When-weak in body, weak in mind. And weak in spirit, Lord ' I find That this poor dying frame of mine this only power to waste and pine. I find, full oft, dark thoughts oppress I find, full oft, dark thoughts oppress
My sinking nature's feebleness,
And my fruil spirit, worn with care,
Too much disturbed for praise or prayer
Weak faith have I— weak hope to bring.
Weak homage to th' Eternal King.
Faith dim'd by unbelieving tears,
And hope defiled by atheist fears.
Could I recall the buried past, And all its richest offerings cust Before Thee, Lord ' what would st Thouse But sin in them, and guilt in me

This wayward bosom's wandering love. So seldom turn'd on things above, So fond of earth and earthly toys, Of withering flowers and fleeting joys So selfish, and so sadly prone To bow before some idol throne Twere but a broken, piercing reed, To lean on in mine hour of need A backward glance—shame paints my cheek:
An inward—all is vile and weak.
But looking upward clear and long,
Light streams o er all—for there I in strong Englithments of all—for there I'll stror Strong in the strength of Him who died. The Righteous, yet the crucified— Strong in the strength of Him who lives. And grace to help in weakness gives

Whate'er my journey's gloom or length Through this dark world, be this my strength That while, my Father, Thou can st see Of worth or ment nought in me, "hou see'st in Thy dear Son a store of worth and grace, and merit, more Than all my need, and my poor prayer Prevails in heaven—for He is there - Dublyn Fract

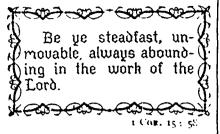
THE OTLITURE OF RESERVE.

The much-needed bit of a sermon on the prevalence of diminutives in the catalogues of iemale schools, recently published, has b means of calling our attention to another and means of calling our attention to shother and earlier protest against the same practice—from the pen of a woman, by the way—contained in Miss Brackett's excellent volume, "The Edu-cation of American Girls" Especially worth notice is this paragraph on the culture of re-

we've in girls.

"In the unrestrained and affectionate intercourse of the family, the girl has not felt the course of the family, the girl has not left the necessity of concealing in any degree her real self. She is under an observation that is intelligent and sympathetic, and she is sure of the kindest construction of all her actions. If she talks or laughs loudly, for instance, it is not supposed that this springs from a desire to struct attention, but from the natural, inno-cest overflowing of healthful sprints, and a forgetfulness of self. But her social education cannot be called finished till she has in some measure been taught to distrust others. She must l-arn that society is not one vast family, abounding in sympathy, and always ready to Sho abounding in sympathy, and always ready to put the kindest construction on her words and sotions. She must learn this sooner or later. Shall she learn it by mortifying experiences, by finding herself often in absurd and amoying positions, by having her confidence between the state of the out-spoken utterances resulting from her very purity of thought made the contain of coarse remarks and suspicions: or hall the proposed against all these by being shall she be guarded against all these by being taught that she must not give all the world taught that she must not give all the world credit for being as pure and innocent as she. We must so educate her that she will not lightly give her confidence, or show to uninterested persons too much of her real self. In other words, we must educate her into a reserve, into the gentle, unoffending dignity which holds all but the nearest and dearest at a little distance from herself. This is not taching deceit. It is only teaching what must be learned,—the means of 'possessing one's self in peace. The majority of our girls who talk and laugh loudly on Broadway do not do this to search attention. They do it samply because their education on this point is not yet completed. A slight indication of the samply because their education on this point is not yet completed. A slight indication of the same defect for education is the profusion of endearing pet names, which we find in the published catalogues of glil students. If the girls themselves do not realize the impropriety of this publishing to a world of careless stran-gers the names which family affection has bestowed upon them, should not the tonchers who compile the catalogues direct and over-rule their uneducated taste? It is only neces-sary to imagine the catalogue of Harvard or rule their uneducated taste? It is only necessary to imagine the catalogue of Harvard or Yale, printed in the same manner, to make manifest, even to the girls themselves, the want of proper dignity displayed. Men, in their intercourse with the world, learn sooner than women, by the rough teaching of experience, the necessity of fanding in their inner selves from the outer world. But both boys and girls might be saved much time and pain, if

WHEN I AM WEAK THEN AM I parents and guardians recognized more clearly STRONG" that this was a part of education, '--Scribner's Monthly



SCHOLARS NOTES

(From the International Lessons for 1877 by Edwin W Rice a crued by American Sunday School

LESSON XX May 10

IONAL AT NINEVER [About 825 780 B | C]

READ JORALIN 1 10 RECITE VA 7 10 DALLY READINGS -M \rightarrow Jonah i T \rightarrow Jonah i W' \rightarrow Mnit, xil. 34 45 Th \rightarrow Joel ii 19 28 Tr \rightarrow Lick xxXL 12 27 Su \rightarrow Jer xxIII 1 1 2 Sr \rightarrow Jonah iii, 1-10

GOLDEN TEXT -The men of Nineven shall rise in judgment with this generation, and shall condemn it because they repented at the preach ing of Jones, and behold a greater than lonas is here—Matt. xii 41

CENTRAL TRUTH - Repentance stars judg

CONVECTED HISTORY.-Jonah prophesied probably som a storm. Jonali was thrown overboard, swallowed by a great fish (Jonali i 17); after three days thrown out on dry land. Then he was a second time ordered 6 Nineveh He presched there; the Niperites repeated and God stared his indements.

To the Scholar-Read the whole book of Jonah find out all that you can about the great city of Kinerel

NOTES ... Josah (door), son of Amirital, of Gath Hecher a town of Zobulum, later in Lower Gallies, which has been identified with Bi Meshkad, a little village two and a half miles north-east of Nazareth, where the tradi and a fair finite for the said pointed out, probably bore about 850 B t prophesed during the reign of tero boam H (2 Kings xiv. 25), one of the oldest of the prophets, Christasserts the truth of the story of Jonah, and shows its asslogy with himself. Matt. xii 50:41; xvi. 14, Luke xi 29-32. Nin'etveh, first mentioned in tenesis x 11 founded by Nimrod, the capital of the Assyrian walls, according to Diodorus, were 60 miles in circum-ference ("three days" journey"), 1,00 feet high, and so broad that four chariota could drive on them abrens: If there were 12 1,000 children, not knowing their right hand from their left, the population was probably 600,000. The site of Ninerch, long unknown, has been discovered and many marrallous rains found, extending over a space and many married at the sameers are very hot; the thermometer reaches 1150 in the shade in that region, (Compare Jonah iv. 8) Sack cloth, a dark coarse cloth made of goats' hair (fas. 1. 3, Rev. vi 12); used by mourners and ponitonia, and sometimes worn next the skin.

EXPLANATION | AND QUESTIONS.

LESSON TOPICS — (I) JOYAN PREACHES (II) THE NINEVITES REPENT (III.) GOD'S JUDGENTY STAYED.

I JONAH PREACHES (1) JONAH, see Notes THE I JONAH PREACHES (1) JONAH, see Notes THE SECOND THER, for that first time see Jonah L1 (2) PREACH make proclamation. I see these, am thout to tell thee 13) when, command, Ningreh see Notes recently owner, command, Ningreh see Notes recently owner, city, the "great unto God"—Le. regarded of God me a great lifty. Their R Days' joynamer, it would take three days to walk around it. (4) BROAY AND HE CRIED, began to enter and presoded us he went. A DAY's jornamer, this might take him across the city, 't being three days is opened about it. three day's journey about it

I QUESTIONS.—Relate the story of God's first command to Jonah and his attempted escape from obeying it What does God say the second time! To what place was Jonah to go! Beseribe Ninevel: How large was 11? When did Jonah begin his preaching! What did he preclaim! Maste how God had overthrown other cities. Gen. 212, 24, 25; compare last, 1.7

II THE NINEVITES REPENT (5) BELIEVED GOD nearing by the mouth of Jonab, PROCLAIMED A PAST, presents of the mount of observers enter abstinctor from food until creating, sacretorin, course garments, are Noice; compare Joh! 13,14, FRON TEX ORESTEEL TO THE LEAST all, both old and roung (Eccl.) (6.)

HIS ROBE, a large upper garment decorated with great magnificence, course hair cloth took the place of his royal robes ear in assess, in soken of the deepest sor-row and humiliation. Compare Job il. 8 (7.) REED NOR PLOCE ORD Endshorp, when, be driven to pastom to BEAST ME COUNTED, it was an Asia to custom to meeting on beasts as well as mon; they would shar the woelt the city was destroyed, compare Joel 1 14-20; Job xxxill. 41, Tollence, for which als Nineveh was noted, see Salium II. 11, 12; III. 19; Fosca v 13; x. 6; IN THEIR HANDS, used for greeping.

they to show their repentance !

HI GOD'S JUDGMENT STAYED (8) WHO CAN TREE, who knoweth, FIRENCE ANDRE, glow of anger (10) HEthey repeated, his threats are conditional as well as his บรายเปลดส

III Ougstions-What hope had the Sinerites ! How | did (tod receive them? show that there is since to hope for those who will turn to God Ex xxxii 6 Joel B. 13; Isa. It. ? What shall be the rate of those who do not repent? Lake xiii .c. Fo whom must we look for forgiveness? Kph. 1-7

What facts in this leason teach us-

- That God is angry with sinful nations t
 I that God's wrath should be presched t
- (2.) Phat God's wrath should be presched t
 (3.) That repentance may stay God's jurgment t

LESSON XXI May 27.1

THE DRATH OF KLISHA [About 839 B C ; READ 2 Kings zill 14 21 | RECITE VS 14, 20, 21

DAILY READINGS - At -2 Kings ii. 4 15 | F -1 Kings xx 13:30. W - Num xx 7:13. Th. - Gen xllx 22 33. F. - Acta xix 11:20 | 8a - Mark vi 4 16 | 8.-2 Kings xill 14-21

GOLDEN TELT - He being dead yet speak eth -Heb. xt 4

CENTRAL TRUTH - The righteous hold on

CONNECTED Bisrour —The Syriaus during the reign of Jehn (about \$50 B C) took from Israel most of the territory east of the Jordan; they retained it in great part during the reign of Jehostiaz who had but firty horse-men and ten charlots left to him. Jossh visited Klisha during his last sickness, and was promised victory over the styrians. After Klisha's burish a dead man was raised to life by touching his bones.

To the Scholar - Note how a fashle old man year strong in faith, while a vigorous young man was weak in

NOTES.—Jo' cas or Je-ho' sah (v 10), son of Jehouhaz and grandson of Jeha : religned over larged 10 years (840 826 B.C); three times defeated the Syrians (v. 26); con guered Americh king of Judah and plandered Jerusalem (2 Kings xiv 8 14), not to be confounded with Josep king of Julah Bow and acroses, used very early (Gen. xxl 20), arrows carried in a quiver (toen xxvi, 3); sometimes poisoned (Job vi 4.) War was declared by the discharge of an arrow into the enemy's country. Win'dows simple apertures closed in with is tice work Wisidows simple aperture closed in with is tice work, which might be opened. Compare Acts xx. H. A' place, a place ax miles cast of the Sea of Gaillee, where the israeliteshad previously gained a great victory (1 Kings xx. 26-20); identified with the modern Mk, on the eastern high-road from Damasous to Jerusalem. Mo-ab-ties, de secadants of Lot (Gen. xix. 37) occupied the territory cast of the Jordan and the Dead Sea to the south of Wheel. control to solve and the best see to the solve of the control of control of the c coffins, but simply wrapped in grave-clothes, hence the dead man might touch—the bonce of Elisha.

EXPLANATIONS AND QUESTIONS

LESSON TOPICS -(I) KLISBA'S LAST SICENESS (II) HIS PROMISE TO JOARN (III) HIS BOXES RAISE A DEAL

I BLISHA'S LAST SICKNESS. (14) SICKNESS WHERE OF HE DIED, the sickness of which he was to die, wert over his pace, bending over the sick man as he lay; charior of Israel, etc.—i.e., the true defence of Israel. which had few horses, men and chariots at this ti me. v. 7 compare 2 Kings il. 12.

I. Quartana.-State what befell Elisha. Who visited him! How did the king show his grief? What did he say! Why should be call Kliska! father"! The meaning of his exclamation. Who had uttered a simi har one? How many charlots and horsemon had Is-rael at this time? v. 7. What part of its iterritory had been conquered by the Syrians? 2 Kings x. 33.

II HI4 PROMISE TO JOASH (15) TAKE BOW AND ARROWS, symbols of war, he was to fight for the promised victory, (16.) RAND GRON THE ROW, to string it, ELISEA PUT. HANDS, etc., showing that the power came through the prophet from the Lord. (17.) wirdow, see mayward, toward the country beyond the Jordan Noise, RAPFWARD, toward the country beyond the Jordan which the Syrians had taken. (17) ANROW OF THR LUNG'S DESIGNARIZED WAS 10 COME from teed; APRKE, SEO NOISE (18.) TAER THE ARROWS, all that Fre left in the galver; SHITK CFON THE GROUND, "shoot the arrows to the ground" (Réil); SHOTE, Shot; STATED, Stopped shooting (19) WAS WHOTH, at JORAN'S lack of real and faith: FRENCY, or the fulfilment of this promise.

II. Questions—What did Elisha that Johan the What do I Where did the prophet put his hauds? What did he thus show? Describe an Oriental win-What did he thus show? Pescribe an Oriental win-dow. How was it opened; Why sastward in this case? What did the shooting signify? What was the king bidden to do with the rest of the strows? How many times did he shoot? What spirit did this show in the king? How did it affect Klisha? What ought the king to have done? How many times should ho smite the Syrians? Show the fulfilment of this prophecy. v. 28.

HI HIS BONES BAISE A DEAU MAN. (20) RESERVE DIED, probably at the ago of between eighty and ninely years; THEY SURIED MIN, JOSEPHUS SAFE WITH A MARKET BENERAL JOSEPHUS SAFE DEAR SAMARIA, MOABITES If Quartings.—State how the Ninerities showed their militerat function may be near fameria. Monating militerat 5. The action of the kind. How did he change his clothing t. Where sit? That produmes to be observed; when the Jowish year commenced; at that time the 11.5 make? How willely was the function be observed; graps were tipe. (21) arised a many, of Arab plunder.

the sackoloth put on f theory made to God f How were ors; THEX CAST THE MAX. But him in hastly for fear they to show their repentance f of being captured, sket tenns, see Notes, for howel GOD'S JUDGMENT STAYED (B) who can this, etc.—fr. as soon as he came and touched.

III Questions.—At about what age did Elisha die I itow and where is he said to have been buried! De soribe the Jewish sepulchre and mode of burial incaded the land f At what sesson ! Why then ! How was a funeral interrupted? Where did they put the body? Why in haste? Describe what followed. Oive Erekiels' illustration of dry bones quickened to the Suir | See Rickiel xxxvii. 1 14.

How does this lesson teach us-

. == -

(1) That though good med die God's work with go on! (2.) That embelief limits God's grace it compare. Mark

(3) That is godly man's power continues after his death t see Golden Text

GOOD MEN DIE

THEIR WORK LIVES.

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WE HAVE RECEIVED the February number of this popular serial (New Domision Mostreet). The paper and printing are much superior to former issues, and the tone of the articles higher and better in every way. It has two fair illustrations, and presents a good literary bill of fare for young and old affec.—Brockville Mos for

MUCH ILLNESS AND PAIN is caused by ignor-ance or divergard of the laws of health considered in re-gard to dreas. The little book entitled: "Dress and Health" gives much valuable information on this subjects in I-houll be read by erery Lidy. The prices a Sic, and may be ob-tained from the Fublishers, Joux Ducast & Non Mont-

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WHEN THE BODY AND BRAIN are well balance cd the stomach is capable of restoring the waste; but when the brain is large to proportion, the stomach is capable of restoring the stomach is targeting to the stomach is the capable of supplying it; to other words the expenditure is too large for the income. Here lies the cause of so much suffering from blassess of the Heart. Liver, stomach and latings which is produced by taxing the nerrous system too severely, and reliews 'ompound symp of lift pophosphiles is the only preparation known which imparts this vitality directif, and consequently the power to overcome disease.

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