Our Young Folks.

"Somebody Else."

A buly was waking quirily about the city street not long ugo, when the door of a house flow open, as die bay that out with a whoep like a wild lection. Oace on the present the durant contraction shuffly all around a confision, and then caved down the street to give a have, has n was evident, by the book, codes his man, ho was going to which. The early was think-ing what thoughts c, easy owate er healthy to you attend to to, when just a text yeards to tore be a she run comothing yother lying on the time. Homening webs tanced it was a proceeding one looked after the boy again. She can him and denly's op shart in a growd of people at a crossing, and come luck as fast as he had come, so that just before she is obed the shaving he dio-and picked up, nor a timeing at all, but a toor, shory bowns skin Flinging it into a refue, barrel, he only waited long secoupl to say, "Som body might have slipped on it," and was off

again.
It was a little thing to do; but that one glance of the bay's char, gray eyes, and this simple, earned sentence, ro do the lady's heart very warm toward the noisy fellow. He had not slipped himself; he was far past the dancer, and when one is in a hurry, it is a great bother to go twice over the same ground, but the "somebody eke" might el p, and so for the seke of this unknown somebody the hearying toy came back, and it may be, saved the his or limbs, of a feeble old man, or a tender little child. He might have earl, "I can't wait to go back—it is none of my doing, and so it is none of my business; but he made it his horizon and an it is business, and in this sawed a trut of character which promised well for the future. There is nothing nobler on earth than this taking care that "somebody elso" shall the chief recelled. The chief who grows

h such a spirit always active in him, hake his home like a heaven upon and he will never know what it is to e unloved or friendless.

The Little Wren-

The following story of a little wren in connection with the Battle of the Boyac, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without our Heavenly Father. Little

things often bring about great consequences.
It was in the month of July, a hot summer's day. Just before the battle the sen-tinels of King William's army felt uncom monly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companious neighbor a second him. a little wram panious nodding around him, a little wret

spied some crumbs upon his drum-head and straightway hopped upon it to pick them up. The noise of her little feet and her beak tapping on the parchinent woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised and the events of the day altered. As it was, the skill of Willian won him the victory, and James fled beaten from the field.

How the Little Girl Proved It.

Hereafter the language of mathematics will have to be more exact. A female teacher said that on a certain occasion she had in her school a class of little beginners -children of four and five years—and that in inducting them into the rudiments of arithmetic, she sought to simplify things as much as possible. There they had the ten numerals on their ten fingers, and in adding or substracting the simple numbers they should reckon upon those digits. The thing worked to a charm, and the little ones readily learned thus to solve the first problems of the great science.

One day the class was out for recitation,

and subtraction was the theme. "Five from five leaves how many?"

was by-and-by asked of a bright-eyed miss of four summers.

The little thing up with her fingers and ingly puzzled, but at length her eyes snap-ped, and she lifted her head confidently— "Five!" she said, with most assured emphasis.

Ourious to know how she had arrived at that solution, the teacher asked her to ex-

plain. "Why," replied the child, holding out her two hands, and placing them side by side, "zere's five on 'at hand, and five on 'at. Now I take away 'ese five from 'ose five, and—'ere zey be—five!"

About as fine a piece of ceular demon-stration in the way of a logical dilemma as

you will often meet. To "head off" such sharp little discoverers and accountants, it will be in order to say, "Five from itself, how many?"

Joy Bringers.

Some men move through life as a band of music down the street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their presence and sweet-ness, as orchards in Ootober days fill the air with perfume of ripe fruit. Some women cling to their own houses like the honey-suckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteous ness which are ever dropping precious fruit around them. There are lives that shine like star beams, or charm the heart like songs sung upon a holy day.

How great a bounty and blossing it is to hold the royal gifts of the soul, so that they aball the music to some, and fragrance to life to all! It would be no unto live for, to make the power us the breath of other men's

where only clouds
li the atmosphere
s must stand with
banuct create for
y long for, enjoy

Vanbatu School Teacher.

TRITERNATIONAL LESSONS.

LESSON XXXIX. H REVIEW OF THIRD QUARTER.

Courses Tron -" A distat accer yo do. do it I readly, as to the Lord, and not un! men."-Cal iii. 23. CENTRAL TREES. - Believers do all things

for Christ. The reviewer hould am at the following

(1) To to it is knowledge of the pupils and the clickery of the is chers
(2) To recell and coupling to the factor and the lessons

(3) Transcoper to be queels as idea of the auty at the and marks or of the book, and of the labo , of the sportler. There are peoults facilities or in king the preand not only an offerive roview, but also A few introductors questions may be

put regarding the author of the book, his ner work, his apportunity for knowing the facts, and the value of comparison of in memoirs of Paul's labors with the re-

is renored to Paul's letters.

La sson XXVI. opens up a new field.

T teacher will naturally inquire:
Where the Gospel had been spreading interto? How the wider movement in hitherto? How the wider movement be-gan? Where? By whom? Who were selected and council load? How they were designated? Whither they went? Where they preached? By whom they were attended? The character of Currus? An eminent disciple won there? chinatious of an enemy? How they were befiled and turned to account, and the happy resulte?

LESSON XXVII. The reviewer will trace Paul's progress from Porga to Antioch in Predia, distinguishing this city from the great Antioch, and elicit the kind of audience to which the address is made by Paul in the syngogue, and the nature of the argument proper to be made. Such ques tions arise as:

How did the apoetle describe his hearers? What objection did he anticipate? What facts did he adduce? What Soriptures did he quote? What other previous address does his resemble? What did he offer?

What warning did he utter?

LESSON XXVIII. continues the prevous, and raises such questions as the fol-

How was he received by the Gentiles? How by a portion of the Jows? The effect in the city? How did the Jews re gard the movement? Their policy? The great step taken by Paul and Barnabas? On what it rested? The Scripture adduced in support of it? The blessed effect?

The underhand methods of the Jews?
The persecution raised? Paul's course?
LESSON XXIX. conducts us into the province of Lycaonia, of which Iconium was the capital. After a season of labor there, Lystra is visited, and a leugthened policy is placed in the capital of the capita notice is given to it because of an important

Performed on whom? By whom? In what manner? With what effect on the people? Their delusion regarding Paul and Barnabas? Their homage? How intor-rupted? The address thus called for? The argument from nature? The further hostilities of the Jowe against Paul? The length to which they wont? The next

place visited?

LESSON XXX. shows another step towards an independent Genille Church: How occasioned? The result in the

Courch? Proposed mode of settlement? The delegates? The principal speakers? The decision reached? The method of informing the parties? The statement of the case? The commendation of Paul and Barnabas? The rule agreed upon? The effect of its announcement? The natural results of this action?

LESSON XXXI. introduces us to a new laborer, Timotheus, and naturally suggests

such questions as these:

Who was Timothy? Where did Paul find him? How was he trained? How regarded? Why was he circumcised? Any further cause of interest in him? The joint work of Paul and Timothy? Paul's thwarted designs? The vision at Troas? Its meaning? Its importance? Its result? The route taken? The approach to Europe? The first opening? Lydia's occupation? Her character? Her conoccupation? Her character? version? Evidences of sincerity?

LESSON XXXII. continues the record of the planting of the Church at Philippi, and of the violent opposition which led to the imprisonment of Paul and Silas, and a notable miracle and conversion :

a notable miracle and conversion.

How was the opposition raised? The occasion of it? The form it assumed?

The severity of the "bonds?" The occu-The severity of the "bonds?" The severity of the ponds? The occupations of a prison? The sudden release? The terror inspired? The jailer's impulse? The arrest of his hand? His question? The reply? The results? His change of terro? The ultimate release of Paul? How secured? The further element of interest about this Church?

about this Church?

LESSON XXXIII. carries us yet further west, to Thessalonica, raising inquiry regarding the city, its name, character, present position, Jewish element, and Paul's

sent position, Jewish element, and Paul's mode of entering on his work there:

How many Sabbaths was he in the synagogue? His argument? How received? The character of the believers? The Jewish policy? The objects of the popular rage? Their description of the apostles whom Jason had received? The implied tasching of Paul received? implied teaching of Paul regarding Jesus as King? The mode of the apostles' departure? The character of Berca? The parenter the character of Derea? The praise bestowed on the Bureaus? The good results of Scripture searching? Jewish tactics? Who remained at Berea?

LESSON XXXIV., has an interest of its

own in connection with Athens, regarding the position, history, pre-eminence, and character of which questions would natur

ally be put:

Where was Paul heard? His introduction? Improved rendering of "too super-stitious?" The remarkable inscription? Paul's use of it? The) argument from usture as to God's dwelling? As to His worship? The argument from our own being to that of God? How in point to the Athenians? The authority quoted?

The argument against idelatry? The meaning of "winked at?" The reason for repentance? The particulars of the judg mont? Specity some of them? The judge? The judged? The extent of the

LESSONS XXXVI, VXXVII., XXXVIII. tassons AAAVI, NAVIII, ANAVIII tany, for the purps of a certaer, he grouped tog ther, and the to lowing pant ought to be brought out:

What was the leading abolatry in Ephasins 2 The superstation of the prophe? The

mdn. try connected there with? The cilvar shrings? How employed? The evidence of repentance? The looks burned? The work of Dang 'run ? The argum not used? The signal miracle wrough there? marked success? The time of Paul's labor there? The elders of E shous? Their duties? Where Paul met them? For what purpose? His conusel to them? The please by which is were inferred? The vindication of himself? The coming dangera? The ours to which they were entrusted by Paul'

Good advice is that conveyed in the title of an article in The Sunday school World:
"Keep off from stilte." It is intended for
teachers who either place themselves far
above those they are teaching or, as Spurgeon expresses it, in "feeding my lamba," place the food so high that only a giraffe could reach it. Since examples are given of the bombastic and highfalutin style in which teachers sometimes express them-

selves: "Thus a distinguished professor and Sunday-relical teacher once declared man's relation to animals and plants in the follow ing grandiloquent terms: 'man is corre-lated to the whole history of organization, and cannot be contemplated except as a link in the chain of being which stretches back through geologic wons.' A popular writer and teacher informed those he was teaching that God has power to make a new creation in these wonderfully rhetorical figures of speech: 'What prevents the Omnific Hand from being stretched forth to arouse the corpse of matter to a new resurrection?' Again this same teacher stated that if the aun became an iceberg the world still might be burned up, in accordance with Peter's prophecy, in the following stilted phraseology: 'If the sun be totally refrigerated, the impact of the carth upon it would develop heat sufficient to reignite the matter of the world.' He did not inform us what the effect of all these astonishing sounds was upon his class; but it may be safely inferred that any who were not bereft of their reason were thoroughly 'refrigerated.'"

How shall infant classes be arranged is a question upon which two prominent Suu-day-echool women-Mrs. Alica Knox and Mrs. G. R. Alden ("Pansy")-bold oppos ing opinions. Mrs. Knox would divide and sub-divide infant classes till not more than eight or ten are left together. Mrs. Alden would teach the entire class, even should it number 200 or more, together—having but one tracher, with the scholars all gathered closely about her. Each of these estimable women have a large number of adherents to their views among the infant class teachers. Mrs. Knox has had this method under trial for over twenty years in Rome and Elmira, N. Y., with success. Her reasons for small classes are that the youngest children need the most specific personal care; that it affords great relief to the superintendent; that it promotes order; that it adds much to the amount of in stauction given; that it improves the music; that it increases the number of pupils in attendance; that it increases the number of church workers : that it brings parents and others to church and Sabbath-school; that it developes individual character; it promotes acquaintance with pupils homes; that it furnishes a knowledge of special wants in pupils; and that it is a training-school for young teachers.

THE great missionary conference in China appointed a large committe to frame an appeal to "the various mission boards, colleges and churches of the world" for more men and women for China. The committee has done its work, and issued a paper which calls the attention of the Christian world to five points in regard to Ohina, which we find thus stated in the Independent: (i) China is the largest heathen country in the world, embracing a larger territory than the whole Continent of Europe. (2) It is the most important of all heathen countries, its mineral resources alone rivaling those of the Western (March 2014). States of America. (8) The Chinese are full of promise and vigor, standing high inintellectually, equally able in diplomacy and mercantile enterprise with the ablest of other nations, mastering every new art, and science, and enterprising and persevering. (4) The Chinese are great colonizers of the East, entering Cambodia, Sumatra, Java, the Philippine Islands, Luzon, Borueo, etc., by the thousand every year, and also colonizing Manchuria, Mongolia, and Thibet, and will in these countries ultimately become the dominant race China is wholly sunk in superstition, and there is no hope for it save in Christianization. It can be converted to Christian-ity, as the history of the past half-century shows. Thirty-seven years ago there were only three native Christians in China. Now only three native directions in Online. Now there are 12,000 or 18,000. There have been more candidates and better ones the past year than in any previous year. The great empire is not occupied as it should There are eight provinces in which there is no resident missionary, and in the whole of China the missionaries stand in the proportion of one missionary to Mas-

sachusetts or Scotland.

"Safe in the Arms of Jasus."

Ray. Dr. Inglis in waiting to the Caristian Intelligencer, rays:

"Some days were next spent in North can that so the membrane, and from a transport arrange grain. If one fit the cat the man has his here and hat a consistent, and and the man has here are with the constant and the man had a find the find a find a find the man man had a constant and the man had a find the find the man man had a find the find t would like to hour a Welsh sour. I of a post of at routh ag hit of a revest courses accepted; but I got more than t bargamed for. The words were naku va sweetly in path carried me eway back it d, and every care was hone vi inpod noise and there among those Welch hill; a flood of traducts' memories ruled memory and the flood of traducts' memories ruled memory with the flood of traducts and traduc upon rac. You will understand why, when I moniton that the suswor to ray question.
"Whet is that in English?" The "That's "Whet is that in English?" Tes "That's Safe in the Arms of Jesus. Yes; safe to the erms of Jesus, the level ones who are gone, the loved ones who are far aw a across the Atlantic. And so there came to me in my lonely warderings a message of e mfort in a song, even though the words vere in a strange languaze.

The Gentleman in Church.

The true centleman at church is known by the following marks:

1. He comes in good season, so as neither to interrupt the paster nor the congrega-

colloquial powers.

8. He opens and shuts the door gently, and walks deliberately and lightly up the move as possible.

4. He takes his place either in the back part of the seat or steps out into the aisle when any one wishes to pass in, and never such a thing as making people crowd past him, while keeping his seat.

5. He is always attentive to strangers, and gives up his seat to such, seeking auother for himself.

6 He never thinks of defiling the house of God with tobacco spittle, or annoying

those who sit near him by chewing that nau cous weed in church.

7. He never, unless in case of illness, gets up or goes out during the time of service. But it necessity compel! Into do so, goes so quietly that his very manner is an applicay for the set.

8. He does not engage in conversation before the service.

9. He does not whisper, nor laugh, nor

eat fruit or nuts in the house of God, or

lounge in that holy place.
10. He does not rush out of the church like a tramping horse, the moment the bene-diction is pronounced, but refires slowly in

a noiseless, quiet manuer. 11. He does all he can, by precept and example, to promote decorna in others, and is over ready to land his aid to disconstenance all indecorum in the house of

The French Reformed Church.

It is plain from the statements made in

religions and other journals in France that crisis in the Reformed or Calvinistic Church, although it ay have been postponed by the Broglie Fourton coup detat. must come sooner or later, and that it will result in the disendowment of the Church altogether. The report of the commission on the affairs of the Reformed Church of France is now before the French public. Its purpose is to cetablish what is populara madus ninendi Orthodox section of the French Calvinists and the Liberals, who do not seem to object to be considered as holding the same position in theology as Unitarians in this country. Like most compromises of the kind, however, the proposal is not likely to be successful, because it indulges in little else than generalities. It simply hints that the Orthodox should be less rigid in enforcing their views, and that the Liberals should meet them half-way, which is tantamount to crying, "Peace, peace, where there is no peace." It further hints that a Synod should be existing quarrel. Not much good can come out of this, for in the Synod the Orthodox are bound to command a large majority, and to override, as they have done in former Synods, all opposition. The Liberals, therefore, are naturally enough becoming more opposed to all compromise, and they object to the Report of the Commission because the bulk of the members of that body are Ultramontanes and Bonspartiess, and to the holding of another partisis, and to the holding of another Synod becauce of their experience of provious assemblies of the kind. It would seem inevitable that the one or the other of two events must take place in time, if not immediately. Either the Reformed Church will divide into two bodies, the lider or Orthodax section heine left in light of the mass has also as the mass assence in Their lights of the mass who promote the mass assence in Their lights of the mass who promote lights of the mass assence in Their lights of the mass assence in the mass as a ma church will divide into two bodies, the elder or Orthodox section being left in possession of endowments—a contingency possible, although not very probable, should Marshal MacMahon remain in power. Should M. Thiers and M. Cambetta return to office, and find the duty of dealing with the Reformed Church devolves upon them, they may perform it by disendowing the whole Church, including, as a matter of necessity, both Orthodox and Liberal. Disestablishment is, in any case, apparently certain to be the result of present movements, and those in this country who look ed forward to the erection in France of a Protestant and "comprehensive" Onurch Protestant and "comprehensive" Ohurch nature, but out of the condescension of are seemingly doomed to be disappointed. His infinite love.—Ohristian at Work.

Particulars of the Death of Dr Black.

The Cape Argus contains a letter from In Stowart to Mr. Dans, of Part Ellest to the in Your and the control of the decided Dr. ment? The furded? The extent of the judgement? The object of the judgement? The overview of the judgement of the destructur? Same, with a trivial overview of the object of caon the ther were observed an equally bangorous kind. Various remoders were le actionings or the borner nord pureral Grong blot are but on M onder he tell back ayan, and to the ordering at half past a ven, quictly pasted a vey me bolieve to tis eternal rest. I need not say that we are all perplexed at this null oked for event. Dr. Black was admirably qualified for the work he had chosen. We art capated for him a long period of ac ive and useful service, and hoped that he would live to see come fruits of his labours. God determines otherwise, and while we bow before His will and continue to believe in H.s love and wisdom, we are for the present left in perplexity. Clearer views will come by and-bye. You may not very well understand bye. You may not very well understand why I write from here. In December last a. He does not stop upon the steps or in asked us to make an arrangement by which the portion or vestibule, either to gape at the Established Church Mission would be the ladies, salute friends, or display his partly wrought for a time by a colloquial powers. Mr. Henderson, the lay head of this mission, at least to be always here. M. Stewart, myselt, one native carpenter from Levedale aisle or gallery stairs, and gots his seat and another native, have been at Blantyre quietly, and by making as few persons resince the beginning of April. Along with since the beginning of April. Along with the Established Church staff we are ongaged in laying out the place, building houses, and starting the mission work. Dr. Macklin is on the lake, and Mr. Hen. . derson left a few days after my arrival. In a fortnight I shall return to Livin stonia. The death of Dr. Black will prevent our supplying an ordained man for a year to this station. It has an admirable site, and the climate at this anason at least is and bracing -Yours very truly, JAMES STEWART. Blantyro Mission Station, usar Murchison Cataracti, 29th May, 1877.

How to Fight Rome.

Here we have the history of one who is now a minister of the Gospel. His uncle was a priest; his mother, a devout Roman Catholic, gave him careful training. He has two sisters who are Sisters of Mercy. He used to hear the Protestant fite and drum, and carsing the Pope; but these did not convert him. He read Kirwan's Let-ters, but they did him harm, for he rashly set them down to be fabrications. He got Adam Carke's Commentary, but it was of little use to him. Then he got the Scriptures, and God blessed the simple Word to his soul. He bears testimony to the large number of conversions among his people. A lady comes to inform us, at a Caristian convention, that the superintendent of the Sabbath School in her place was once a Roman Catholic, and is now a devoted worker for Obrist.

What comes out in the course of our inquiries is that if we be careful not to pais over Roman Catholies in our fishing for souls, (whilst we do not specially attack or insult them or their Church,) if we kindly encourage them to read the Scriptures (even their own version) for themselves, if we lead them to understand that we are thinking of them and praying for them, we chall find our overtures received with appreciative thankfulness, and in many cases we shall be rejoiced at the blessed results. In a word, if we wish to fight Rome, what we specially need on our own side is true respect for the convictions and prejudices of Roman Catholics, kindness in our bearing, and love in our hearts, and courage to believe that our Gospel is the power of God to save them as well as ourselves.

Be Courteous.

What a model gentleman the great Apostle to the Gentiles was! Just think of Paul being discourteous! Witness his of Faul being discourteous: Witness he delicacy and taot, seen pre-eminently in advice and reproof:—"I praise you not"—this is his euphemism for "I blame you."
"I partly believe it," when told of the divisions among his children. Mark his delicate tact with Festus, Agrippa and Felix. Note his dignity and sweetness in resigning the cife from the Pullippian. receiving the gift from the Philippian Church, the grace with which he rejoices that "your care of me hath flourished again;" then the anxious guarding against hurting their feelings, and his hopefulness as he adds:—"Wherein ye are also care-

Coleridge it was, who pronounced religion to be in its essence, "The most gentiomanly thing in the world." Alas for those Christians who exhibit only the spirit of the churl and the manners of the boor! It was a minister, we regret to say, who put forth the doctrine that ministers have no more to do with being a gentlemen than with being dancing-masters, but it was the Lord Christ who said, "I have was the Lird Christ who said, "I have called you friends"—a text which applies to the Christian in his dealing with his brethren in an infinitely stronger degree than to Him who was our Lird and Master, and whose calling us brethren was not of