortified by the blunders of reporters and printers. Dr. Bethune said "While men slept the devil sowed said "While men slept the devil sowed tares;" and the Christian Intelligencer reported him as having said sawed trees. Dr. Gildersleeve wrote of the buriat of a beloved youth, "Disconsolate friends sleed rivited to the spot;" but his own printers, by taking one letter out of one word and withing it into appeller, made him save putting it into another, made him say, "Disconsolate fiends stood rivited to the sport." A writer attempted to say, "Amerisport." A writer attempted to say, "American preachers pay much attention to manuer, and British preachers pay very little" but the types made him say, "British preachers pray very little." And good William Jay, of Bath, preached a sermon from the words, "All that a man hath win he give for his life." It was printed, and when the proof sheet came to him for revising he found it reading, "All that a man hath will he give for his wife." Instead of correcting the error in the usual way, he wrote on the margin, "That depends on circumstances." cumstances.'

Lord Brougham, in a public oration, spoke of "the masses," and the types got crowded up so that it read "them

"Prof. Phelps in his "Still Hour," wrote of "dead calm at sea;" but the printer made it "a dead clam."

Chimneys.

In 1200 chimneys were scarcely knewn in England; one only was allowed in a religious house, one in a manor ditte, one in the great hall of a castle, or lord's house; but in other houses they had nothing but what was called "Rero Desse," where their food was dressed, and where they dined, the smoke finding its way out as best it could. smoke finding its way out as best it could. In King Henry VIII.'s time, the University of Oxford had no fire allowed; for it is men-tioned that after the stewards had supped, which took place at eight o'clook, they went again to their studies till nine, and then, in the winter, they were obliged to take a good run for half an hour to get heat in heir feet before they went to bed.—Ludies' Repository.

Travelling on the Farm.

"Did any of your readers," soys a correspondent of the American Rural Home, ever think of the amount of travel it takes, ever think of the amount of travel it takes to reise a crop of corn? I never saw an illustration in print, and I thought I would give you are a large of the corn. give you one. I have a twenty-acre field, give you one. I have a twenty-acre held, forty by eighty rods. To break this up would take one hundred and sixty-six miles. Harrowing it, about forty miles. Furrowing out, ninety miles. Planting, forty-five miles of miles are also as a sixty-six miles. miles, if with planter; and if then chopped and then covered, ninety miles. And for each plowing of two furrows in a row, ninety miles, or five plowings, four hundred and fifty miles. Thus you will see it takes about eight or nine hundred miles of travel to raise twenty acres of corn, not counting going to or returning from the field. Besides there is some replanting, thinning, rolling,

The Arithmetic of Duty.

It is the short finger that tells the hours the long one only tells the minutes, and yet neither of them could tell the time without could only tale to be told, and yet as it it could only be told by everybody else telling theirs, we should get along far better than we do. Our is but the sum of your, and the sum can never be reckened if the figures are not all down and down against

the sum can never be reckened if the figures are not all down, and down correctly.

Eow very easy it is to say "A million," but—to count it! And so it is with no tew sayings and doings. We had far betater say only ten, and count twenty; than say a thousand, and count only ten.

Interior of a Russian Dwelling.

There is something very peculiar in the appearance of a Russian auto-room. Pelisses hanging from the rack, with thair limp sleeves and straight, heavy folds, nmp sieeves and straignt, heavy folds, vaguely suggest the human fgure; the overshoes placed beneath simulate feet; the general cleek of all these furry objects, seen by the uncertain light of a small lamp susponded from the ceiling, is fantastic in the extreme. Achieve you Armin would the extreme. Achim von Arnim would discorn with his imaginative eye the outside garments of M. Peau d'Ours, paying a visit within; Hoffman would escense grotesque phantoms of archivista or of aulic councilors behind their mysterious folds. I who am but a Frenchman, reduced to Perrault's tales, only see therein the seven wives of Bluebeard in the black closet! Hanging in this way near the stove, these fur garments become impregnated with keat, which they retain for an hour or two public cutside air. The servants have a in the outside air. The servants have a marvellous instinct for identifying them; even when the number of guests is so great that the ante-room looks like Michel's or Zimmerman's shop, they never mistake, and lay upon the shoulders of each man the garment which belongs to him.

comfortable suite of rooms at St. A comfortable suite of rooms at St. Petersburg gathers all the luxuries of English and French civilization; at the first glance you would think yourself in the West-end, or the Faubourg St. Honore; soon, however, the local character betrays itself by a multitude of curious details. First of all, the Byzantine Madonna and Child—the brown face and hands showing through aperatures cut in the vencering of silver or silver-gilt, which represent drapery—plitters in the light of an ever-burning glitters in the light of an ever-burning lamp, and notifies you that you are neither in Paris nor London, but in orthodox Russia—in Holy Russia | Occasionally, ni mage of Christ takes the place of the Virgin, and frequently a saint is to be seen—the patron saint of the master or the mistress of the louise—covered with plates of gold or silver, like a tortoise in its shell, and having a golden halo about the head.

The rooms are larger and higher than in The rooms are larger and higher than in Paris. Our architects—so ingenious in modeling cells for the human bee—would cut a whole suite, and frequently a second story, our of fone St. Petersburg drawing-room. As all the rooms are hermetically sealed against the out-door air, and even the common halls and stairways are heated, the temperature nover is like below 66° or 68°, so that ladies can be clad in 669 or 689, so that ladies can be clad in muslins and have their arms and shoulders bare. The great copper mouths of the baro. In great copyrights of the coloriferes emit heat without cessation, by night as well as by day, and their hotair pipes, and also hugo percelian stoves, white or painted in colors, and reaching to the coiling, diffuse a steady, even warmth in places where openings cannot conveniontly be made for the caloriferes themselves. Open fireplaces are rare; when they do exist they are used only in spring and autumn. In the winter they would carry off heat and actually reduce the temperature of the room. They are closed and filled with flowers—flowers which are a truly Russian beyond. The houses over a truly Russian ir xury! The houses over-flow with them; flowers receive you at the door and go with you up the stairway; Irish ivies festoon the balusters, jardinieres adorn the landings on every floor. In the embrasure of the windows bananas spread out their broad, silken leaves; tali pot palms, magnolias, camelias growing like trees, mingle their blossoms with the gilded volutes of the cornices; archids hover like butterflies around lamp-shades of cryatal, porcelian and curiously wrought terra-cotta. From horn shaped vases of Japan-ass parcelian or of Bohomian class placed ese percelian or of Bohomian glass, placed in the centre of a table or at the corner of a side board, spring sheaves of superb exotics; and all this floral splendor thrives as in a hot-house. In truth, every Russian apartment is a hot-house; in the street you are at the pole; within door; you might believe yourself in the tropics.

In regard to furniture, it is much like our own, only larger, more ample, as bessems the size of the room; but one thing comsletely Russian is this little boudoir of delicate and costly wood, carved in open work like the sticks of a fau, which occupies a corner of the drawing-room, fostooued with the rarest elimbing plante a kind of con-fessional for confidential talk—furnished with divans where the mistress of the house, isolating herselt from the crowd of house, isolating herself from the crowd of visitors while yet remaining among them, may receive three or four guests of special distinction. Sometimes it is of tinted glass covered with engravings etched by fluoric acid, and mounted in panels of guilded copper. Nor is it rare to see, standing among the sofas, the bergeres, the dos-a-dos, a huge white bear, suitably stuffed and are a hugo white bear, suitably stuffed and arranged, offering to visitors a commodious seat; and sometimes little black cubs serving as footstools or ottomans. And so we are recalled, amid all the elegance of modern life, to the recbergs of the Northern Ocean, to the vast stoppes covered with snow and to the deep pine forests, the true Russia, which, at St. Petersburg, one is so tempted to forget!

The sleeping rooms do not present, in general, the luxary and elegance which characterize them in France. Behind a folding screen, or in one of those carved boundoirs of which I spoke just now, a little, low bed is Inddon, a camp-bed or a divan it might be called, the Russiums are of Oriental origin, and, even in the higher classes, care little for luxuriously appointed bedrooms; they sleep wherever they happen to be, a little everywhere, like the Turk, often wrapped in a polisse on one of their large green leather sofas. The idea of making a sort of sanctuary of one's bedroom never occurs to them; their ancient custom of the tent seem to have followed them into the very heart of civilized life, all whose corruptions and all whose ele-gances, however, they understand.

Rich hangings adorn the walls; and if the master of the house prides himself on being an amateur, without fail, from the red India damask, from the brocstell with its dull gold embroidery, stands out con-spicious, lighted by powerful reflectors and spicious, lighted by powerful relationships as the most expensive of finance, a Horaco Vernet, a Gudin, a Calame, a Koekock, scinetimes a Leys, a Madou, a Tenkate; or, if he will prove his patriotism, s, Brulov or an Aivasovsky; these are

the painters most in fashion; our modern school does not seem to reach them as yet. I have, however, met two or three Messon ters and as many Troyous. The style of our painters does not appear sufficiently finished to the Russians.

The interior which I have been describ The interior which I have been describing is not that of a palace, but of a housenot bourgeous, that word has hardly a symeaning in Russia—but of a house corme it faut. St. Petersburg is crowded with the elegant residences of men of rank and with palaces, of which I hope later to give the reader some description.—Theorphile Gantier. phile Gantier.

Christian Zoophytes.

In his stirring attle work on Life in Earnest, James Hamilton compares a certain class of people to the sea-anemone, whose monotonous life consists largely in twirling monotonous life consists largely in twiring its feelers, floating in the tide, or folding itself on its foot-stalk, when the tide recedes, awaiting that tide's return. This author sees a striking resemblance between this zoophyte and the man whose days this zoophyte and the man whose days float over one another, leaving him to vegetate on the same spot, with no high aims, no attempts at a forward movement. Unhappily, the comparison is happy. Mon, content to fasten themselves to the reck of inequivity comply diving now and then for content to fosten themselves to the reck of inactivity, amply diving, now and then, for periwinkles, are found in almost every Christian church. Too sluggish to move themselves when the tide of religious excitement goes down, they sink too, fold their arms, double themselve up, and become spiritually as numb as a mud-turtle struck in the tenderest part by a geometric. It in the tenderest part by a gymnetus. It matters not how high the tide is, or how near the feelers of the Christian zoophyte are to the altar, he gathers no inspiration. He floats on in silence. With inward eme-tion, he is moved only as the waves of salvation beat against him—against, and not through him. He is like an engine boiler full of cold water; he may freeze, but he cannot explode.

Ascents of Mount Blanc.

From the first ascension of Mont Blanc in 1786 by Balmat and Placcard up to the end of 1878, the number of persons who succeeded in reaching the summit was 726 not reckoning, of course, the guides and porters. Up to the commencement of the porters. Up to the commencement of the century only five ascensions had been made, of which two were by Englishmen. The first American is said to lave accomplished the feat in 1819, and in 1888 the first lady, the well-known Mile. d'Angeville, braved the dangers of the ascent. During the first 45 years of the present confuse ascensions. 45 years of the present century, ascensions were not frequent, the English element predominating, and in the next decade, from 1847 to 1857, ascents were exclusively confined to persons of that nationality. The following is the number of ascents made during the last thirteen years, according to during the last thirteen years, according to the record kept at Chamounix: In 1861, 42; in 1862, 24; in 1863, 65; in 1867, 42; in 1865, 66; in 1866, 25; in 1867, 42; in 1868, 83; in 1869, 54; in 1870, 14; in 1871, 22; in 1872, 57; in 1878, 59. The number of persons belonging to each nationality who were successful in the attempts up to 1873 was as follows: British, 440; French, 105; Americans, 75; Gormans, 84; Swiss, 80; Italians, 8; Russians, 6; Dutch, 4; Austrians, 6; Spaniards, 8; Poles, 8; Livonian, 1; Belgian, 1; Swede, 1; and Noronian, 1; Belgian, 1; Swede, 1; and Norwegian, 1. The ascents this year do not promise to be so numerous as in the preceding years .- Exchange.

Prof. Agassiz Happy.

Little things-little to outside barbarians —can make scientists as happy as a child with his first rattle. Last summer one of Agassiz's students found an egg in the body of a skate, which he was dissecting. When the professor saw it, he exclaimed, "No human eye, as far as is recorded, has ever scen what we now see—an egg in the body of a skate. I have been looking for this very thing these thirty years." His mand so trembled with excitement that he could hardly see to as befurther clipped away the hardly use it, as he turther chipped away the fleshly covering. Suddenly he cried, "Ah -h-h-truly there are two of them! How beautiful! The sight of these two eggs alone would pay me for my whole summer's work." And then when the eggs were about to be placed in atcohol he exclaimed again, "Before it is moved! I must take a good look at its teacher than the summer to it. Ah! it at it, lest something happen to it. Ah! it is a splendid sight! it is the most beautiful specimen I over saw. Now, Dr. Wilder, raise it out of the water, stop! give me a raise it out of the water, stop! give me a look at it in the air before it goes into the alcohol. Yes, there is the blastederm perfect. Now carefully lower it into the alcohol, then a long, fond, happy look before the utterance, evidently with intense feeling, and apparently with perfect sincerity, of the following words: "I would not take \$2,000 and apparently with perfect sincerity, of the following words: "I would not take \$3,000 for that rate specimen. No human eya but ours has ever seen it. I would not exchange it for the Madonna of Raphael Come, Mr. Hawkins, draw this beautiful thing once more." more.

THE schoolmasters of Italy, in a "congress" which they recently held at Bologua, passed a resolution adverse to religious instruction in the public schools. It asserts, the incompetency of the State to imparting atruction in dogmatic religion in public closest the struction of the state to the struction of the state mentary schools, and would leave to the municipalities, if request be made to famihes, the faculty of regulating such instruc-tion in the mode which they may consider most opportune."

Overpress is said to keep many persons from church; that is, the class that cannot compete with its well-dressed neighbor class stays from church rether than endure the provoking comparison. There is truth in this. And since excessive dressing is always vulgar, and especially so in the house of God, Christians should study plainness and simplicity. On the other hand there are those who despise the vanity of good clothing to such an extent that they grow proud of their shabbiness. As a Christian is denied the purple and fine linen, so he is also forbidden the rags and dirt. He who refuses an improved toilet on the Subbath is showing a disrespect to the sanctuary and its ordinances.

Miscellaneous.

There is nothing on earth so beautiful as the household on which Christian love in ever smiles, and where religion walks, a counseller and a friend. No cloud can darken it, for its twin-stars are centred in the soul. No storms can make it tremble, for it has a heaveniy support and a heavenly

The Ritualistic press are dreadfully shocked at the Archbishop of Canterbury presiding at the Edinburgh Academy Jubiles dinner. The rule of "the Church," which the Archbishop seems to have transgressed is, "Days of fasting—or Abstinence—All the Fridays in the year" except Christman Day." Christmas Day."

For a number of years some insubordinate tribes on the outskirts of the empire of Morocco have been playing "border ruftan," to the great disadvantage of the peaceably disposed citizens. The Emperor of Morocco now declares that he will have no more of it, and is organizing a powerful expedition to crush his insubordinate and ruffianly neighbors.

The world still moves. If any one doubt it, read this, which we take from an ex-change: "Last Sunday, for the first time, change: "Last Sunday, for the first thing the pulpit of a white church in Louisvi'le, Ky., was filled by a colored man, Bisnop Miles preaching in the Waln-t Street Methodist Church." The time has been when such a thing would not have been tolerated in any city south of Mason and Dixon's Line.

THE interest manifested in the religious myom nt since the visit of Messrs. Moody and Sankey to Bolfast and London-derry, conti ies unabated. Evangelistic services continue to be held in St. Enoch's Church, Belfast, at which there is a large attendance, and the meetings are followed by inquire meetings. In Londonderry a attendance, and the meetings are followed by inquiry meetings. In Londonderry a noon meeting is held in a Congregational Church, and an ovening meeting in a Presbyterian church daily—all the meet-ings being largely attended; and meetings for converts, enquirers, and workers also being held. The good work is also extend-ing to districts round these centres.

A SPECIAL meeting of the Derry Frasbytery was held on the 23rd ult., in the First Presbyteriah Church, to consider the call presented to Rev Professor M'Gaw, from the newly organized congregation of Sale, Manchester. The commissioners in sup-Manchester. The commissioners in sup-port of the call consisted of Rov. Wm. M'Gaw, Moderator of the Manchester Presbytory, and Adam Hogg, Esq.. J. P., Morsoy Lea, Manchestor. After parties had been heard the Rev. Professor Witherow moved that the call be handed to Professor M'Gaw for his consideration. Professor M'Gaw stated that he was not propared to give his answer, and acquiesced in the motion. The stipond is £400.

THE Executive Committee of the Scottish Disestablishment Association lave addressed a communication to the members of the General Council, in which they state or the General Council, in which they state that from inquiries made by personal visitation of upwards of thirty towns and villages, and by correspondence with many others, it appears that the opinion has become general that the domand for diestoblishment should be made in connection with the memoral to dient the personal rewith the proposal to divert the national endowments or teinds in the possession of the Church, or vacancies arise, to the School Boards of their respective localities. In numerous districts, towns as well as rural parishes, the tax for School Board purposes is high, and is being found to be a very serious burden, especially by those who were never previously charged with an educational rate. Many landowners even have now to pay a great deal more than under

A LITERARY announcement of consider-A LITERARY announcement of considerable ecclesiastichl interest at the present time is that a work is in preparation, ontitled, "John Knox and the Church of England, his Work in her Pulpit, and his Influence upon her History, Articles and Parties." It is a monograph from the pon of the Rev. Peter Lorimer, D. D., English Presbyterian College, founded on several important papers of John Knox which have nover before been published or used, for the nover before been published or used, for the nover before been published or used, for the purpose of his biography. One is a Memorial or "Coufession" addressed to the Privy Council of Edward VI. in 1552, on the subjects of knceling in the Communion—immediately before the publication of Edward II's Prayer book; and another a long cristle of Know to his former course. long epistle of Knox to his former congregation in Berwick; another from London at the close of the same year upon the same subject, in which he deals with the question of conformity to the rubrics of the new prayer-book.

THERE is some probability that the secret proceedings of the great Vaticau Council which was held in Rome will come to the hight. There has recently died in Rome an old priest known as Padre Theiner, He was a learned German, and had access to was a rearried Corman, and that access to the secret archives of the Vatican. He had one passion.—hatred of the Jesuits. He found in the papers to which he had ac-cess proofs of their knavery and unscrupilous thirst for power. He possessed himself of copies of many of the papers, which proved them to be what the best men of all centuries have said that they were—the enomies of Christ and His Gospel, and of the human race. The Jesuits discovered the purpose of the old keeper of the secret off. But his papers are safe in Gormany, and a memcir may appear in which the facts they contain will be set before the world. In addition to these papers, it is reported that Father Themer took notes of the daily proceedings of the Vetter Countries. archives, and further researches were cut the daily proceedings of the Vation Counoil. The secrets of that famous assembly, its internal agitations, faint sounds of which reached the outside world, the intimidations of the men who strove to pre-