

GENERAL READING.

THE FIEND IN THE PALACE.

A light burns dim in the Deceit Halls... I Ammerciless foe which stalks the land... II Who throttles the children with fiendish gloom... III Not as a plague he sweeps the soil... IV And he travels along this ogre vile... V First it strikes the husband, but—God be praised!... VI But he spares not one of the family... VII Till it overflows, for the youngest born... VIII While the ghoul gleams over his late success... IX In holding the grief and anguish wild... X And the next to writhe 'neath the venomous dart... XI The wife is snatched from the husband's side... XII Her sun at its full meridian height... XIII Not the soul, not the pure and saintly soul... XIV 'O weeping people!—O mourning land!... XV Her earthly crown for a heavenly one... XVI 'Ye have striven your Lord to serve and please... XVII Helped those sick, and in misery... XVIII She had watch'd by her father's dying bed... XIX He had fled to the "Rock of Ages" High... XX "To die in rapture," with Jesus near... XXI Releases the spirit from the clay... XXII For this grand old choral Prince Albert sang... XXIII Then she gave unto God her heart's best love... XXIV Where no foul fiend can ever come

RELIGIOUS DENOMINATIONS IN GREAT BRITAIN.

The following statistics with respect to the leading religious denominations in Great Britain are compiled from official sources:— Church of England.—Two archbishops, 28 bishops, 3 suffragan bishops, 80 deans, 74 archdeacons, 610 rural deans, 25,000 clergy (fully one-fifth of which number have no parochial charge). The number of benefices now exceeds 13,000; total number of churches about 16,000. The total income of the Established Church is, as nearly as can be ascertained, eight millions per annum. In Ireland there are 2 archbishops, 10 bishops, 1,238 benefices, and about 2,000 clergy. In Scotland there are 7 bishops, 212 churches, and about 215 clergy. In the British colonies and dependencies and on mission stations there are 63 bishops and about 2,800 clergy. The Free Church of England has about forty churches and as many clergy. Church of Scotland, 16 synods, 84 presbyteries, 1,519 churches and preaching stations, and about 1,640 ministers and licentiates. The Free Church of Scotland.—Sixteen synods, 73 presbyteries, 997 congregations, and about 1,027 ministers. United Presbyterian Church.—Twenty-seven presbyteries, 625 congregations in Scotland and Ireland, and 564 ministers. Presbyterian Church of England.—Ten presbyteries, 274 churches, 256 ministers, 10 foreign missionaries, 3 medical missionaries, 49 native evangelists. There are also 20 Presbyterian churches in England, formed into four presbyteries, in connection with the Church in Scotland. Congregationalists.—Congregational ministers in England, 2,809; in Wales 484; in Scotland, 122; in Ireland, 25; in the Colonies, 311; in foreign lands, 470; in Channel Islands, 8; total, 3,447, of these 651, inclusive of tutors and officers of public institutions, are without a pastoral charge. Places of worship, 4,220. Baptists.—Churches in Great Britain and Ireland, 2,620; members, 269,896; increase, 3,039; ministers, 1,825, besides about 400 without a charge. There are 10 colleges, employing about 27 tutors and professors. Baptist churches throughout the world, 27,409; pastors, 16,740; members, 2,860,981. Methodists.—Wesleyan Methodists: Circuits in Great Britain and Ireland, 862; ministers, 1,598; probationers, 244; members, 400,825; on trial for church membership, 24,608. In foreign missions (members including those on trial) 96,147; ministers and probationers, 465. Methodist New Connection; in England and Ireland, eleven districts; seventy-two circuits and mission stations; 164 preachers and missionaries; 29,058 members; in foreign missions, six missionaries, 1,291 members. Primitive Methodists: 1,137 preachers, 569 circuits, 4,175 connexional chapels, 183,048 members, 3,956 Sunday schools, 359,000 scholars. United Methodist Free Churches; members, including foreign missions, 79,444; chapels, 1,351; preachers 410; local preachers, 3,469. Bible Christians: 85 circuits in England and 97 abroad, 304 ministers, 32,022 members, 1,836 local preachers, 53,588 scholars. Roman Catholics.—In Great Britain, 21 archbishops and bishops, 2,175 priests, and 1,386 churches; an increase on the previous year of 39 priests and 38 churches. Friends.—318 meetings and 14,604 members; habitual attendants at meetings, not in membership 4,176. "The Prince of Wales and Dr. Lyon Playfair," says "Atlas" in the World "were standing near a cauldron containing lead which was boiling at white heat. 'Has your Royal Highness any faith in science?' said the doctor. 'Certainly replied the Prince, 'Will you, then, place your hand in the boiling metal and ladle out a portion of it?' 'Do you tell me to do this?' asked the Prince. 'I do,' replied the doctor. The Prince then ladled out some of the boiling lead with his hand, without sustaining any injury. It is a well-known scientific fact that the human hand may be placed uninjured in lead boiling at white heat, being protected from any harm by the moisture of the skin. Should the lead be at a perceptibly lower temperature, the effect need not be described. After this let no one underrate the courage of the Prince of Wales.' ALAS! how little can human beings read each other. 'The heart knoweth its own bitterness, and a stranger intermeddeth it not.' yet, after all, why 'Alas' Is it not better that it should be so, than that our inmost soul should be legible to all?—F. W. Robertson.

FAMILY READING.

WORDS are nothing to paint a mother's love, a mother's consolations. A baby's smile contains the divinest essence of all earthly solacement: a child's love soothes without weakening; its demands so much that in blessing it one is blessed unawares. "If you want a thing well done, do it yourself," is an old adage which does not lose its power with the passing years. A great many things must be left to others to do; but where a great thing or a good thing, where an important thing, demands attention, it is folly to lay off a sense of personal responsibility for its doing. A Mr. Spurgeon has put it, "The best committee is a committee of three, and two of them ill in bed." It is waiting for other people to do their duty that hinders the Lord's cause, at the hands of his people. This keeping back of those who won't move forward—after the fashion of picking seats in the prayer meeting—is the death of go-ahead activity. QUARELING CHRISTIANS.—No man will develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him, he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best of doctrines, he will stunt the growth of divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is a "good" one; which means that it is to be directed against wrong and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say: "Father, forgive them, for they know not what they do." HINTS ABOUT ACCIDENTS. BY W. H. VAIL, M.D. A child rolls down the stairs, or falls from a height, and in either case strikes its head with force. What shall be done till the doctor comes? We would give the following directions, as nearly as possible in the order in which they should be adopted. Raise the child carefully in the arms, and carrying to the nearest sofa or bed, place him on it—unless crying loudly, when he can be soothed quickest in his mother's arms. All the clothing should be loosened, especially about the neck, to afford the freest circulation of the blood to and from the head. To equalize the circulation and prevent inflammations the head should be kept cool and the extremities warm. Cooling lotions of ammonia or white hazel and water, or simply water, should be applied to the head on thin cloths, well wrung out so as not to wet the pillows and bed clothing. Not more than two or four thicknesses of linen should be used, because thick cloths prevent evaporation, and what was intended to cool the head acts as a poultice and makes the head hotter. Ice and ice-cold water should not be used unless the head is very hot, as it is believed children have been killed by the application of pounded ice to the head. Bottles of hot water or hot irons are all that is necessary, besides the bed clothing, to heat the extremities. All applications of mustard and other irritants possess no disadvantage of disturbing the sufferer. Should the patient's face be very pale, and signs of fainting appear, camphor or ammonia should be applied to the nostrils, and a little brandy or wine be given. Then the room should be made as quiet as possible and every means used to invite "Nature's sweet restorer," sleep. We know the popular idea is that patients suffering from any injury to the head should be kept awake by all means; and it is mainly to combat this erroneous notion that we are prompted to write these directions. No injury—or degree of injury—of the head contraindicates the sufferer's sleeping. In fact positive harm may be done in trying to prevent sleep. Rest is what the brain and blood-vessels want more than any one other thing; and, if not allowed, what would have passed off in a few hours or days may be prolonged into inflammation, with all its dangerous consequences. Of course the air of the room should be kept pure—windows and doors open if the weather permit—and the presence of persons not absolutely necessary forbidden. WITHOUT WORDS. Two little Italian children accompanied a man with a harp, out of the city along the country roads, skirted by fields and woods, and here and there a farm-house by the way. He played and they sang at every door. Their voices were sweet, and the words in an unknown tongue. The old ladies came out to the doors, and held their hands above their eyes, to see what it all meant; and from behind them peered the flaxen heads of timid children. Here they were given an apple, there a generous slice of bread and butter, and sometimes a cup of milk, or a handful of plums. There was something beside this they were obliged to get and take out to the swarthy man by the roadside, or else he frowned and scolded them—that was money. Not knowing how to make themselves understood, the little children when they had finished singing, shyly held out their little brown hands or their aprons to get anything that might be given them, and take it to the dark man out at the gate, who stood ready to receive it. One day the dark harpist went to sleep, and the little boy and girl becoming tired of waiting for him, went off to a cottage under the hill, and began to sing under the window. They sang as sweetly as the voice of birds. Presently the blinds were opened wide, and they saw by the window a fair young lady on a sick bed regarding them. Her eyes shone with a feverish light, and the color of her cheeks was like a beautiful peach in the sun. She smiled as an angel might, and asked them if their feet were tired. They said "a few words softly in their own tongue. She said, "Are the green fields not better than your city?" They shook their heads. She asked them, "Have you a mother?" They looked perplexed. She said, "What do you think while you walk along the country roads?" They thought she asked for another song, so eager was the face; and they sang at once a song so full of sweetness and pity: so sweet the tears came into her eyes. That was a language they had learned. So they sang one sweeter still. At this she kissed her hand and waved it to them. Their beautiful faces kindled, and like a flash, the timid hands waved back a kiss. She pointed upward to the sky, and sent a kiss up thither. At this they sank upon their knees, and also pointed thither as much as asking, "Do you also know the good God?" A lady leaning by the window said, "So tears and kisses belt the earth and make the whole world kin." And the sick one added, "And God is over all."—By EMMA BURT in S. S. Times.

THE INFANT PRAYER. BY REV. W. C. HIGH. Perhaps the author of that sweet prayer, "Now I lay me," etc., is not now known. It has long seemed to me that the word and sentiment of the author have been a little perverted. In the second line it would seem as if the word "soul" has been substituted for the word "life." Intuitively we pray that our lives may be preserved while we are in a state of unconscious helpless sleep, and not our souls; for if there is a time when the soul is in a normal, sinless state in this life, that time is when one is a sweet, healthy sleeper. But when we die, to desire that the Lord will receive or take our soul, is in perfect accord with the theology and practice of the accepted, sainted Stephen, who ought to be regarded as good authority in these things. Therefore to our thinking that immortal prayer of childhood, that rivals the Lord's prayer in the frequency of its repetition, and is tenderly taught to nearly every child in Christendom, to convey the right sense should read,— "Now I lay me down to sleep, I pray the Lord my life to keep; But should I die before I wake, I pray the Lord my soul to take." But why are children taught an evening prayer, and the morning devotions so largely omitted? Evening prayer is to be commended, but morning worship seems needful for children, as for all, as they resume the journey of life on a new and unknown day. They greatly need to turn their thoughts on the Lord for His blessing and presence. This morning, poetic prayer has for many years been sweet to my own heart:—"Now I behold the morning light, The Lord hath kept me through the night, I lift my heart to Him and pray That He will keep me through the day; But should I die before 'tis done, O God receive me through Thy Son!" A GOSPEL KISS. In Baltimore, we believe it was, that a young lady mission Sunday School teacher was most severely tried. On Sunday it was her custom to greet her class of girls with a kiss—an evidence of affection which had become quite precious to them. Walking down the street one week day, with a young gentleman, and just about to get in a street car, she felt a tug at her dress, and heard a voice say, "Kiss me before you get in." Looking down she saw one of her class, very far from being in the cleanly condition she was wont to exhibit on Sunday. For a second she hesitated. The car had stopped, the con-

ductor held the strap ready to give the signal to go, the young gentleman looked on with astonishment, and there was an amused smile on the faces of those who heard the request and had seen the petitioner. The little face with the grime of the street upon it was turned up full of joyful expectancy. There are few young ladies but who would have taken refuge in the car from such a trial. To her honor be it said, however, that her hesitation was only for an instant, and then, mastering her conflicting feelings she stooped down and implanted a kiss upon the waiting lips. It was a victory worth celebrating in song. The stronger hold which she will have upon that little one, and upon her class, will repay her for her sacrifice. That kiss may have been the price which she paid for a soul.—National Sunday School Teacher. A TOUCHING STORY. Truth is stranger than fiction. The author of the drama "The Streets of New York" presents some incidents calculated to show the good qualities to be found among the poor of a city, but none of them is as effective as the following, which the Pittsburgh "Telegraph" gives as a fact: A young man who had been on a three days' debauch wandered into the reading-room of a hotel, where he was well known, sat down, and stared moodily into the street. Presently a little girl of about ten years came in and looked timidly about the room. She was dressed in rags but she had a sweet, intelligent face that could scarcely fail to excite sympathy. There were five persons in the room, and she went to each begging. One gentleman gave her a five cent piece, and she then went to the gentleman spoken of and asked him for a penny, adding, "I haven't had any thing to eat for a whole day." The gentleman was out of humor, and he said crossly, "Don't bother me; go away! I haven't had any thing to eat for three days." The child opened her eyes in shy wonder and stared at him for a moment, and then walked slowly toward the door. She turned the knob, and then, after hesitating a few seconds, walked up to him, and gently laying the five cents she had received on his knee, said, with a tone of true girlish pity in her voice, "If you haven't had anything to eat for three days, you take this and go and buy some bread. Perhaps I can get some more somewhere." The young fellow blushed to the roots of his hair, and lifting the Sister of Charity in his arms, kissed her two or three times in delight. Then he took her to the persons in the room, and to those in the corridors and the office, and told the story and asked contributions, giving himself all the money he had with him. He succeeded in raising over \$40, and sent the little girl on her way rejoicing. A GLIMPSE OF THE KING. An old general officer, a veteran in the service both of his queen and of the King of kings, when he was dying, (early in 1878,) seemed almost too languid and exhausted to reply to his son's tender inquiry, "Is there any thing you wish, dearest father?" save in the feebly whispered words, Only to die. But suddenly this old man, in the last moments of mortal weakness, sprang to his feet from his bed, and clasping his hands, while a transport of joy illumined his face exclaimed, "I have seen Him," and the next moment went away with his Lord, "look him in the face with joy—forever." A glimpse of "the King in his beauty, and of the land that is very far off," was vouchsafed to the aged general, even before his immortal spirit had quitted its tabernacle of clay—reminding us of Stephen's dying utterance, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." WHEN good men are inclined to complain, or be unduly anxious about their next appointments, it might be well for them to read that one day, a score of years since or more, Father Taylor was among the guests at the session of the Providence Conference, held in the city of Providence. At the close of the services preceding the reading of the appointments, the presiding bishop called upon the old hero to lead in prayer. He had a very free time, and began to soar upward in one of his flights of eloquence, as he invoked the Divine blessing upon the laborers about to receive their appointments. On reaching the climax, every one became deeply impressed by the words, "O Lord, send Thy servants up to Conference next year with as many sheaves as they can stagger under." No language can describe the effect produced. In the midst of responses and tears the Conference arose, and one strong man, kneeling near the writer, said, "I am now ready to go to Jericho."

BIBLE

INTERESTING BIBLE... FIRST QUARTER... B.C. 44. LESSON... RIGHTEOUS... FEB. 16... EXP... Verse 1. Bless... word is in the plur... meeting with is on... tence... explain... man? 2. The... man, amount of... goodness to him? "Blessed" is a name... to give that was... written.—K. Baker... is a graphic picture... man of God... A progressive... party, then standing... at last sitting down... good things... from bad to worse... party of sinners if... sent of the scornful... the warning again... Counsel. The... ship in their assem... of following then... chooses his compan... will be controlled... Way of sinners... paths in sin, but... way." Seat of the... reached the lowest... abandoning all the... deities the good, an... hypocrisy. (Teach... those who are... Gospel.) 2. His delight. The... righteous charac... of right conduct. L... will is God's law... grace is not complet... duty but our desire... of God." Meditate... pressed his delight i... the second, his dal... 9. "We must medita... the thoughts: canno... food." 10. "While... guilty imaginings, t... ment in thinking o... "Thought is at once... reveals the characte... hand that shapes it... moments of wakelo... ing the promises an... precious word. This... that the godly man... Growth; 3. Beauty... Permanence. Plant... employed is not that... wild in the forest, bu... taken from its native... in the garden. 12... humbled in the recal... among God's people... right, but by adopti... water. A reference... on the banks of irrig... streams; perhaps an... which grows in oases... the springs, which s... sure. 13. "The Chris... plies of grace, not fr... of God's word." H... 14. "If the seed of g... fruits of grace will... leaf also shall not wi... depends upon the rai... ing the drought, but... the fountain will con... tiful illustration of... found in the palm-t... in the desert, yet t... the godly man is nurt... tains. 2. Grows stea... and dry seasons alike... trically, with erect... which will spring ba... even after being load... Grows in usefulness... tioned three hundred... uses for the palm. 5... ness, laden with abun... Whatsoever prosper... ways seem to be the... righteous appear to m... yet in the highest se... prosperity (Rom. 8, 2... hereafter. 15. "No... on the Lord's side." 4. The ungodly. T... dering is, "Not so the... Not so. The ungodly... conduct, for they walk... In enjoyment, for the... God's law. 3. In the... their likeness, which i... but to the chaff. Like... chaff is light and easil...