# Our Joung Loths.

## Tot.

Little Tot ? Softest may ber far is; Tell you what She's the prett est but; In the lot.

I've hunted everywhere Low and high; For you see I've lost her, And she'll civ When she tries to find me By-and-by,

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There's a ribbon round her neck. Dainty blue; If you call her coftly She will mow. I'm so sad I den't know

I shouldn't think she would Haye left me so; Just as she'd begun to Play and grow. If you ever find her Lot use know

What to do.

#### Bad Books.

Bad books are to be shunned even more carefully than bad company. You may pass an hour with a bad person without receiving injury, out you cannot spend an hour in reading a bad book without injury. The celebrated John Ryland said, "It is perious to read an impure book; you will nover get it out of your faculties till you are dead. My imagination was tainted young. and I shall never get rid of the taint till I get to heaven."

## Seventy Pairs of Hands.

The variety and number of needles made in these days are wonderful; the surgeon, harness-maker, book-binder, felt-worker. saddler, blover, embroiderer and house-wife, each wanting, needles of all shapes, and sizes, and lengths. And when you think that each needle has to passithrough seventy pairs of hands before it is finished and ready for use, you see what pains is taken to reach excellence in a very small thing.

Seventy pairs of hands to make a needle and each pair necessary to make the needle perfect. If only one pair refused to do their part tife whole would be a failure-

not a needle would be right.

You see it is painstaking in little things and in small parts which leads to excellence and success. We are upt to slight bits of work, thinking it is no matter, and of no account. But it is not so. The details of the lattice of th n plan must be faithfully carried out in order to make the plan a success. If the parts of a work are all well done, the whole will be complete, and only then.

## The Stinging Ring.

Two brothers went out to seek their fortunes. When they went to say good-bye to their father, he gave each of them a ring and said, "Wear this, and whenever you are entering into danger, the ring will sting you; but if you neglect the warning, the sting will grow dutt in time and leave off

sting will grow dult in time and leave on stuging."

The brothers went on their way along the dusty high-road. Presently the elder brother cried, "Look at that beautiful meadow, with long grass and patches of cowslips, and wild byacinths too; we will rest there." They were getting over a style into the field, when the younger brother said, "Stop. my ring stings me. "So does mue," said the elder brother, "but I must and will have some coversities."

So on he walked into the middle of the field, picking the flowers as he went, and gathering so large a nosegay that his brother almost wished that he had ventured to the flow that a state of the rest is followed by the field plants eyes turned upward.

get over the stile," when, suddenly, in the act of chmbing over, he felt his ring sting him sharply again, and, looking round, he saw a long adder winding its way steathily through the long grass close by nun. He drew back, and shouted to his brother. "Here's a snake coming your way. "That cannot be," said the other still picking the flowers, with his back turned to the snake. "for my ring scaree"; stings at all, and I must have a few of these wild hyacinths."

Before he had well uttored these words, the snake had cropt close up to hun, and it sprang at him and bit him on the leg. Then the poor boy fell to the ground, crying, "Ah! low I wish I had done as the ring told me."

I believe the boy was cured, and did not die of the bite. But he was very ill for a long time, and as long as he lived, he never

afterwards disobeyed the Stinging Ring.
The ring is Conscience, which warns us
when we do wrong. Do you know what
conscience is? I will tell you.

out we can understand what it means, and we call it Conscience

God has g v meach one of its a conscience. waru us against doing wrong. If we negleet its warning, and stray, in spite of t, from the path of duty, the sting of conscience becomes blunted, and we do not feel it; and whou ever comes upon us we are taken by surprise .- Parables for Chil-

We mount to heaven mostly on the rains of our cherished soltemes, finding our failures were successes.—Alcott.

## Three Bad Bargains.

Once a Subbath-school teacher remarked that he who buys the truth mikes a good bergain, and inquired if any se tolar recollected an instance in Scripture of a bad bargain. "I do," reptice a boy, ; "Essu made a bad bargain when he sold his birthright for a messiof pottage." A second said, 'Judamado a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain, who to gain the whole world, loses his own soul."

#### The Pruning Knife.

The paster led the meeting that night as usual, and the Scripture which he read was usual, and the scripture which he read was the fift, enth chapter of the Gospel of John, beginning: "I am the true vine and my l'ather is the husbandman. Every brauch in me that beareth not fruit he takethaway: and every branch that beauth fruit he purgeth it, that it may bring forth more fruit.

"Purgeth," said the paster, pausing at the end of the second verse to repeat that word, in order to call special attention to it. to explain its meaning, and to emphasize the important and beautiful lesson of the vhole verse; "that means praneth. We all know what pruning is. The husbandman, or as we more commonly call him, the gardener, goes out into his orchard and finds a pear tree with dead or barren branches on it, or with suckers growing out near the root which do no good and take away so much life from the tree above. So with his sharp pruning-knite he cuts off those idle, hindering shoots and twigs, and the tree, as if relieved of a burden, starst up into new life and a greater fruitfulness than before."

"Yes," said en old man who had occupied a front seat, rising slowly to his feet when the paster had finished, and the meeting had been fairly opened, "be pren-eth it, 'that it may bring forth more fruit."

The old man was a stranger to most of those present. His hair was gray, his forta was bent, his voice was thin and tremulous but his first tones fell on the cars of the as-sembly with singular clearness ann solemnity, and many leaned forward that they i might hear distinctly what so venerable a

prophet had to say.
"Yes, he pruneth it, 'that it may bring forth more fruit.' I know what that means. That's just my business, to prune fruit trees -pears, apples, peaches, quinces, and the like. Do you see that knife?" and he took from his pocket his pruning knife, opened it with a snap which resounded through the silont room, and turning part way round. held it up so that all could see. An ugly looking weapon it was, with its hooked point, its glittering blade, and its massive handle.

"Many a year." continued he, "I've carnormany tunshed in bits, in order to make a complete and beautiful whole.

Always be sure that all the small and common work which you have to do is thoroughly done. It is faithfulness in little thurs which makes you reliable in most things.

joined to the true vine until I was seventy six. And if I was, yet all those forty-eight years I was a poor, fruidess, worthless, branch. It was a wonder God didn't ent me off altegether. But in his mercy he spared me. And and pruned me." And just a year ago he came

Here the old man's voice for a moment failed him, and a glistening tear fell upon his breast, but he went on :

"I had a daughter. She was the child of my old age. She was all that was left to me. Beautiful, learned, Christ-like as ever a daughter was, was it strange that I loved her and leaned upon her? Bit I forgot that he who love to sor or daughter more than Christ is not worthy of him. A year ago she died. It was the cut of a knote indeed. I thought it would take my beart out. It was God's pruning knife! I see it now. The would is healing, but -I would

those that could see ais face felt that some, After waiting two or three minutes, the at least, of the truits of the Spirit, even younger brother said to himself, "There love, jey and peace, he was beering in seems to be no danger. I think I will just ab under measure.—Edward abbott.

## What Parents Want of Schools.

One of our most distinguished teachers says that in the cases of two thousand or more boys who have passed under his care, no parent has ever tergiven him if he said, "Your hoy is not quick or bright but he is thoroughly pure, and true, and good. They did not forgive him for saying so, because they took it for granted that the goodness could be attained in an hair or so; but the brightness or quickness seemed of much larger importance. On the other hand, if the teacher said, "Your boy learns every lesson, and recites it well; he is at the head of his class, and will take any place he chooses at any school," nme pai ents, he says, out of ten are satisfied though he should have to add, "I wish I was as sure that he was honest, pure, and unselfish. But in the truth, the other boys do not like whenever we are doing wrong there is something within us that makes us uneasy, as though we acrestung. We cannot hear it with our curs, or see it with our cyes, but we can understand what it was a few and in time." "Will come sight " or if the him; and I am afraid there is somothing when I was a boy. That will come all right in time." "Will come right," as if that were the one line of hie which took care of itself, which accided no training; the truth being that this is the only thing which 10quires etern to for its correction, if the work of it in him not been eagerly and careful , and with prayer, wrought through.

-Old and New.

> Ministers would overrate their labors if they did not think it worth while to be born and spond ton thousand years in labor and contempt, to recover one soul.—Rev. John Newton.

## High Railway Points.

The altitude of the highest point in the world where railways are now in operation is at Apizaco, on the Vera Cruz and Mexico railway, 7,478 feet above the level of the sea. The next highest is on the Central Pacific, in the Nevada range, 7,111 feet above the level of the sea. The third is at Arequipa, an important city in Peru, 7,000 feet above the level of the sea, and, under the Peruvian railway system, the work is to be continued, and is expected to reach double that altitude. It sets out, upon ar ascent, to pass to the west of the Eastern Cordilleras, and puts itself thus in connection with the famous lake of Titicaca and the entire Andine Boliva, also with the great historic realm of the Incas, the acient capital of Cuzeo, and must reach a point at the breath-taking height of 14,000 feet above the level of the sca-less than 4,000 feet lower than the crater of Popocatepetl. and over 6,000 feet higher than the city of Mexico. The inspirations of our Peruvian neighbors are shown by these vast undertakings to be as grand as the traditional empire of their Ineas, and as lofty as the sublime heights of their magnificent Cor-diloras. - Sciected.

## A Storm in the Teacup.

A short time since we called attention to a "beery" debate between the admirers of Bohn and Bass. Whother students while drinking in knowledge find alcohol an indispensable aid to digestion we are not pre-pared to say; but that they have set there backs against toototalism is evident. Perhap this may be accounted for from the fact that they have much yet to learn. The directors of the Scotch Temperance League in the hope of bringing the students of Glasgow University to a decision on this point, undertook to give them a lesson on the subject of temperance. To this end they were invited to a tea meeting in the Albert Hall a few evenings since. The invitation were largely responded to, and the mooting was a decided success as far as the disposal of buns and tea was concerned. The students could swallow tea, but teetoance speeches commenced either the tea, the words of the speakers, or a thirst for excitement overcame them. They, or a section, of them, became so uprogrious as to render the election scenes huld gatherings. The Rev. Dr. Wallace was just about successful in restoring order as Professor Blackto is when he assembles his Greek After informing the ungrateful gnests that their conduct was worse than anything he had ever seen at the roughest meeting in that city, he donned his hat and retired in disgust. The excitement heightened. Abuse and insults—if these could be termed such—they could stand; but temtheir tea and buns, and now they were pre-pared to show fight. Dr. Wallace compar-ing their to roughs was soon found to be too mild an opithet, for a returned medical missionary was constrained to take a more serious view of the situation. He had, backward pear or plum the stood right there before him, and his hand already grasped the doomed hough.

"I know too," he continued, "what it is to be pruned by the Heavenly Husbandman. The days of my years have been threescore years and ten, and soven more besides, and though I joined the Caurch when I was twenty affair had and neck; so, you see, he is were twenty aight. I fear I wasn't the "temperance" meeting.—Weekly mixed, he said, with the lowest classes of "temperance" (Lug.) Review.

It is with feelings of the deepest sorrow that we have to announce the death of the a tune. Roy. William McClure, senior pastor of the First Presbyteman Church, Londonderry, which occurred at his residence on Sabbath public was on the 5th inst., at a meeting of the City Mission. On the next day the symptoms of a dangerous illness presented themselves. From these he somewhat re-covered, but on Feday week had a relapse, and as aheady stated he entered his reston Sabbath evening. William McCline was the son of a merchant of Belfast. It was his father s intention that he should blow mercantile pursuits, and to prepare him for this he placed him in the collegiate depart-ment of the Beliast Institution. Having resolved to enter the ministry, in 1819, be-fore entering college for the third session, he was taken under the care of the Presby tery of Ballymena, and after a course of theology under Dr. Hanna, was licensed to preach the Gospel in February 1823. In 1825 he was ordained to the junior pastor ate of the First Presbyterian Church, Londonderry. By the death of the Rev. George Hay, in 1837, Mr. McClure became senior minister, and had in succession as colleagues, Rev. Henry Wallace, now Professor Wallace, of Belfast; Rev. Dr. Smyth, now Protessor of Theology in Mageo College, and M.P. for the county of Londonderry; and the Rev. A. C. Murphy, now sole pastor. In 1834 he was chosen Moderator of of the Synod of Ulster, and in 1817 was unanimously chosen to the Moderatorship of the General Assembly. In 1846, when the Colomal Mission was established, Mr. McClure was appointed convener, and m 1858, owing to the death of the Rev. Richard Dill, he was appointed a trustee of Mageo College, and next to the interests of of his congregation and of the Colonial Mis sion the affairs of the College engaged most of his thoughts. In 1869 he resigned the senior pastorate; but with the exception o the regular pulpit supply he attended to the other pasteral duties. Mr. McClure, as might be imagined, had little time for literary pursuits, and beyond the part he tool in preparing "Presbyterianism Defended, and the "Plea for Presbyterianism," whis were called ferth by a series of "Sormons on the Church," by the Rov. A. Boyd, new Dean of Exeter, Mr. McClure published nothing beyond pamphlets, addresses, and sormons. In the demise of one who for so many years has been associated with every

## Value of Art and Training.

An Indian worker in gold, or a Scaudinavian worker in Iron, or an old French worker in thread, could produce, indeed, ben titul designs out of nothing but groups of knots and spirals; but you, when you are rightly educated, may render your knots and spirals infinitely more interesting by making them suggestive of natural forms, and rich in the elements of true knowledge. You know, for instance, the settern which for centuries has been the basis of ornament in Indian slawls—the bulging leaf ended in a spiral. The Indian produces beautiful designs with pothing but that spiral. You cannot better his powers of design, but you may make them more civil and useful by adding knowledge of nature to invention. Suppose you learn to draw rightly, and, therefore, to know correctly the spirals of springing forms-not that you may give ugly names to all the species of them—but that you may under-stand the gree and vitality of every hour of their existence. Suppose you have sense and cleaverness enough to translate the easontial character of this beauty into forms expressible by simple lines—therefore expressible by thread—you might then have series of fern patterns which would coch contain points of distinctive interest and beauty and of scientific truth, and yet be variable by finey, with quite as much easo as the meaningless Indian one.—Ruskin.

#### Dissipation and the Death-rate-

We live longer than our forefathers did and we also begin to know very cle.. ly the reasons why. We investigate and analyse, and every year arrive at more definite conclusions. Some interesting investigations have been made lately in France by Dr. Bertillion on the death-rate at different ages, under the various conditions of lifenamely, (1) of very poor living, as in Finis-terre; (2) of good living along with dissipation, as in Paris; and (8) of good living without dissipation, as in the D-partment of the Aube. The result shows that dissipation in the young from ten to twenty is more fatal than misery and want, and at other ages is fatal to an equal degree. They also show that both poor living and plenty, along with dissipation, are ve y fatal at all ages, compared with a regular life and plenty of food. The teath-rate in the theorem, was sound to stond thus in thousand was found to stand thus :-

Ago	Poor-living	Dissipation	Well-living
5 to 10	11.7	11.2	5.7
l() to 15	9.76	9.97	5.01
15 to 20	8.55	9.24	5.15
20 to 30	13.55	12.00	6.62
30 to 40	13.1	12:23	6.76
10 to 50	17.25	16.85	8.44
50 to 60	23.75	26.62	14.40
30 and up'r	s 79·	76.1	Gn•7

It is to be considered, however, that con sumption is very fatal among the young in Paris, and that perhaps, independently of di sipation.

## How the Bullfinch is Taught to Sing.

meeting.—Weekly as black as a coal, and his throat is as red as if the coal were on fire. He is not naturally a singer, nor is he half so elever Death of the Rev. William McClure, of Londonderry.

Basour American mecking-bird. In fact, he seems rather stupid, but he is willing to seems rather stupid, but he is willing to learn; and so it happens that if you persovere los g enough you can teach him to sing

The country people of Germany have bund this out. There the pensants take found this out. great delight in training bull-inches. Their pupils, not being very bright, as I said before, are stupidly hopping about their cages, when suddenly they hear a tune played upon a voilin. They prick up their ears—or would do so if they could—and begin to listen, quite unconscious that that very same voilin has been playing that very same tune for about a week without their noticing it. But it is something to each their attention. Day after day, for months. the patient teacher goes over and over the human listeners begin to wonder which will get crazy first, the bullfinch or the player. But by and by the birds begin to pick up the air, piping the simple parts at first, and the air, piping the simple parts at first, and taking up note after note until, at last, they know the whole thing by heart. Sometimes a rustic father speeds half of his time all winter teaching one little patient bird, and the children look on with the greatest interest. Or a boy will undertake the task, and when he at last succeeds, his sisters look was him as the past wonderful follow in upon him as the most wonderful fellow in the world; and they cry in real eurnest when the wonderful boy carries his pupil to town to be sold; for sold these buildinches are sure to be as soon as they are taught. or elso exhibited by their owners as street singers. Sometimes bird-teachers are known far and wide for their skill and success; and at Preiburg, in Badon, and small villages on the outskirts of the Black Forest, bullfinch-training is practiced as a regular business. In such cases, a small hurdy curdy or "bird organ" is used, as being ess difficult and tirosome than the violin; and, instead of training one bird, they teach the same tune to a class of ten or a dozen .- R. E. Hale in St. Nicholas.

Blessed is he who learns to profit by his wants and infirmities, and who, in, all the privation he endures, is still submission to

"Fracer's Magazine" for this mouth, spoaking of certain "Select Reading Lessons," used by \$3,000 Reman Catholic boys in Ireland, says:—"This fourth book is on the very principle of the Nationalist news papers, which scrape together the abuse of England from all the journals of every co. 11many years has been associated with every in England from all the journals of every controlling and benevolent society, London, try under the sun with the view of derry and the Irish Presbyterian Church feeding the anti-English resentment of the have lost a tower of strength. On Wed. Irish masses: it is, in fact, a first-rate needay the remains of the lamented section manual for Fericalism, because its gentleman were intered in the Church of most purgent extracts point to insurraction as the approved method of asserting Irish respect.

Men, in their innovations, should follow the example of Time, which innovateta greatly, out quetly, and by degrees excely to be perceived .- Eacon.

The true motive of our action, fike the reed papes of an organ, are a nally concealed, but the gibbed and hellow project is pomponedy placed in hout for alica-

It was a very witty remark of the present Poper and IX., that the Roy, Pr. Passy was like "a church bell, which keeps on ringing to call men to church, but never goes into the church itself." Witty sayings are as easily list as the

pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up into a flower - Sigour-It appears from the last returns that the

aggregate income of our life assurance offices is more than 15% mellions sterling that their total accumulated funds are over, 118 millions, and that the assurances in force represent nearly 353 millions.

Mr. William Dunville has precented a valuable endowment in trust for over to the Queen's College at Belfast. The endowment consists of two studentships, one for the encouragement of the muther yield and physical, and the other for that of natural

South America, the State religion of which is Roman Catholic, has been comnelled to adopt strong and stern preasures m opposition to the encreachments of the Popish Heirarchy—measures equally as severe as these to which Germany has had to resort.

One very common error misleads the opinion of mankind universally; that authority is pleasant, submission pairful. In the general course of human effairs the very reverse of this is nearer the truth. Command is auxiety; obedience, case .-

It may to some feel trifling to say that first eigar a young man takes within his lips often proyo his first step in a career of vice. I grieve and tremble over every youth whom I see contracting this habit; it often leads to other and worse things. John Angel James.

There is dow in one flower and not in another, because one opens its cup and takes it m, while the other closes itself and the drep runs off. So God rains goodness and mercy as wide as the daw, and if we lack them it is because we will not open our nearts to receive them.

Nothing more powerfully argues a life beyond this than the failure of ideals here. Earth gives us only fragments of humanity. fragments of heart, fragments of mind. fragments of charity, love and virtue, and instead of being a world, is only a handful of seeds out of which a full-blown world might grow, but has not yet grown.

A quick, carnest prayer from a heart that feels the need of present help, though ex-pressed in but few words, brings an answer, whatever the posture may 1; while a for-mal prayer on bended knees in the closet, in the social circle, or in the sanctuary, may fail to reach the ear of our Father and attract His notice.

When a Socrates is nut to deadh, wisdom and truth seems to suffer; and when an Aristides is exiled, justice appears to be in disgrace. But virtue is its own reward, and dopends not on the fluctuating crimions of mortals, nor on the breath of popular ap-plause, which is often on the side of error, and entirely opposite to the real interests of

Mr. Spurgeon receatly complained tha inconsiderate people sometimes put ques-tions to him which it was very unpleasar to answer Tho other day a gontleman asked him what the Tabornaclo would do when he was dead. He asswered this question with another, "Fray, sir, what will your wife do when you are dead?" His interogator did not relish the suggestion, and changed the subject.

The Canon of Kildaro writes as follows to the Chilrel Times:—"As a Professor Smyth, who calls himself a Presbyterian ministor, has been elected an M. P. for Derry, the long-voxel question will now be deathed as to whether I schwirzing orders. decided as to whether I'resbyterian orders are held valid by our laws. If Professor Smyth is an M. P. he is not in Hely Orders; if he is in Holy Orders he is not an M.P."

Luther's portrait of a good preacher: Ho should be able to teach plainly and in order; no should have a good head; should have a good power of speech; he should have a good voice; he should have a good memory; should know when to stop; should be sure what he means to say, and should study diligently. He should be ready to stake bedy and life, goods ar I glory, on its truth. He must suffer himself to be vexed and criticised by everybody.

Sometimes, when we are not quite as we should be, we are filled with fear on account of our soul poverty. What a poor thing I am; how little grice I have; how weak in am; how little grice I have; how weak in prayer; how slow in service; how frequently depressed; how easily tossed to and from the shall I hope to hold the found of the end? Here is the answer to the "I shall be anceinted with fresh oil." I shall be anceinted with fresh oil." I my poor, but I shall receive my daily pensior; I am weak, and I have no strength in reserve, but my strength is laid up in God.—Spurgeon.

Smoking is now so common among persons of unformed constitutions, says The Buttler, that the ascertained facts of the effects of tobe co acquires a grave importance. I juvenile smiking continues and actends, we may look for generations en-dowed with weaker brains and duller intellects in a continued series of degradation. Let those who would not have our by are, bright lads degenerate into a race fredys-peptic Iuliards, warn them as they wish for the full exercise of that power to bline which is their greatest privilege and alcourage they hope for clear liveds and unclouded trains, to resist the dreamy sections of sobacco.