# Our Foung Holks.

Harmony.

Bouce water and oil One day had a broil, As down in a glass they were dropping; And would not unite, But continued to fight, Without any prospect of stopping

Some pearl-ash o'erheard, And, quick as a word,

Jumped down in the midst of their clashing, When all three agreed. And united with spord

And soap was created for washing.

#### The Priest and the Boy.

A parent asked a priest his son to bless, Who, forthwith told him he must just confess. "Well," said the boy, "suppose I am w lling, What's your charge" "To you 'tis but a shilling' "Must all men pay? Do all men make confes

"Yes, every man of Catholic profession." "And who do you confess to" "Why, to the

"And does he charge you?" "Yes, a whole third

" And do the deans confess?"" Yes, boy, they do. "Do bishops, sir, confess? If so, to whom?" "Why, they confess, and pay the Churca of Rome. "Wel," quoth the boy, "all this is mighty odd,
And does the Pope confess" "On, yes, to God "And does God charge the Pope?" "No," quoth

the priest, "God charges nothing." "Oh! then God is best God's able to forgive, and always willing To him I shall confess, and save my shilling

#### Do Something.

"Don't be impertinent!" said a toad to a grasshopper that hopped unceremonious-ly over his back. "Reverence your bet-

ters."
"Impertment!" said the grasshopper, amazed.

"Yes-impertinent! Do you know I am fitty years old?' said the toad. " l'ity years !" exclaimed the grass-

hopper.
"Yes. I was shut up in yonder great stone for fifty years, said the toad, pompously.

"And what did you do all the time, sir?"
"Do? nothing." replied the toad.
"A fig for you then!" chirped the grasshopper. "If you had been at work all the time I would have humbly begged your pardon, and treated you as my better. But since you might as well have been out of the world or in it for any use you were. of the world as in it, for any use you were I can't think of it; for I consider we grass hoppers, who have been born only a week and have chirped and hopped with all our might over since, are much more respect-

## A Science Lecture for Boys and Girls.

On Tuerday afternoon, the 1875-76 ses sion of the Royal Institution, London, began with the delivery of the first of the d. Christmas series of six lectures

people present was larger than for many

years past. Professor Tyndall said it was fifty one years since the managers of the Royal Institution proposed to give a course of Christmas lectures on astronomy, "adapted," to use their own stately phrase—" to a juvenile auditory." So far as could be ascertained, these lectures were not given; but the first Christmas ceurse of the kind was delivered in 1827 by the late Mr. Faraday—the most beautiful of lecturers, or, at all events, the most beautiful of characters — (applause) — and Christmas lectures for young people had been con-tinued at the Royal Institution ever since, until it fell to his (Professor Tyndali's) lot to give the discourses upon the present occasion. It had been said that it was difficult to teach science to boys and girls, that they did not care about it, and that the apparatus was expensive, for which reasons the introduction of science into schools was impeded. He would therefore try to show by what simple means a large knowledge of science might be obtained, for he would illustrate the truths of electricity by means of most homely, most mexpensive apparatus, such as could be made by boys who had a very small allowance of pocket money; indeed, most of the materials with which he would make his opening experiments might be purchased for about 4s. altogether. He then exhibited the experiment by which electricity was first discovered 2000 years ago, by rubbing a piece of amber on his sleeve, and showing that it would then attract small pieces of paper; a stick of sealingwax did the same when similarly rubbed. Experiments, he said, were questions put to nature; men of science did not gain fresh knowledge from books, but by their experiments they obtained replies direct from nature, after which they reasoned upon the facts, and obtained a knowledge of the truths of the universe which book-learning could never give. He then exhibited Faraday's experiment, in which an electrically excited glass tube causes eggshells to run about the table; the tube also next attracted the end of a wooder lath balanced upon the top of an egg, so that it could turn freely. Next he induced a rosy-faced boy, dressed m knickerbockers and red stockings, to lie upon a plank suspended horizontally at the end of a rope, and then with the excited tube of glass he attracted one end of the plank, which, with the boy upon it, began to turn round, to the great delight of all his fellows. Gradually, by simple experiments, magnified in some instances by upon a secen, so that all present could see what was taking place, he icd his young listeners to a knowledge of the facts of electric conduction, and the painstaking experiments of Stephen Gray. Among other illustrations, he exhibited the re-markable electrical properties of rubbed collodion balloons, and he made a common parafin candle electrical by rubbing it with catskin. These simple practical illustra-tions were of course elementary, but they were warmly appreciated by those to whom thoy were exhibited.

## Ohrist and Current Controversies.

A significant anecdote is related of the celebrated Bishop of Leighton, which belongs to the earlier period of his ministry, when he, together with several of his brethren, were engaged in giving an account of their sermons. It was found that ull the others had preached very largely on the events of the time, which, as many of them felt, demanded notice of reprehension from the pulpit. When his turn came, it was found that he formed an exception to the rest, and some fault was found with him for it. He replied that he thought it hard that while all the others preached "to the times," one poor minister should not be allowed to preach with reference to

This anecdote has been brought to mind by a discourse by Rov. R. W. Dale, successor of John Angell James, of Birmingham, England, republished here by T. Whitaker. It is entitled "Christ and the Controversies of Christendom," and is a most elequent and convincing plea for a more full and adequate presentation of Christ and his truth in the pulpit. Mr. Dale insists that the true method of meetit the fees of Christianity, is not so much by an argumentative exposure and refutation of their errors, as by the simp'e, earnest, and direct presentation of the truth as it is in Jesus, which is calculated to supercede and overthrow those errors altogether.

Ameng the controversies of the day

which challenge attention, he names those xcited by the materialist unbelievers in Christianity; those which originated in Romanism; and those which concern the relations of the labouring classes to political institutions and social organizations. The mental activity of the ago is largely enlisted in all these, and the pulpit, in sympathy with the activity, is tempted to make that prominent. Mr. Dale believes that on this point a serious mistake is committed. Christian truth taught and apprehended in its simplicity, is the most effective instrumentality against error

of whatever soit. We are not prepared to insist as strenuously as the author of the discourse, on the limitations to pulpit liberty or discretion, which he would impose. But the general truth which he emphasizes, is un questionable. Many have been poisoned by the shallow theories of scientific materialism, but they constitute a very inconsiderable minority of our commegations; and to expose those theories adequately, or chase error from one subterfugo to another, would be a task to which the resources of the pulpit—doing equal justice to all classes of hearers—are quite madequate. We do not question the utility of tentimes of learned refutations, or appropriately applications of the tenth of argumentative vindications, of the truth of Christianity. The champions of Revelation never have shrunk, and we are confident they never will shrink, from any challenge which their opponents will make. But sometimes, and oftentimes, the best method of encountering error is to confront it with

We make so objection, but a regiment could be constructed presenting the claims of intellectual or moral science, political comomy, history, and departments of learning. The more of these a man can acquire without encumbering himselt, like David in Saul's armor, the Nothing comes amiss to him who knows how to use his materials, and some times even a practical acquaintance with the trade of a carpenter or blacksmith has stood a man in a good stead, and helped to make his ministry in some directions more

offective. But there are limits to opportunity as well as capacity, and the attempt to acquire universal knowledge, is sure to break down somewhere. A man wants knowledge outside of his proper profession, as he wants tools, to have them at command when the oceasion requires. But what is most essential, is the knowledge of that which in his own is most effective, and no student of the Go-pel needs to be told what that is. It is Christ, the wisdom of God, and the power of God unto salvation. The mass of men are not predominantly speculative. They need and crave that truth which comes directly home to their hearts and consciences, and which makes them feel they are directly addressed by that which carries with it a personal application: "Thou art the man." Let them listen to this, and it commands their attention. It has in it, when God's Spirit lays hold on the heart, a power with which the brilliance of rhotoric or the meteor flash of scientific discovery come into competition only to be set aside almost with contempt.

Human life is not usually along the high plane of digmited leisure, or scientific pro-ficiency. It has its hills and its valleys, its days of light, and its days and nights of gloom. It winds through ravines of strug-gling doubt and disappointed hope, and is confronted by losses, calamities, bereave-ments, and sepulchral monuments. It calls for a great protector and unerring Guide. It demands a light to chase away the gloom, a hope that can be as an anchor to the soul, an assurance upon which it can repose its faith in view of the untried and unseen. In such a mood it is hardly amused by the splendid vagaries of science. It he tens, with curiosity perhaps, but still unedified, to their exposure. But in "the old, old story," it finds, as weary souls always have found, and always will find, something ever fresh and new. A scientific text-book sermonized with a moral appended, will be offered to it only to be consciously resented as a medley. It is a stone in the place of bread.—N. Y. Evangelist.

THE sum of £20 000 has just been given by Mr. Francis Wyse, a wealthy Cork merchant, to the Protestant cathedral at Cork, which was built, all but the three towers, five years ago. Mr. Wyse made it a condition that £10,000 should be obtained elsewhere for the same purpose, and Mr. Crawford, of the firm of Beamish & Crawford, local brewers, has subscribed this sum.

# Saubath School Teacher.

#### LESSON VII

SAUL AND HIS SORS SLAIN ) 1 Sam xxxi

COMMIT TO MEMORY, VS 5, 6. PARALLEL PASSAGES .- 1 Chron. v. 13, 14;

Judø, ix. 54. SCRIPTURE BY ADINGS .- With v. 1, read 1 Sam. xxviii. 4. 11; with v. 2, read 1 Chron. viii. 33; with v. 3, read Dout. xxviii. 25; with v. 4, read Lev. xxvi. 36; with v. 5, compare I Chron. x. 5; with v.

6, compare 1 Sam. xvviii. 19.
Golden Text.—The wicked is driven away in his wickednes.—Prov. xiv. 32. CENTRAL TROTH.—Transgressors' ways

are hard. In this concise account of the close of Saul's life there is not much that deman is explanation, and the main efforts of the teacher ought to be directed to the charac-

tor of Saul's life and the great lessons from it, and from its tragical close. The pupils will notice that this chapter isothe same-with a very slight changesas I Chron. x. 1-12, which shows that records were kept of great public events, and that the inspired writers were directed of the Holy Ghost to avail themselves of them where they were suitable.

#### THE SITUATION.

V. 1 takes up the record from 1 Sam.

xxx. 11—"the Philistines went up to
Je, reel"—which had been interrupted to
give an account of David's course. The
beginning of this Philistine camp uga is in
1 Sum. xxviii 1. There traitabel in Ster-1 Sun. vxviii 1. They "pitche I m Shu-Saul and his forces in Gilbon (v. 4). nem; Simuel was no The king was in terror. more. David had been driven away. The enomy was in great force, as Saul could see. He had killed, by Doeg, the Edomite, eighty-five priests—the whole house of Abimelech (1 Sam. xxii. 16)—for favoring the escape of David, and destroyed the city of Nob, the priests' city, with a destruction more thorough then he inflected upon the Amalekites. No wonder that (1 Sam. xxviu. 6), "the Lord answered him not, neither by dreams, nor by Utim, nor by prophets." He is driven to another guilty deed.

Seven or eight miles from Gilbon, to the north of the Philistines camp, was a village, the name of which, Endor. Robinson found still in use. It belonged to Man-asch (Josh. xvii. 11). In this place was a professed sorceress—a ventriloquist, who ived on the superstitious tears and hopes of the people, as the class has always done. In a nument of zeal, perhaps a an offset to some of his ungolly measures. Suit had denounced and destroyed all who practised magical rites. This women had secreted her elf from public notice; but they who desire such persons ou always find them. At some rick, by night, Saul in Jicguise sought this wretch, and endeavoured to communicate through her with the spirit of Samuel, and learn the issue of the com-ing battle. The providence of God peror campier, and learn the issue of the coning battle. The providence of God permits much that is not sangtioned? One of
two thimschappens that the ford sangtiwithout the life and for home and
income and the process, a supernatural
income of the providence of the more
many or of which the wind is far more
many or of which the many possessed the
natural power which lies at the foundation

natural power which lienat the foundation of spiritualism, 70f knowing the thoughts of those with whom she came into relations. The woman speaks for Samuel 183 is the way in such according to the same than the is the way in such case-), whom the king did not see (vs. 13, 14), and she tells him nothing that was not already feared, or burnt into his memory from Samuel's own living fips, as will be seen by comparing her language (vs. 16-19) with 1 Sam. xiii. 13, after the rash sacrifice, and with 1 Sam. xv. 16, 22, 23.

In the unutterable despair so produced, Saul went into the battle, knowing its terrible issue.

## THE TRAGEDY.

The facts are few and sad. The battle clearly went against Israel from the beginning. The men fled and fell. In all ancient battles it was an object to capture or kill the leaders, who sometimes turned the fortunes of the day by their single valor. The Philistines

(V. 2) followed hard upon Saul and his sons, three of whom being in the fig'it, including the good and chivalrous Jonathan, they sleve. Over him we may well, like Day d, drop our tears. (See 1 Chrop. viii.

88, and x. 2.)
V. 3 contains words capable of a double rendering. Either he was hit or found (margin) of the archers, and either he was wounded," as in the text-or, as high authority renders it, "he was sore afraid." It is impossible not to pity him, great as his sins had been. His terror is explained

(V. 4.) The natural pride shrinkingin a warrior's mind-from the humiham a warrior's mind—from the numina-tions of the victorious enemy. So he beg-ged his armor bearer to kill him. But he would not—partly from his own terror, partly from deference to his dignity. Saul partly from deference to his dignity. Saul fell on his own sword, and died by his own hand; for while it is possible that the story of the Amalekite, in 2 Sam. i. 8-10, may have been true, and that he despatched the wounded king, it is far more likely that he was an adventurer—one of these burner values that follows as a second those human vultures that follow an army and strip the slain-and coming on Saul' body, he hoped with his story to magnify ingratiate himself with David. He could get the particulars from an Israelite prisoner, as an excited rumor of battle de-

V. 5 shows us how much David escaped by being in exile from Saul's court at the time. His life would have been in danger. This incident is quite in keeping with the methods of ancient war, and the bond-binding tegether feudal chiefs and their

refuners. V. 6 describes the decisive character of the defeat—the death of Saul, his three sons, his armor-bearer, and "all his men," i.e., either of his immediate retinue, or general strong expression of complete destruction, so that no organized force remained.

The life must have been singularly un worthy that God marked by such a disastrous close. Let us turn to

One can point to many evil deeds in David's life, but as a king he distinctly felt that God's will was to be done, and his penitential serrow is keen and sincere. Both these elements are wanting in Sau . He had good, amiable, strong qualities. He was at first simple, modest and brave. But these merely natural qualities failed him, so soon as temptation began.

long as natural inclination ran with duty, he did duty; but as soon as duty opposed natural inclination, he disregarded it. His life never was good at its heart. He was known to be not a religious man. " Is Saul among the prophets?' expressed

the popular teeling, and became a proverb. He only thought of Samuel at the beginning as a divider, who could be fed with a tritle to tell about the a-ses; and he ended his public life, as he began, consulting a diviner" again.

No rolliance can be placed on what is born with us. We must be "born again." Boys and men may be brave, courageous, handsome, smiable, popular, but be led by terrible sins and terrible ruin.

(2) Religious light is one thing Religious principle is another. Saul had light.

He prophesied. But this made his sins the worse. So it is now. Many "commes of the cross of Christ' were instructed in the tiuth.

You may find wicked men who were once teachers, public speakers, ministers; sometimes, too, litted to a high place, and opniar; then becoming vain, arrogant, off their guard; then folling into tempta tion; then trampling on the tinth that condemns them, and spurning the former triends whom they have driven off by their sins. Hence the danger of premature elevation of those who begin well. (See 1 Tim

(3) There are virtues of one's time o class which one may have and yet be bad.
A gentlet an may be high-toned, honorincapable of a lie, generous, courteons, and yet lack the one thing before

A merchant may be honest, upright punctual, industrious, and yet be very wicked.

A boy may be "sterling, courageous and above meanness, and yet be ungodly.
A girl may be gentle, kind, modest, and

yet be a "careless daughter."
(4) There are two plans of life. The right one is doing the will of God. The wrong one is wiltulness, or doing our own will. Saul took the latter. Rum 1-llows it. And this rum would be just as real, if we did not see it in present disaster. (See Pa. l. 16 226.

(5) There are , us mide more sinful by our tation. As king of Israel Saul was b and to honor God, do His will, respect His service and prost, and obey His Word—the very thin, he did not. So we are all the more responsible from having the word, teachers, ministers, and other advantages. Let us remember John iii. 19: " THE condemnation.'

## suggestive apprease $j_{ij}$

- Saul's position-chemies-fears-cape dient whe wick her character power place message to Saul how gained probably-effec on Saul-the buttle -its result-Saul's condition-fear-wherefore-1 quest-result-in town action-the other story-probable history of-the complete overthrow-the lessons of Saul's life-and death-his natural qualities-his defects -one thing lacking-his place-duty in consequence-lanure-wilfulness-evil of rum visible and real, though invisible.

# Things that Last.

Let us now look at those things that "will never wear out."

"will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind Words will never Die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind to one another, tender-heart-leaving one outster."

ed, forgiving one another."
The Word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the Word of the Lord endureth torever, (1 Peter i. 24,

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of

the wicked will last forever. The joys of the kingdom of heaven will

will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never

fade away (1 Peter v. 4.)

The "new song' will never wear out.

We hear sometimes that some of our tunes are worn threadbare; but that will never

be said of the new song.
Which will you choose? The lasting, or that which wastes away? The things of life, or eternity? Will you choose wealth, honor, fam;? or the joys of heaven, eternal life, the crown of glory, and the "now song."

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord .- Christian Treasury.

## God's Care Over Us.

The Lord is good and merciful. He watches over us, and guides us in the way we should walk. If we obey him, he will protect us in the midst of dangers. How How he keeps us through trials and afflictions. Sometimes he lets us see, after it is passed, how he had been with us, and protected us. Perhaps, like Christian, in the "Valley and Shadow of Death," we were not at the time fully aware of the real dangers through which we were passing, but God knew all, and by his own hand, led us sately through. He is continually on the look-out for our welfare, and why, then should we not follow him where he

BE what you are; this is the step toward becoming better than you are. To Adam, paradise was a home; to the

good among his descendants, home is a paradise.—Julius Harc.

## Use of Wine.

A gentleman, who came to me for a long talk, said, "I have a conscientious ob-jection to testotalism, and it it is this; our Saviour made wine at the marriage of Cana

in Galilee." " I know he did."

"He made it because they wanted it.

" So the Bible tells us.

" He made it of water." "Well, he performed a miracie to make

the winc. " Tuen he honored and sauctified wine by performing a miracle to make it. Theretere, said he, "I feel that if I should give up the use of wine, I should be guilty of in cratitude, and would be repreaching

my Master."
"Sir, said I, "I can understand how you should feel so; but is there nothing the that you put by, whom our paylour has honored?"

"N, I don't know that there is."

"Do you cat barley bread?"
"No," and then he began to laugh.

" And why?"
" Because I don't like it.

Very well, sit," said I, "one Savious suctified bailey broad just as much as he ever del wine. He fed five thousand people on barley leaves manufactured by a maracle. You put away barley bread from the low motive of not taking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so infilling the law of Carist. wish to say that the man signed the pledge three days afterward .- John B. Gougie.

### BRITISH AND FOREIGN NEWS.

THE Bishop of Gloucester has inhibited the Rev. Mr. Mackonchio from officiating in his diocese.

THE new press law passed by the French Assembly is so liberal in its provisions that several prominent papers which were suppressed have resumed publication.

Forty-two tons of beef shipped from New York were sold in London a few days since. The meat was in good condition and sold at an average of six pence per pound.

THE Sultan of Turkey has 800 wives. and devotes to his own and their use \$2,000,000 out of the \$7,000.000 that constitute the whole income of the Turkish Empire.

The rich and powerful Rajah of Gavalior is on his wry to England to marry the daughter of Colonel Decker, his former minister. The children are to be reared in

the Brahmin religion.

THE Prince of Wales has carried with him to India eight fire-engines in presents to the native psinces when he expects to vigit. The graceoff water will be as great a spenter of cold water as it he were the prince of whates.

NUBAR PACHA, financial minister of the Khedive of Egypt, and one of the ablest members of that Government, has resigned his position. Ha is but fity years cut has for many years been nt in public affairs. He is an of age, promuent in public affairs. Armenian Christian, and was educated in England.

Tun two nuns at Breisach, in the Grand Duchy of Baden, accused of having attempted to prepare a young lady for the fraudulent exhibition of the Saviour's wounds, have been forbidden by the Baden government to act as nurses or to atlend upon invalids.

THE Scotch Church at Rome, Italy, will be supplied during the ensuing winter by the Rev. Alexander Cusin, of Ludy Glenorchy's, E inburgh, for the first three months, beginning in November, and the Rev. Dr. Hugh Macmillan, Glasgow, for the quarter commencing in February.

Canon Liddon lately said: "I should be the last to deny that no Scottish churchman only, but Christendom at large, is morally indebted to the spleudid example of self-donying energy which has been set before them by the Free Church of Scotl und."

THE term for which Archbishop Ledoshowski was imprisoned for disregarding the German ecclesiastical laws never wear out. The people of this world terminates on the 3rd of February. The soon die; but the enjoyments of that world Catholics are preparing to celebrate his release in "an appropriate manner." Ho is still obstinate, and it is probable will be favored with still further "persecution" by the Government.

It having been asserted by semi-official German newspapers that the Ultramontane opposition to the ecclesiastical laws of the vernment was abating, the organ of the Ultramontanes declares that "submission to the State in the sense demanded by Prussia is contrary to the fundamental principles of the Church, and can never be accorded.'

THE Jews and Christians in European Turkey are exempt from military service, and pay a tax for the privilege from a very and pay a tax for the privilege from a very early age, but it is a great boon to them nevertheless. The recruiting of Mahom-medan troops only from Mahommedan subjects, is sensibly diminishing the Mosle's population in some Provinces.

GREAT stagnation prevails in the grain trade in Southern Russia. Russian agri-culture and commerce are threatened with a collapse. Chief among the causes is the keen competition of America. In 1867 Russia sent out forty-four hundredths of the total British import, and the United States only fourteen. In 1873 the United States sent out forty four-hundredths, and Russia only twenty-one.

Tur Turkish Government is foundating about in an awkward and fruitless manner in endeavoring to suppress the Herzegovinian revolt. It has requested the Pope to lend it a helping hand, in the way of moral suasion, of course, but declines to consent to intervention by other European Governments. It seems quite likely that the latter will be the upshot of the matter yet. It is said that Austrian occupation of the territory has really been determined upon, and that is is absolutely necessary to pre-vent a massacre of the Christians.

