BE KIND TO THE DOGS.

At one of the Newfoundland fisheries, a boat and crew trying to enter a small har-bour, found themselves outside a long line of breakers, in great peril. The wind and weather had changed since the beat went out in the morning, and her getting safely back seemed pretty doubtful. The people on shore saw her danger, but could not help her. Every moment increased the danger, and anxious friends ran to and fro. Among the crowd was a large dog, which seemed fully alive to the peril of the beat and the anxiety of those on shore. He watched the boat, surveyed the breakers, and appeared to think as carnestly as anybody, What could be done?

At last he boldly plunged into the angry waters, and swam to the boat. The crew thought he wanted to join them, and tried to take him aboard. No, he would not go within their reach, but swam around, diving his head and sniffing, as if in search of somothing.

"What was it? What did the creature mean? What did he want?

"Give him the end of a rope," cried one of the sailors, divining what was in the poor dog's brain; "that's what he wants."

A rope was thrown out; the dog seized the end in an instant, turned round, and made straight for the shore, where, not long after—thanks to the intelligence and sagacity of Tiger-the boat and crew were landed safe and sound.

The following singular incident took place only a few weeks ago. A gentleman belong-ing to Greeneck, who was among the saved from the wreck of the ill-fated screwsteamer Anglo-Saxon, describes, in a lotter to a relative residing in that town, a remarkable circumstance connected with the landing of one of the hoats belonging to the ship. The lotter is dated St. John's 1st May. He says: "The last time I saw Captain Burgess (the commander of the Anglo-Saxon) he was assisting to lower the small boat, in which was ombarked twenty-two men, one lady, and myself. We left the ship without food, water, compass, or sufficient clothing. We were knocked about in a dense for all day, not knowing whither we were drifting. Towards evening, however, we espied a cliff off Bellish, when we steered for Cape Race, which we made. Approaching the shore, we saw a man carrying a gun, and accommanied by two large Newfoundland dogs. He evidently saw us, and made signals for us to approach the shore cautiously. We followed his course for some time, till he was hid from us by a large cliff, which it was impossible he could descend. The two dogs, however, soon appeared descending this dangerous headland, and, reaching the water, dashed precipitately into the sea, howling dreadfully. Having swam out close to our boat, they then turned towards the shore, keeping a little distance ahead of us, indicating that we were to follow them. Our singular pilots seemed to understand the danger of our position, as we did not dare to deviate from the course they were leading us without a loud howl 'eing uttoed by thom. At last we arrived in a large natural creek, where a safe landing was effected. No etherwindler creek was to be desired to be supported to the safe landing was effected. offected. No other similar creek was to be seen, which caused as all to wonder at the sagacity displayed by these dumb animals. No doubt our preservation was in a great measure attributable to these noble dogs. An alarm having been raised, a repe was let down by a pulley, and we were all taken up the cliff, which is 150 feet it height. We were shortly afterward enabled to reach the lighthouse, where every attention was paid to us."

Bo kind to the doggies. Many a heroic deed and faithful service have they done for man.—Sabbath School Messenger.

WHERE DOES EDUCATION COM-MENCE?

Education does not commence with the alphabet. It begins with a mother's look, with a father s nod of approbation, or his sign of reproof; with a sister s gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired, but not touched; with pleasant walks in shady lanes; and, with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God hun-

WHAT IS SLATE, AND HOW WAS IT FORMED?

That slate may have been once mul is made probable by the simple fact that it can be turned into mudagain. If you grind up slate, and then analyze it, you will find its mineral constituents to be exactly those of a very fine, rich, and tenacious clay. Wherever the top of the slate beds and the soil upon it is laid bare, the black layers of slate may be seen gradually melting, if I may use the word (says the Rev. Charles Kingsley in "Town Geology"), under the influence of rain and frost, into a rich tenparent slate, but red, from the evidari or of the iron which it contains. But, granting this, how did the first change take place? It must be allowed at starting that time enough has claps, d, and events enough have happened, since our supposed mud began first to become slate, to allow of many and strange transformations. For these slates are found in the oldest beds of rocks, save one series, in the known world; and it is note into that the older and lower the bods are for al, the better- that is, the more perfeetly claborate is the slate. The best slates of Snowdon (I must confine myself to the districts which I know personally are found in the so-called "Cambrian" bods. Below those beds but one series of beds is as yet known in the world, called the "Laurentian." They occur, to a thickness of some S0,000 feet, in Labrador, Canada, and the Adropadack mountains of New York; but their representatives in Europe the northwest highlands of Scotland and in the island of Lowis, which consists entirely

that they have been upheaved and shifted long before the Cambrian rocks were faid down "unconformably" on their worn and broken edges.

FATHERS,

"Well, well, said John, I guess you had better stay at home;" and the father quit-ly retired from the family sitting-room, and seated himself in the cosy library.

The question whether his eldest son, a boy of twelve summers, shall go to the party that evening has passed from his thoughts, and while the blue curling smoke circles around him he goes off in revery. No telling where his thoughts wander; evidently not after his son, who soon ascertains the condition of his father, and slips out at the back door, and is on his way to the evening party.

" Hallo, John, it that you?"

"Yes, it's me ! myself."

"Ha, ha! I thought you would come; you know how to manage the old man, said Bill.

"Yes," says John, "if I don't get him oused I can do about as I please.

"I wonder," says Bill, "why Wille Cook nover gets away from home evenings; he would like our games just as well as any of

"I'll tell you," says John; "his father keeps his eye on him; he never goes to bed till he knows where all the children are. Now my father never knows whether I am at home at nine o'clock or not."

"But," says Bill, "I should think your mother would tell him that you are out,

"She does sometimes, and he gives me a good talking to, and says he shan't have mo out ovening, and that is the last of it."

During the coversation the company gather, and the party is full.

As the hour passes the social chit-chat has passed into plays. Game after game is played, commencing with tit-tat-too, and ending it may be, with chess, and not till the even ing hours have passed into the depths of midnight does John return to his home.

Scenes like the above coming under our observation often remind us of the lesson taught by the concise history of Eli, who governed the Hebrews as high priest and judge for forty years, yet, failing to disci-pline his sons, brought trouble upon his na tion; and his sons were left to disgrace thomselves, and bring utter ruin to their father and their descendants,

The history of Eli is worthy the contemplation of every parent. It teaches that, though Christian parents may be faithful in the performance of every other duty, and yet because of a foolish foundess in their cinidren, or that they seek their own ase they neglect to instruct them in the princi-ples of morality and religion, and fail to discipline them, such parents incur Divine displeasure. Read the message from God through Samuel to Eli, and Mark its fulfil mont, 1 Sam. in 18, 14: "For I have told the inquity which he knoweth, [and not what he does;] because his sons made thomselves vile, and he restrained them not. And therefore I have sworn anto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering

Read the events which occurred not more than a year from the delivery of the foregoing message, 1. Sam. iv, 17, 18: "And the messenger answered and said, Israel is fled before the Philistines, and there has also been a great slaughter among the people, and thy two sons also, Hoplini Phinchas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the sest backward by the side of the gate, and his neck brake and he died."

For the further fulfillment of the message to Eli by Samuel read 1 Kings ii, 27: " So Solomon thrust out out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake con-cering the house of Eli in Shiloh." Abiather was of the priesthood of the house of

Dr. Clarke says: "Pmental affection, when alone, infallibly degenerates into foolish fondness: and parental authority froanently degenerates into brutal tyrany when standing by itself. The first sort of parents will be loved without being respected; the respect or esteem. In the first place obodi-ence is not exacted, and is, therefore, felt to be unnecessary, as offeness of greater magnitude pass without punishment or reprohension; in the second case, rigid exaction renders obedience almost impossible and the small stadel aguency is often pur ished with the extreme torture, which, hard ening the mind, renders duty a matter of perfect indifference. - Zion's Herald.

DR. CHALMER'S DAUGHTER.

In one of the allies running of from Fountain Beidge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roufed building in which this good wemen is spending her life to help men and women out of their miseries. Her chief work is with demakards, their waves and daughlers Some of the poor somen of the neigh-houthood who have sober husbands com-plum (gainst her, saying, "Why do you pass us? Because our husbands are good ou do not care for us. If we had married some worthless sot you would then have taken care of us in our poverty.

In the winter, when the nights are long and ald, you may see Helen Chalmers, with he lantern, going through the lanes of the city hunting up the deprayed, and bringing then out to her reform meetings. Insult her, do they? Never! They would as soon think of petting an angel of God. Fearless and strong in the righteensness of her work she goes up to a group of intojeated men, sliakes hands with them, and takes them along to hear the Tuesday night speech on temper-

One night; as she was standing in a low of them. And it is to be remembered, as a proof of their inconceivable antiquity, raan kept walking up and down the room as though unintrested in what was said, but smaller medifications going on in spelling and punctuation. During the first century which is comprised in Mr. Lettie's list the day God to two editions is the same In day God to as easy as you; do you not think so?" Helen answered not a word, but opened her Bobb and pointed to the passage, "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—Talmage,

A SCOFFER SILENCED.

A minister of the Presbyterian Church in America delivered a series of discourses against infidelity in a town in Lousiana, on the Red River, some of the citizens of which were known to be skeptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of infidels. So soon as he discovered the minister he commenced his horrid blasphemies; and when he perceived him reading at one of the tables he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoul-

"Old fellow, what do you think of these things?

said, "Do you see that beautiful landscape spread out in such quiet leveliness before you?"

" Yes."

"It has a variety of flowers, plants, and shrubs, that are calculated to fill the boholder with delight." "Yes.,

"Well, if you were to send out a dove he would pass over that scene and sco m it all that was beautiful and lovely, and delight hiniself in gazing at and admiring it; but if you were to send out a buzzard over pre-

cisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotton carcass that would be loathsome to all other animals, in which case he would alight and gloat upon it with exquisite pleasure."

"Do you mean to compare me to a buzzard, sir?" said the infidel colouring very deeply.

"I made no allusion to you, sir," said the minister, very quietly.

The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage. - Spur

PRINTERS' ERRORS IN THE ENGLISH BIBLE.

The errors of the foreign editions of the Dutch and Scotch Bibles are almost in u-merable. In a black-letter Testament of 1664, printed enhor at Emburgh or m Holland, a mustake may be met with in every column. In England itself a vigorous attempt to maure correctness was made by the restriction of the right of publishing Bible's to the King's printers, and no more curious proof of the perpetuity of English usages could be found than in the history of this monopoly. The house of Christopher Barker, to which the patent was granted in 1577, went on steadily printing it to 1709. The right was held for sixty years by Thomas Baskett, and purchased in 1769 by Charles Eyro, whose representatives, Messik Eyro & Spottiswoode, "continue a success ion which has been unbroken since 1565." But the monoply failed in securing the various editions from even ludicrous and profane blunders. In one of the earliest issues, the second folo of 1611, in which the mistakes of the first were supposed to have been corrected, we find, "Then cometh Judas with them unto a place called Gethsemane." A folio of 1717 has received its name of "the Vinegar Bible" from a misprint in the heading of the parable of the Vineyard. In two quartes of the present century we are told that "the blast of the tentiny we are continued the binst of the three tenting wall," and that "the dogs liked his blood." We may perhaps suspect a little irony in the compositor of 1638 (he may have been an compositor of 1658 (he may have been an acquantance of Milton's), who makes the heathen vex the Israchtes, not with their "wiles," but with their "wives," or in the printer of 1640, who substituted "rulers in the wilderness" for "mules."

But the real mischief of such blunders lay in their tendency to perpetuation. The omission in the first folio of two important words in the fifth chapter of St. John's First Epistle is still perpetuated in our Prayer Books, though it has been corrected in the text of our Bibles. "Strain at a gnat" was probably a typographical blunder in the first issue of King James's Bible for the "strain out" of of the Bishops and Genevan versious; but it remains to this day. So a misprint in the First Epistle to Timothy, which originated at Cambridge about 1629, went on uncorrected, edition after edition, till 1803. The fine of £3000 inflicted by the Star-Chamber on Baker for his omission of prohibitory "not" in the Seventh Commandment is a well-known instance of the fruitless efforts to obtain correctness; the fine, however, as we hear from Mr. Loftio, "dwindles on investigation to £300, and this again is compounded for by the presentation of a set of Greek types to of the universities."

Nor was free trade more conducive to correctness than monoply. The great re-bellion for a time throw open the market out the popular editions of Field and Hills were disfigured with a greater number of blunders than any that had appeared before. Their defects are morellessly exposed in a rare tract by William Kolbourne, which Mr. Loftic has reprinted in his preface. Besides the greater errors, however, which we have

noticed, we find an infinite number of flamation in the farge, and the means of spelling of no two editions is the same in such a change as that of "sometimes" for "some time" spelling bee mics an important organ of revision. "We still," say Mr. Loftic, "have such words as 'astonicd,' thoroughly, 'pransings,' 'soje,' although the authority by which they are retained has no more existence in reality than that by which such words a "shainefastness" or unpossible wore altered."

THE UNIVERSALIST SERMON.

Two plain men having a sharp discussion as to the effect of Universalist preaching, agreed to refer the question to Esquire P—, an intelligent, firmly grounded, con sistent Christian.

I think, said Mr. P--, that I was my self much benefited by hearing a Univer salist sermon. When I was a young man, living in Nemburyport, Massachsotts, was for a time very unhappy, I felt that I was living without hope and without God in the world, that my morality would not save me, and that I was exposed to eternal death I saw no way to escape, and words can not express my sad forobodings.

An amiable and intelligent friend of mine, a zealous advocate of universal salvation professed to be very happy in his views, and lost no opportunity of advocating his sentiment. Calling on him one day, my unhap piness was so great I could not refrain from speaking to him.

"Oh," said he, " if you believed as I do you would have no trouble of that sort."

He expressed so much confidence, and seemed so free from the sorrow with which I was weighed down, making sin of so little account, and heaven so easy of access, that I longed to believe as hodid. But his arguments, though having an air of plausibility, failed to satisfy me.

"I wish" said he, "that you could hear Brother B—, of P—, preach, you would be convinced; he makes it so plain."

From that time I was anxious to go to P—, and the opportunity soon came. I was in a packet on Sunday morning, and stepped upon the wharfat P— as the bells were singing for afternoon service; and so eager was I for the relief I expected, that I actually ran through the streets t

THE MAN OF LONG LIFE.

He has a proper and well proportioned stature, without, however, being too tall. He is rather of the middle size, and some-what thick set. His complexion is not too florid; at any rate, too much sudeness in youth is seldom a sign of longovity. His hair approaches rather to the fair than the black; his skin is strong but not too rough. His head is not too big; he has large veins at the extrimities, and his shoulders are rather round than flat. His neck is not too long; his abdomen does not project; and his hands are large, but not too deeply cloft. His foot is rather thick than long; and his legs are firm and round. He has also a broad, arched chest, a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general, there is a complete harmony in all his parts. His senses are good, but not too delicate his pulse is slow and regular.

His stomach is excellent, his appointe good, and his digestion easy. The joys of the table are to him of importance; they tune his mind to screnity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the pleasure of eating, but each meal is an hour of daily festivity; a kind of delight, attended with this advantage, in regard to others, that it does not make him poorer, but richer. He cats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption.

In general, ho is serono, loquacious, active, susceptible of joy, love and hope; but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences rather a useful glow of warmth, an artificial and gentle fever without an everflow of the bile. is foud also of employment, particularly calm meditation and agreeable speculations, is an optimist, a friend to Nature and do-mestic felicity, has no thirst after honours or riches, and banishes all thoughts of tomorrow.—Scientific American.

THE WISDOM OF GOD.

God has not only created ah things beautiful and wonderful in themselves; He has fitted them all to each other; He has made the mall by weight and measure; Ho has formed thom, as it wore, with a balance in His hand, in such a way that if even one of them, had been a little greater or a little less in proportion to the others, this beautiful world would soon have fallen into ruins. and no living thing could have existed on

Do you wish examples of this? They are innumerable—the only difficulty is to choose which to tell you. Let us take the air as the first example. God created the atmospere on the second day. It has been reck-oned that it surrounds the world to a height of about fifty miles above our heads. might seem to you a very trifling matter if it were a few miles more or less in height
—as, for instance, at the top of Mont Blane -the barometer would stand at sixtoon inches, and mea and animals would soon be sufficated. It, on the contrary, it were a few miles more in height, the barometer would stand more than forty-seven inches; it would be insupportably hot whorever the rays of the sun could reach, and your lungs could not bear it long. You may judge of it by the Doad Sea, where the atmosphere is only a quaiter of a mile higher, and where the barometer stands at twenty-nine and three quarters, but where the heat is excessive, and the air very irritating to the lungs, as we are told in the account tenant Lynch's expedition. And if the atmosphero were higher still, the winds would be irrevisible our houses and our trees would be thrown down, we should take in

all things around us would be caurely

Take snother example. On the third day God formed the sea and the dry land. if the try land was a little harder than it is we could not cultivate it we could neither plough nor dig. The roots of the plants could not piece the hard soil, and they would perish. It, on the contrary, the earth were soften thrund review and lank into the soil, es we do in a ploughed field after rain; and neither houses, trees, nor plants could be kept him in the ground. If the water of the sea were heavier, all the fishes would harm up to the critice, and would be unable to swim in it; and they would die as they do in the Deed Sen, whose water is only a quarter heavier than defulled water. And it the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and the arther bottom. If the water of the sea and the factor which always contracts and becomes heaven as it becomes colder, did not couse the heat this law at about the fourth degree above theezmy point, the bottom of most of the sens and of all the lakes would be a recoffer for the greater part of the year; whilst, on the other hand, by this admirable arrange ment, their depths never treeze.

You may think, perhaps, that it would be a matter of inclinerative to us a bother our globe were a little larger or a little smaller than it is, since for so many years men lived upon it in total ignorance of its side. But there is a necessary proportion between the size and weight of the earth, and the strength which God has given to our limbs and muscles. If, for example, we our mines and mineres. In to example, we convoyed to the moon, and if it was like the earth in all respect except it. I was bould their weigh five times less than we do upon the earth. We might bound up like grasshoppers to a great height in the air, but we should be so unsteaday on our inh, but we should be so unsteaday on our hmbs that the hand of a child could throw us over. And if our earth, on the contrary, was as large as the planet Jupiter, all other things remaining the same, each of us should feel as if we were forced to carry the weight of eleven people as heavy as ourselves. The weight of a man of ten stone would be one hundred and twenty stone, and none of us could walk or stand upright -scarcely even

Ahllet us repeat what we said before, "the work of the Lord is perfect. It is always good—very good."—Prof. L. Gaus-

CHANGE OF TEMPERATURE IN THE NORTLERN HEMIMISHERE.

Mr. Howerth has been engaged for some time on a series of papers discussing the changes that have taken place to the prosent time in regard to the distribution of lanp and water, and the consequent effect upon the chimate. He finds that the result has been a great increase in the amount of cold in the far north, rendering reigions such as those of East Greenland. pable of supporting a considerable population, now entirely uninhabitable, and literally covered the year round with snow and ice, He says, however, that while the evidence is overpowering that the chimate has been growing more severe in the highest latitudes, there is a great deal of evidence to show the cold has decreased elsowhere, and, tdat especially in view of the accounts given of the climate of Gaul and Germany in the Roman tune, we can not but admit that there has been a great in provement since that date. Thus we are told of win-terf when the Danube and Rhine were frequently frozen over, and of the occurrence yf the aemdeer and moose in localities far south of their present habitat. Ovid la-laments over the fearful severity of his place of exile on the coast of Thrace, and refers to the occurrence of white foxes there, and contemporaneous references corrobor ate his statements.

Mr. Howorth inquires whether, even within the prehistoric period, the circum-polar climate may not have been very temperate, when that of more southren lati-tudes was very severe. We know, in fact, that during the miocene period Greenland once possessed a climate not dissimilar to that of the Eastern United States, as shown in she occurrence of numerous species of trees of large size, some of them, like our cypress, etc., absolutely identical with our forest vegetation of the present day. Mr, Howorth also refers to the general impression among whalers that excessively severe winters in the more temperate latitudes are accompanied by an unusual degree of mildness in the more northren latitudes.

This we accept as an augury in favour of Captain Hall's exploration, since the winter of 1871-72 was one of the severest on record of late years; and should Mr. Howorth's suggestion be correct, the captain could have enjoyed an unusual freedom from sdow and ice, permitting him to prosecute his researches to great advantage. - Liary. er's Magazine for December.

CREDULITY CHALLENGED.

A Correspondent of the London Daily News, speaking of the Locurial, lately parti-ally destroyed by fire, gives an account of some relies which the palace contained, and which had been collected by devout Spanish kings from all quarters of the earth. Among these were a bar of the gridiron on which St. Lawrence was burnt: a piece of the sponge in which drink was given to our Saviour while hanging on the cross; some pieces of the column to which he was bound when scourged; two thorns from his crown; a piece of his tunic; a piece of the manger in which he was born; the thighbone of St. Paul; some bones of the evangelists S. Mark and St. Luke; the body of one of the Innocents slain by order of Herod; a finger of St. Lawrence and half of his backbono; the entire bodies of St. Mauricio, St. bono; the entire bodies of St. Maiuricio, St. Theodorus, St. Mercury, St. Villiam and others; the heads of St. Blas, St. Julian, St. Felix and others; a rib of St. Albans; the knee of St. Sebastian; a foot of St. Phop. Compostic porogof the water pots from the marriage feast at Com, and other most interesting relies of men and events mentioned in occlesia tical history.