public School Teacher.

LESSON I.

THE HOUSE OF BUNDAGE. | Exoda-

Coksit to Manony, v. 15, 14. Paraller Pasavaga, -- Acts vii. 17; polm cv. 24.

With v. 7, read Dont. NVI. 6; with v. 3, and Co 1x. 15; with 1 9, reed Prov. ri. 25; with v. 10, Ps. (xxxiii, 8, 4; with 1. 11 and 12, Gon. 1v. 13; with vs. 18 and 14, Ex. 11, 23.

CONTRAL TRUTH .-- Percecutors resist fled.

Leeping Text .- Who never committeeth rate the corvant of em. John vin. 31.

The Alexandrian Jews, themselves in 100 Ancandarian bene, and relief in Agapt, like their tathens, first called the book Exadus, or the "going forth." A long interval exists between the end of General and this book.

Let us follow the connection of the history. Resaw in Genesis (Nivil. 5. 0) how Israel meted Ecopt on institution of the king; for Geshon was assigned as a firing hold; said flow in Joseph's life-time the transcenent worked well. (Gou. I. 23). gat it was not recent to be final. Joseph know that, and aunounced the "visiting" of the propie, and the inthiment of the proteis of Gen. xvii. 8. All this should be carefully revised and remembered. Had this bappy and prosperious stay in Egyst lasted, a semoral to Canasa at the right time, with the wars it implied, might not have been gratem to the people - we may be sure sould not, train ch. xiv. 11, 12. But the hardships of Egypt made them less unviling to die. We now come to the study of this new experience of Israel.

thur lesson is like a two-fold cord. Blesmy from God and oppression from man mingle in it. For the sake of order in thinking and teaching, let us reparate

1. Beaseme from God. (Vorce 7, fruit fit and four and abundantly.) Their situation was favourable. Goshen is now known as E. Shinkiyeh, still the best prothree in the land, with most fishermen, and

and the result. The section which they eastern brauch of the Ailo to the desert.

v 12. "The more they afflicted them the more they grow." This implies enough of food, good health iv. 10), long life, and many children in each family.

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God was then making a family into a astion, to bear his name among the na stion, to bust his balls and all the second of children a power to contond child the second powers that were now expenly sold to evil. Making all allowance for favourable circumstances, the growth of this people in 210 years can only be explained by the peculi ar blessing the God of least. of Israel.

II. OPPRESSION PROM MAN. The occasion el it. Joseph lived 71 years after ha family came to Egypt, but probably took intile part in national affairs in his later lite. In probably twenty years after his death all the generation of Joseph had gone. In a century more, Joseph's services were for-zotten by the people. History was not

But above all that, a change in the reign-age tunny took place. "A new king"— not coming in the regular succession, and otheriting the traditions of his predecessors, fose over Egypt, by conquering the land to soring the throne. Many scholars of legging the throne. Many scholars of legging mattery think this kiamoses II. There is a great probability in favor of America, head of a new race of rulers deieg moin our Thap'in Riugs' but who married an Ethopian princes and expelied the reigning family. Having won the throne by arms he guarded it pealously. Said to his people (1.9), who had just expend there there have been supported. pened their fato rolers, under his teader sup, Behold the people, &c. The danger wared u. 2, it a war broke out that the strong people, hving on the neutier, should join the invader, not to conquer, but to quit the land. He did not want them to leave; they could ill be spared—"and so get them up out of the land. He may have known of a feeling among the Heb tens regarding their ultimate removal then 1.24). He proposes three methods such. 1.24). He proposes three methods of repression. Compulsory labour (v. 14), and this not succeeding, the murder of the misk entants by the midwires (v. 16); and then by the purents (v. 22). He calculated wisely, as natural men do, but left God out of the account; he mais the plans of all such men (Ps. ii. 4.)

in the first. Expetion "chiefs of tribute," or taskinasters, were set over the Hebrows, who, while keeping their famile and flocks, Were forced to toil on public works, such as dues, temples, magazines has in 1 Kings in. 19; 2 Chron. vin. 41. Two cities are named. Pithom the house of the Sun, and Ramses, already the name of a district in Egypt. Both are named in Egyptisu

Disgusted and alarmed ("grioved," v. 12) that the process did not keep them down, they edded to its severity. The monuments show us the whole brickmaking process-done by captives, under taskmasters. Canal-digging, and similar hard and unhealthy service in the field, was forced up

the four hundred years, including the wanderings of Isaac and Jacob All that

befulls us, God sees beforehand.

our Israel is kept from miner with idela-trons Egypt by this ill treatment. "All things work together," &c. (Rom. viii. 58). The people were joined in one, wished in this hat tire of suffering. The blessing was not defeated by all the appression: "the more they were faileded the more they gron.'

This house of landage is the emblow of men's state while serving the God of this world. They they a stranger, who rawans no good to facin, in bard mays, without roward.

The Hebrews nove saved from famine, it is true, by being in Lypt. through God's goodnes; but it was the ill frestment of their brother that led to their being there They had bread, it is true, but their oliddren had bondage.

We sea here-

I. God's taithfulioss. The people in crease, as he promoted,

2. Man's toulishness Politic Phycosh took in account of that, So his wisdom came to naught.

3. The need of patience. See Psalms xxxvii. 7.

4. The place of faith. These slaves, like the some of God, have great prospects before them. So sand can say 11 John m.
2.) Pharach crushes; that loves. Sense sees the one; furth believes the other 12 Coc.

SUMPRIVE TOPICS.

Connection between Goursis and this book-meaning of "Exams"-ly whom the name given-the state of Legal-before Joseph's death-after it -meaning of "new king -probable explanation-cause of nlarm—how the increase of Israel 18 expanse —terms lescribing it—what Pharm h tentea-provable reason t r this tear-expectation of the people known-proof of this-Joseph's dying words-the plan for reducing their strongth-work requiredmeans of entorong it -offect-the coor in Pharaoh's reckoning—good of the bouldage to Israel—the faithfulness of Ged—good out of ovil-the evil of the patriaichs-the remote effects-the graces lernel medicathe ginces believers now require.

Going to Bed.

nice in the lend, with most fishermen, and could enter a nother million of people. Lyph, as a whole, was feeted, but even uses. But the Egyphaus enjoyed these benefits also, yet had no such astenishing access.

The people had execual blossings from the 42 duties. We must not go to bed with a hope for the day's duties. We must not go to bed with an overloaded stomach, in an anxious or troubled state of anither in the land grew implies in the etrength of anithers—four descriptive torms, and a still—"the land was fined with those, about the south with since it is special. Standing over a register, before a still—"the land was fined with those, then the land was fined with those, about the south was south as the best piace to get warm, for a night a sleep. best piace to get nurus, for a night's sleep. mendified along with the E-spitians (ii. 22). We should take such regorous experies as seen so so densety peopled, and so pros-) will give queek circulation to the blood, and secons as to attract monoc. Its intustion, not depend on artificial, but on natural heat made it important; it hay along from the Attention to all takes things should be to-Hall give duck circulation to the blood, and not depend on artificial, but on natural hear. This blessing continued in their adversity, bring all the feelings, emotions and sontiments into accord with the Divine will, sub dung passion, isonoring hatred, isolice, jealous, leverge, and opening the portals of heaven to all who seek rest, peace, and success repose.

It is a happy custom with many to conclide the evening a proceedings by singing a sweet, quiet hymn—"Tho day is past and gone," etc.—which brings all present into delightful union with each other and with "Our Father, which art in heaven."-Ex-. --

What is Instinct?

What is instinct? It is "freulty of performing complex acts, absolutely without matruction or proviously acquired knowledge. Its inct, then, would enable animals to perform spontaneously acts which, in the case of man, presuppessoration countries, a logical train of thought. But, when we test the observed facts which are when we test the observed lacts which are usually put forward to prove the power of instinct, it is found that they are seldom conclusive. It was on such grounds that the song of back was taken to be innate, the sone of birds was taken to be invariant albert a very ready experior in would have shown that it comes from the oducation they receive. During the last century Burrington brought up some limest taken from rington brought up some limest taken of smulyy the next, in company with larke of sundry varieurs, and found that every one of his immers an opted completely the rong of the master set ever him, we that now those lamners that's by naturalization—formed immers that's by naturalization—formed immers that by naturalization formed.

There tunnel makes them access to the company areast when placed among birds:

There tunnel makes them access to the company areast when placed among birds. a company apart when placed among birds. Their tunnel gives them access to the a company apart when preced among birds. Their tunnel gives them access to the of their own species. First the nightingale ander domestication, a conclusible reads the winter a rap on this nest will bring one needs to matale other singing birds. The sengent the bird is, therefore, determined by seed their scatter away on the bottom of the allowing months some thing must be brook making their seasons the states. as education, and the same thing must be true as to nest building. A bird brought up in a eage does not construct the nest peculiar to its species. In vain will you supply if the necessary materials; the mid will comply them without skill, and will ottentumes even renounce all purpose of building anything like a nest. Does not this well known fact prove that, instead of being guided by instinct, the bird learns how to construct us uest, just as a man learns how to build a house?—Popular Science Monthly for February.

These questions to be put to ourselves before speaking evil of any man. First, is it true? Second, is it kind? Third, is it necessary?

A missionary in India says that he regards the conversion of one woman asequal to the conversion of twenty men, so far as their influence in the propagation of Christianity is concerned.

If thou art a lily and a rose of Christ, since thine abode most be amongst thorns, seek and strive with a single heart for the seek and strive with a single neart for the welfare of others, lest by impatience and harsh judgment, or by hidden pride, thou thyself become a thern.

on them.

This also had been forefold, Gon. xv. 18, the four hundred years, including the wanderings of Isaac and Jacob. All that befalls us, God sees beforehand.

This was part of Gad's plan. Presper-

Our Jours Leilis.

Little Pancies for Little Polks.

They mus soft feathers into pillone And make nice hoskets was of -

ling generation or a surjoint thin, a Some butterdies have yellow

Leaves fall to nuttien a room tien trees In whiter punds and their

Dogs watch by night and sleep by day

Boys keen their lessons from a hook And outph small fishes with a -

In winter snow and feare seen, that cannot show a make fields less.

Barries and bats it ous at night,

In one thing men are not like hers. For mon tite quiet, to, a like ---

A Child'r Sacrifice.

" My little children, let us not love in word, nathor in tengue, but in doed and truth."

A child had a beautiful canacy, which sun; to him from early morning. The mo-ther of the child was ill—so ill that the song of the little bird, which to the boy was dehatous, disturbed and distressed her so that she could scarcely bear to hear it.

He put it is a room far away, but the bird's notes reached the sick bed, and caused pain to her long, feveral days.

One morning, as the child stood holding has twother's hand, he saw that when his potential and region and are an attraction of pain accessed over

pot hang, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now.

"It is no music to me," she said, as asked her if the notes were not protty. He leoked at her in wonder.

" And do you really dislike to hear the nound?

" Indeed I do." she said.

The child, fall of love to its mother, left the room.

The golden feathers of the pretty canary rere glistoning in the sunshine, and he was tolling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the case in his hand, he loft the house. When he returned, he told his mother that the bird would disturb her rest no more, for he had given it to his little

"But you loved it so " she said. "how

could you part with the eanary?" "I loved the canary, mother," he re pined, "but I loved you more. I could not really love anything that gave you pain. It would not be true love if I did. - The Quirer.

Musk-Rat Masonry

As soon as the first frosts are folt, tho mask-rats select a mud bar, or spot where the bushes grow in the winter, often near lines -as the root of this plant is a favorito article of food with them—and proceed to lay a foundation for their house. In the first place, they gnaw off at the water's edge a quantity of coarse grasses, rushes, and small bushes. Gathering this between the chin and fore-paws, as if carrying the underial in their urms, they push it to the place where they intend using it. The place where they have lurrested their grass and rushes looks as it some one had moved it with a soytho. After the musk-rats have brought togother material enough to make a solid foundation, and have raised the atructure to the water's edge, they cive below and tunnel underneath it, coming up through the middle of the mass. The work is then carried on from the inside; mud. decayed vegetation, moss, and other such material, are carried through this tunnel and pushed out from the inside until it is raised to the right height and roofed over; or, as Whittier poetically describes it:

The musk-rat plied the mason's trade

and roots, leaving wherever they go, if the brook is frozen over, a line of bubbles under the ice. When an open space is reached, the creature gently rises to the water's surface, and just putting the nose and one sye above water, takes an observation and a breath of fresh air at the same time, but

instantly dives again. These nests vary in size, and look quite rough when first built, and until the rain and snow smooth them off. If the nest is broken open, they immediately begin re-pairs, working from the inside. When the pairs, working from the inside. When the incadows and brooks are frozen over, the nexts appear as if built on the ice, and sometimes, in the late winter or spring freshels, the upper part of the nest is lated up and moved, which would naturally confirm this impression; but upon examination, it will be found that the foundation alternative with solid ground below.—Old ways rests on the solid ground below .- Old and New.

Extended observations show, contrary to the common belief, that double flowers are often produced without the aid of florists.

Often do we think when we ought to act, and zet when it behaves us to reflect; honce caution is frequently as fatal as rashness.

The defects of the understanding, like those of the face, grow werse as we grow

The two best rules for a system of rhetoric are, first, have something to say, and noxt, say it.—Emmens.

The Best Lind of Preaching.

BY THE RET. SEC. II. HER WOLTH.

Nothing is more pleasent or prehiable than for the number to hear another numbers preach. We tire of our own volces sometimes that into a tontin in the preparation of our segments and into a built of manner sta in the delivery of them, of which we are in a large part unconscious, but which we reclize at once when another man stands in our pulpit and addresses our people. The difference between his racticeds and ours becomes patent; the way by which he steads into the hearers hears is discovered; and it not infrequently happens that we honestly adout, to ourbetter proachers in the world than we are curselves. This will not discourage us. but inspire us with a turn intense ambition and impel us too gladly, make us of all means, by which congregations may be melted by the thoughts which have always been hot in our own mind , but which gies cold anough during the process of express

What I have noticed particularly in the preaching of the foreign delegates is the efreshing and delightful way in which they stick to the text. They never swing so for away from it that they cannot get back at any moment. They make it a kind of ve any manual. They make it a kind of refrain, which comes with precision and regularity after every few sent-nees. We Americans frequently use our text simply as a point of departure. It is the department which we start, and to which some of us nover return. The European, on the contrary, uses his text as a constant covert. He mer timulty advance a few rods in any He may timily advance a few rods in any given direction which promises good grazing; but at the slightest embarrassment or alarm, he seeks shelter and security in the text.

If, on the one hand, the American preacher makes exploration into climes so distant from his text that the inhabitants thereof have nover heard of it, and would be surprised to find that there was any possible connection between it and thom, the foreign preachers, on the other hand, use and abuse preachers, on the other hand, use and abuse a text, until you are half inclined to cry out, pitifully: "Fray let that verse of Scripture alone for a little "shile. You have trotted at on your knee antil it is nearly joined to death, you have fondled it until it is well migh auflocated; and you have to seed it in the air and chirruped to it until both it and you require immediate rehef and rest.

In spite of this, however, we have been taught an exceedingly valuable lesson—viz. that the best preaching is that which keeps one hand on the Bible all the time. The pulpit is not the place for a pet theory of philosophy or science, neither, as a general rule, for the unraveling of smalled skems of theology or the settlement of mooted questions a second and rule as a general. ions in social and political economy. these matters are exceedingly valuable when they are simply incidental, when used as accessories or illustration, but when they become the gravamen of the discourse the pulpit bow is bout in vain and the arrow shoots wide of the mark. The most effect-ive sermous are those which grow up out of a text and which never go more than a cable's lenth from it. Souls are drawn to Christ not so much by any philosophical discussion about his nature as by a simple, straightforward explaination of his words and deeds. You way talk about him until he becomes historically a myth; but you cannot talk to him without recognizing him as your Friend.

My own impression is that there is a very strong desire on the part of the people to learn more, though pulpit ministrations, of the Bible. Though the people of New York are said to be not simply unichgous, but gressly irreligious, but gressly irreligious, and though they are justly open to the charge of the baldest social scusations, I yet flendly believe that is the last place in the world for a preacher who cares more for ad capfor a preacher who cares more for the sumplicity of the Gospul. Perhaps it is because the folk who live in an atmosphere of sensation and startling experiences all the week crave on Sunday the things which are restrated. ful and which make for peace. At any rate, we cannot be too thankful that be-neath the gluter of this tinsel life there is a wholosome aspiration; and if the people And ther by ther his mad walls laid will histon we will preach, without a quiltain this hillock a small chamber about frost in diameter is left, and here, within and precious life which charms us into the name of this sort, don't leave it, carry foot in diameter is left, and here, within and precious life which charms us into the name of the sort, don't leave it, carry foot in diameter is left, and here, within and precious life which charms us into the name of the sort, don't leave it to not follow up your work, come again and again; make him your care until he

Our American style of preaching is, undoubtedly, the result of a reaction from that old-fashioned kind of sermon which consisted mainly of a running commentary. I have heard many sermons which, though poor enough, would yet not allow mo the small satisfaction of sleeping. It gented on my nerves and set me with. It believe bue guinning of the though without any ending-i.e., no subject was oponed and no serious matter set at rest. The preacher chose a dezen verses, apparontly at random, talked about them until the time was up, and then said Amen. In order to avoid just that difficulty, we have swung into the dissertations a substitute for the sermon; and have entered into completition with the lycoum and the scientific lecturer, a competition in which we must inevitably lose. I would that we might get back to the simpler style of preaching, and especially to preaching on texts, and not on subjects. The Church is founded on the Bible, and on nothing else. It is not the special province of the minister to take up the gage which science sometimes throws down, and prove that he Bible and the science of to-day do not contradict each other. For myself, I feel that they do contradict each other very seriously; and I am annoyed again and again at the sneers am amoyed again and again at the sneers and assortions of men who have made natural law a study, but the study of which acoms not to have made them hunble. Still I keep on preaching the Gospal, with the feeling that when science grows to man's estate and priss away childish things —as sneers and jibes—it will find, after all, that the Bible and itself were born of one mother. The scientific man laughs to scorn everything he cannot explain or understand. He would be a more worthy disciple if he held his opinion in solution, knowing that what the scientific research

twenty years from now by resided into separate stars. We ministers have no time to warts, then, over any contradiction; that may arise, for we have demonstrated the power of the Coopel in our map experience and know whereof we ultima. Windows alouds rany hang in the general (65), the sun shipes show and hight on that spot.

What the Bible can do for us t can do for all. We cannot therefore, such to our texts too closely or become two principal preaching Christ and him crowded

Following up Personal Efforts.

I am conceive of a men who is all the while putting forth those personal efforts and yet never accomplishing much. He take ap one sore, and deals a streke, and then drops it, and posses on to another. Now, he merely throw away all his outlay Now, he merely throw away all his outlay of zeal and strengto. He scatters fire. He produces no deep impression upon any heart, he same he strikes but once, and deis set, in zame no utikes out once, and de-heres the next blow upon the next man. If he were has a skillal sportsman, who brings dow his bid at every stat, one shot at a bid would be enough. But souts are seldem wen so summarily. If a word is all a man con speak; if he had one oppoall a man can speak; it me man and manner tunity to everting his personal influence, and me not likely to have another—why, let him do his lest, even if there he no hope of repetition. But if he can and may follow up his first appeal, he must not content himself with one offert.

Christian work is like a great deal of our secular work in its laws and methods. It you send a lumberman into the faces to fell trees you do not expect he will strike his are into our trunk and then into at other, till he has gone through the a hole word. delivering but one stroke upon a tree. That would do if he were "bluzing a trait" would do it he were "biazing a trail" through the forest; but if his work be to fell trees, it shoem't do at all. He may chop till he is gray, and never produce a log for the mill. He must make his clend by one trunk, and sunto away, and make the chips fly, and walk around n, still same-ing he are, and working toward the heart till it comes eracting to the ground. That's the type of succession Christian work. It you should undertake to mure a sick man up to hea. th, you would not accomplish your the to the string an hour by his bushids, watching him one night, or giving him one hig dose of the remedy prescribed; you must spend many an hour with him, watch many a long night, aurumenter the healing portion many times over, and then you might recover your friend. This is very like what you have to do to recover a susick soul. One viert, one interview, one appeal docen't accure the object. many a long night, administer the healing

You make your approach to some unconverted one, and ylead with him to give his heart to Christ. Your visit affects him; and makes him think that we ought to be concorned for honself. But you do not repeat the visit. Will be not renson that your concern was not very deep or very real, and so dismiss the subject from his mind? Your single effort calls up his attention to the matter of his salvation and awakens his interest. But you do not follow it up; how many things will distract his attention, and draw off nail extinguish his interest?
All that is gained is spendily lost; and he is not so easily moved by the next man who comes to him on the same errand. I could almost besech you, if one effort is all you propose, to let him slone. I am sfraid you will do more harm than good.

If his interest continue after you leave him, how many questions arise in his mind in regard to the truth and duty, how many perplexities embarrass him which he can not clear up? You are not there, you do not come again to heap him, and he must give up the attempt to find the way of life. You lead him, perhaps, to form some purpose, and to make some promise that he will begin in some definite way to to obey the voice of the Lord. He means so to do. But he is alone, and is left alone with his attention and pledge, and the world crowds in upon him, his cases throng upon him, influences hostile to the truth and the Holy Ohost are at work upon him and gain power over him, he feels weak, no human voice to cheer and remind him; he falls back into the old not of life, or into alower doop,—and the precious beginning issues is nothing of blessing for him.

and again; misso may your care that he is safe in the the kingdom. It is this following up that does the work! When you have begun an investment of this sort, investing heart and hope and longing in prayer and labour in any case, add to your investment, watch your investment, until the rich reward is yours .- Rov. A. L. Stone, D. D.

Old-Time Winters.

In 1664 the cold was so intense that the Thames was covered with ice sixty-one mehes thick. Almost all the birds perished.

In 1598 the cold was so excessive that the famished welves entered Vienna and attacked beasts and even mon. Many people in Gormany were frozen to death in 1895, and 1699 was nearly as bad.

In 1709 occurred that famous winter, called, by distinction, the cold winter. All the rivers and lakes were frezen, and even the sea for several miles from the shore. The ground was frezen nine feet deep. Birds and beasts were struck dead in the birds and beasts were struck dead in the fields, and men perished by thousands in their houses. In the south of France the wine plantations were almost destrayed; nor have they yet recovered that fatal dis-aster. The Adriatic Sea was frozen, and even the Mediterranean about Genea; and the citron and orange groves suffered ex-tremely in the finest parts of Italy.

In 1716 the winter was so intense that people travelled across the straits time ('oenhagen to the Province of Senia, in Swe-

den. In 1740 the winter was scarcely interior to that of 1709. The snow key ten feet deep in Spain and Portugal. The Zuyder Zee was frezen over, and thousands of people went across it. And the lakes in England of to-day regards as a nebulous mass may from.