THE GIVING OF THE LAW.

The lightenings wrapped the mountain The rumbling thunders shook the ground And flame, and fire, and smoke appeared While darkly bung the cloud oe'r head. Yet undismayed the prophet stood Alone in presence of his God, Nor feared the blast of raging storm, Upneld by love, by faith upborne, But far below the awe struck host, Drew back in fear and wonder lost. At length impatient by delay,

No more they recked their leader's stay. And grown familiar with the sight Of mountain sheathed in flames of light They sought their old pursuits again. And deeper sunk in sin and shame.

Still hangs the cloud o'er Sinai's brow, And lo! in fire descending now, Jevovah deigns with man to speak-What! blanches not the prophet's cheek? Ah no, it is his Father's voice Bidding his inmost soul rejoice. Thus forty days and nights he spent In list'ning attitude attent. At length, the tables in his hand, He rose up at his Lord's command. And had him to the plain below, His heart with love divine aglow. As toward the camp he nearer drew. A rapid glance o'er all he threw, Beheld amazed the golden calf. And dropped the tables in his wrath, There broken at his feet they lay-Who now can read the writing, pray? Is lost the law? Nay once again The prophet hears God calling him, "Make ready now two tables more Like unto those thou hadst before; When morning gilds the Eastern sky, Go. get thee up to Sinai; But let none other come with thee, Alone my glory thou shalt see. Twas thus, in presence of his God. A second time the prophet stood, When from the mount, at length he came, His features glowed with light divine. The law restored in hand he bore-Obey thou it and sin no more.

Fort Clarence, Feb. 19, 1877.

REV. W. W. HOLLAND ON "EX-TEMPORANEOUS SPEAKING."

Delivered before the Local Preachers of London.

He wished to consider in the second place how the power of extemporaneous speaking was to be attained. It was, no doubt, natural with some people of gifts, but it would be better for them to assume that none of them possessed that gift, and then consider whether they could acquire it. He believed every man of common sense could get to speak acceptably if he would go the right way about it. It would require a great deal of labour and practice. Here at once they were met with the objection about the employment of art in the pulpit: but if they showed their reverence for the divine part of preaching, and cared nothing about the human part, they were wrong. It was not the divine part they sought to improve, but their part; and he thought a man was perfectly justified in doing all he could to make himself an acceptable preacher of the Gospel, and an effective speaker on religious subjects. If those who possessed the gift of extemporaneous speaking were not careful they would make the worse extemporaneous speakers, and would utter "words, words, words," and nothing else, from the beginning of their speech to its end-Those who had not that gift would require to work like a farm labourer for months and years to acquire it; they must be willing to be laughed at and to face any amount of opposition. The present Prime Minister when he made his first speech in the House of Commons could not obtain a hearing, but he told them the time would come when they would listen to him; and all who wished to become proficient in the art must possess the same mettle. He wished their practice could be done elsewhere than in the pulpit, but that was impossible unless they acquired the art before they commenced preaching. In this respect the arrangements of the Christian churches generally the preacher felt out of sorts he should were in a most unsatisfactory condition. Classes for debating and extemporaneous speaking were excellent things; nearly all the first-class the sands out of it; he had to offer spackers in the House of Commons them the Gospel, and should keep his were distinguished in debating societies | feelings as much as possible to himself before they went to Parliament. He when he was suffering and in pair. advised the members of the Local The power of speaking extemporaneous-Preachers' Institute to establish a dis- ly was in this country one of the most cussion class; there were many sub- useful a man could possess. He hoped jects of discussion upon which they his hearers would endeavour to acquire could conscientiously differ, but he it; they then would be able to preach which would affect the essential doc- success than if they read their sermons,

in order to ascertain which side won Their object should be not to win, but to accustom themselves to extemporaneous speaking. At some of the meetings the chairman should call upon several members without notice to speak upon a certain subject. Practice of that kind would be found very beneficial; they must not mind making fools of themselves, and must not get out of temper; on those occasions they should leave their tempers at Methodists and Methodist preachers ought to be the the best extemporaneous preacher in existence, for their duties in the class-meeting, in the Sunday-school, and in the prayermeeting necessitated extemporaneous speaking; whereas the Church clergyman had his sermons, prayers, and services on other occasions in the book. A very valuable exercise was to learn a dictionary of synonyms, or to try and say the same thing in different ways; this would give them a great command of language. Another good practice was to make a speech to themselves, as the Irishman did who said he liked to hear a sensible man talk and to talk to a sensible man. (Laughter). He had also found it very beneficial to answer to himself speeches made in Conference or in Parliament : this had become such a habit with him that if he differed from a speaker to to whom he was listening his mind was at work directly replying to him all the way through his speech. In selecting subjects for their extemporaneous sermons they should only choose such as would be interesting to those whom they had to address; they could not expect a small congregation on some cold, frosty morning to be interested in an elaborate discourse on subjects which had no connection with their religious welfare. They should be always on the look out for information that would be acceptable. While in the act of speaking they were many glory. things to be observed. Some persons said they could preach very well in the study, but when they go into the pulpit all their thoughts vanish. (Laughter). If a man was weak, jaded, and nervous it would be a poor look-out for him when he got into the pulpit; they required to have their general physical vigor as much at command as possible. He was not going into the question of the agency of the Spirit of God-as to the relations subsisting between extemporaneous speaking and the influence of the Holy Spirit; but he believed if they went into the pulpit with a sincere desire for the glory of God and the welfare of some poor immortal soul, if they asked God to help them, tie would do so. The warmth of their emotions, would receive their colour and hue from the influence of the Spirit of God. They must have a fixed plan in their mind, and the more they knew of the details of that plan the better. Every preacher ought to know where to make his points, and where he hoped to make the deepest impression. The points in a sermon were like the hills in a far-extending plain; they should look at them and say, "] will stand there, and there, and there;" but if they did not know where they were going it would be little use. Then self-possession was a great They might sometimes be afraid the people were criticising the course they were going to take: but the people did not know the course, and would know nothing of their omission of any points which they might happen to forget. If the preacher had a good time, the congregation would have generally a good time also; but that was not always the case. But if not let that interfere with the sermon. He was not going to let a bucket down into an empty well and offer the people would urge them not to choose those with much greater power, pleasure, and trines of the Gospel. Questions of or delivered them from the tablets of social politics and foreign policy might, the memory. (Cheers.

be chosen ; the subject should be urged

on both sides and then a reply made

A LEGEND OF ST. FRANCISCA. BY LUTHERA WHITNEY.

but he thought it unadvisable to vote On a prayer-desk of the chapel, In an old baronial hall, Lay a priceless vellum Bible. Chained and bolted to the wall.

Before it, on a velvet cushion, Was Francisca of the Yare, Reading from the holy volume, In the attitude of prayer.

Thou shalt guide me with Thy coun-As she read she heard a call Master, with his hunting party, Waits your coming in the hall."

Half an hour she spent in talking Of the coming chase and feast; Horse and hounds, and tercel gentle, That should ride upon her wrist.

Then returning to the chapel She began the psalm anew, Truly God is good to Israel "-Mama, mama, I want you,

Called her daughter from the nursery And no shadow dimmed her face; Though she left her index pointing To the same remembered place.

Scarcely had she hushed the baby When three holy pilgrims stood, At the draw-bridge humbly craving In Christ's name for rest and food.

Thus I serve Thee in my household, Of my work an offering make Sanctify it, O my Fatner, And accept it for his sake."

Praying thus, she served the pilgrims From the castle's choicest store; And the fourth time read her lesson To the same verse as before.

The fifth time at the threshold She paused in mute surprise, For from her humble prayer-book She saw an angel rise.

He touched her blessed Bible With his starred and plumed pen. Then slowly floated upward, And she stood alone again.

With reverent feet she sought her desk, And knelt in silent awe. For on the letters of her text. The angel's work she saw.

No longer black with scriv'ner's ink, But golden, clear and bright. These words upon the vellum page Shone with a heavenly light :-

"Nevertheless I am continually with Thou hast holden me by my right Thou shalt guide me with thy counsel, and afterward receive me to

'Tis but an idle legend Of the old monastic time: But in it read a lesson For your busy life and mine.

LONDON CLERGYMAN'S EX PERIENCE OF POVERTY.

" SETAGENARIAN CURATE' Writes possible end of a life spent in doing the work of that Church :- " I was admitted to holy orders," he says, "some five-and-thirty years ago, and began my ministry in the diocese of Ely. For a time things went on smoothly. Comparatively a poor man from the beginning, I lived and laboured hoping that the reward of a shall benefice might some day crown my patient waiting. So I moved about from one curacy to another, remaining in one parish a curate in sole charge for nearly twenty years. But hope, like the bird in the story, led me onwards, and at last took flight, and left me in broken health, old, and unbeneficed.

"The death of my last rector, and the loss of a small patrimony by illadvised investments, drove me to London, to seek rest and medical advice. There my trials began. The money I had left was soon spent; and being at that time an invalid, and unequal to the exertion of reading or preaching I looked about for employment which my knowledge of books and some skill as a linguist pointed out as the most likely way by which I might earn my

sold, and my clothes that were good | Cambridge, in the midst, of my prefor anything went piece by piece to the sent surroundings of garret toil and pawnbroker. But I still struggled on. eating the scanty bread of independence, and suffering the most pinching pareer."

poverty. This kind of existence lasted more than two years. I wrote to some brother-clergymen of the same University, who were my contemporaries, an account of my position. One of them sent my letter to the Mendicity Office; another forwarded my comofficials from both institutions. They treated me much as is the wont of such men to treat the ordinary mendicants landlady was asked if her lodger was a drunkard, or owed her any rent. This inquiry being answered satisfactorily, istry of the Rev. Mr. Addy, she became my room was next invaded, and a black note-book produced, in which all my showed her determination to give her replies to their questions (the inquisi- heart to God. And those who knew her torial and degrading nature of which it is not possible to describe) were carefully entered.

to apply to the Church Societies which profess to aid necessitous clergymen. The agent of the Charity Organization Society gave similiar counsel. So I appealed to three of the best known of the Church Societies in town. My reference to beneficed clergymen who knew me personally were satisfactory. I had never incurred censure from my bishops, or blame from any one of my numerous incumbents. But to each application there came a reply of regret from the secretary, civilly worded, but meaning-no. Things were now looking very gloomy. I had sunk into a state of semi-starvation. Pacing the streets in search of employment, with worn-out boots and threadbare clothes, I have at times been without food for two consecutive days. Hunger, beyond a certain point, loses its torturing power. After the first twelve hours of fasting, the sharper pains disappear, and a dull feeling comes on-not a feeling of pain so much as a sense of intense weariness. The sight of the provision stores and the bakers' shopwindows, at first so appetizing, losses its attraction, and you pass them without turning the head.

"So I made up my mind that I must die-die of sheer want, in the midst of the richest city of the world, surrounded by treasures of untold wealth, encompassed by abundance in every form. To all appearance the change, we can but say-though it be end was fast coming. One day in the to the Standard, saying that his ex- past autumn of 1876 I had managed to perience may possibly throw some lit- drag myself to a seat near the Round tle light on the difficulty experienced in | Pond in Kensington Gardens. There obtaining curates of the Church of Eng- I sat for hours, hardly knowing where land, as it will show what may be the I was. Boys where sailing their tov ships on the water, men were giving their dogs a swim, nursemaids with bright-eyed children were throwing bread to the wild fowl. A flood of golden sunshine poured itself on the trees, and on the shining roof of the palace hard by, and lighted up the many-coloured dresses of ladies who were taking their afternoon walk. It was Saturday, and I had scarcely tasted food since the previous Thursday. It was, however, a day that brought an end to my suffering from absolute

"An old college friend, whom I had

not seen for many years, was crossing the gardens, and recognized me. My story was soon told, and relief promptly given. But for the timely arrival of this good Samaritan I should have perished, and another death from starvation would have formed the subject of a paragraph in the columns of the ress, with no information that the latest victim was a clergyman and a scholar. I did not wish to write bitterly, but I would fain have this picture of what may be the possible end and reward of a life spent in the service daily bread. Journalism. magazine- of the Church of England taken into writing, giving lessons in French, fair consideration by those who are startcopying, and even directing envelopes ing in the race. If, after years of paat five shillings a thousand were all tient waiting, a curate should unhappily tried, but every Saturday night the lose his health, and fall out of work, payment of the rent of the single room | there exists no institution to which he occupied devoured the bulk of my may turn for speedy aid. Mechanics six days' earnings, and often left me and labourers, with their clubs and not more than half-a-crown to battle ben fit societies, are far better provided with the wants of the coming week. I for than are poor scholars or imprerofelt myself drifting into a state of ished clergymen. With me life's little day is well nighened. But as a warn-"My books and my sermons were ing to the golden you'h of, Oxford and London loneliness this Christmastide, I wrote this brief sketch of my own Conference. The death roll of the year

OBITUARY.

Died at Berwick, Jan'y. 25th, Annie COLDWELL, aged ten years, eldest daugh. ter of David and Emma Coldwell.

This death has caused much sadness in our community. Her sweet and aimable disposition and winning manner endeared munication to the Charity Organiza- her to all. The diligence with which she tion Society. I was interviewed by pursued her various studies, and the faith. fulness with she performed every duty caused us to hope for her a bright future in this life. But God had in store far better things, and it has pleased him to call her and impostors of London. First, my suddenly "To that blissful inheritance that fadeth not away.'

About three years ago, under the min. conscious of her state as a sinner and best testify there was a great change in her life from that time. In the home circle she séemed a ministering ange, lending a helping hand wherever it was requir-"The mendicity officer advised me ed. Joining ir the amusements of her younger brothers and sisters; and with a skill far beyond her years-tenderly sooth. ing all their griefs and sorrows. Wao can picture her loss there. Only the Hand that has inflicted the wound can mercifully

> In the Sabbath school she was a faithful scholar. Studying diligently the word of God, drinking in eagerly every word from her teacher, to whom she seem. ed much attached. Her seat was never vacant when it was possible for her to be there. On the Sabbath before her death she was in her place as usual. But on the following Tuesday she was taken ill and showed some symptoms of diphtheria. but was not thought to be a dangerous state. Yet she continued to grow worse, until Thursday night her mother, who was watching over her, felt fearful her end was not far distant. She seemed to be conscious of it herself for she called her mother and asked her to pray for her. She promised to do so, at the same time telling her she must pray for herself. "Ohl I do pray ma," she said. After a little, her mother went to her again, and with almost breaking heart pointed her to the Lamb of God. Telling her that Jesus loves little children. "Yes, I know he does" she said. Then in a moment more she exclaimed "I know, I know Jesus will save me." For a short time she seemed to sleep-then aroused and asked for a drink. After she had taken it she quietly leaned her head back and all was over. Without a struggle she had passed from this weary world of sin safe to the arms of Jesus. When we think of her glorious with tearful eyes and aching hearts-"the

will of the Lord be done.' Had a stranger visited our Sunday school on the Sabbath after her death. they could not have failed to see the tender regard in which she was held, by the teachers and scholars.

"She is not dead, this child of our affection But gone into that school
Where she no longer needs our poor protection And Christ himself doth rule.

DEAN STANLEY has been speaking on the subject of sanitary reform, and parti cularly on the part the clergy should play in promoting it. He told a story of John Wesley, "the most famous clergyman of the eighteenth century." He re membered he said, an old woman telling him that when she was a little girl, Wesley came into the cottage where she lived -a fine little man with a plain voice. There was fever in the house, and on entering it he rolled up his shirt-sleeves, opened the windows, and poured out the dirty water. The Dean also referred te Charles Kingsley, and said that it was this matter of sanitary reform which most fired his ambition, and gave him more than anything else the character of a Crusader. The clergy of the Established Church have doubtless not always been mindful of their duties and opportunities with respect to this important question; but certainly, neither have the clergy of other Churches. A few plain lectures on sanitary laws might be given with advan-

Among those who obtained degrees at Cambridge, were Mr. Alfred R. Wilson, of Bath, and Mr. E. Chambers, of Hammersmith, and among the successful candidates at the recent Matriculation Examination at London University, were the following former scholars of New Kingswood, viz. :

tage to the students in our institutions.

A. J. Gaskin, 4th in Honours with prize of £10, son of the Rev. J. Gaskin, Boul-

T. Jackson, First Division, son of the Rev. W. Jackson, (B), Ayr. C. G. Nuttall, First Divsion, son of

the Rev. C. Nuttall, Machynlleth .-I hear that on an everage one Wesleyan minister per week has died since promises to be a long one. - London Metho.

B. C. 89

WHEN Th ion. king of was dou committe God's se their w (Matt. had been room. had prob Gilgal. This car It was pr ich, abou the nigh idolatrou schools o

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power to gi by God, w ble. If tho to leave ou shall be a si granted.

other son.

WENT ON communion