

GENERAL READING

HONOR TO A BULL DOG.

In the year 1839 my father owned a large and noble English bulldog. His name was Blucher, and his sleek, shining coat cream-colored. He was gentle and loving to every one who minded his own business, and an efficient guard at night.

On this eventful night the trusty animal had gone his usual rounds, and came into the house, in which we were the only inmates. He made the circle of the moderately-sized square room; but at one corner he paused, seemed uneasy, growl-d, retreated, went back and growled more fiercely.

Nearly any owner of a hall will gladly give its use for such a purpose. Besides this, if the parish wish to keep the matter secret, so that it may be a complete surprise to the pastor, it can be done much better by not going to the parsonage.

Since then I have vowed allegiance of fidelity to dogs. In all my wanderings they have accompanied me: they never fawned servilely upon me in my palmy days, nor have they given me coldly averted looks in the hours of my misfortune.

DONATIONS.

Just now while the subject is in the thoughts of the churches, or ought to be, a few suggestions concerning donations may not be amiss. First, the thing should be done, and for the following reasons: (a) It will greatly help the pastor in his work, directly and indirectly.

worldly man cannot deny its source when he sees and feels it. (8) The intrinsic value of giving makes it one of the greatest blessings possible in this life. "It is more blessed to give than to receive."

Secondly, "How shall this be done? or in making a pastor a donation, what way is best to do it?"

Let it be done with promptness. Don't wait too long before beginning and don't be all winter getting it up. Again, let it be done with design, that is, with intelligence. Have a good committee at the head.

In making a donation keep an eye open to variety. I heard of one minister receiving a donation of nothing but soap; they all carried soap; if all must carry one article, let that article be money. But it is equally as well to carry groceries and dry goods.

One thing to be guarded in selections viz., while there may be an effort to have variety, there is danger of having a preponderance of articles which are cheap.

For example, if raisins are worth ten cents a pound and rice fifteen cents, if not guarded carefully there will be five pounds of raisins where there is but one of rice. Of course, if the minister or his wife has an ordinary amount of discernment, it will be seen, at least, that the thing was an oversight on the part of the donors, since the rice was more serviceable.

Lastly, it is much better in presenting a gift like the above, to do it at some hall or meeting house, rather than go to the minister's house. Going to the parsonage is often attended with more loss than the donation can repay, aside from the motive of the giver. Of course, the latter cannot be known here; neither can it be weighed by human scales.

Let no society, however small, overlook the value of giving; but let it be a gift, and not a part of the salary. And when the donation has been cheerfully given, then trust it with the pastor and the Lord. Don't spoil it by appointing a committee to take "account of stock."

It is extremely portable, and, as there is no smoke or gas smitten from it, it can be placed in any room. The expense of running is nothing except the machinery. It can be adapted to any purpose for which heat is required. It may be used for cooking or heating; being so portable, it may be taken from one room to another. It may also be used for generating steam for any engine, and who can say the amount of saving it will effect.

B. A. S.

ANECDOTES OF DOGS.

A poor Scotch woman, named Jenny, had a dog which was very fond of her youngest child, and was in the habit of sleeping with it in the cradle. It happened that the child became ill and died. Jenny was at that time living at a place called Hawkshead, but her infant was buried at the neighboring town of Stanley. From the mother's distress of mind at the time, little notice was taken of the dog; but, soon after the funeral it was missing, nor could any tidings be heard of it for a fortnight.

Hogg, the Ettrick Shepherd, declares that dogs know what is said on subjects in which they are interested. He had a dog named Hector, who always seemed to understand a remark made about himself. One day Hogg said to his mother, "I'm going tomorrow, to Bowerhope for a fortnight, but I will not take Hector with me, for he is constantly quarrelling with the rest of the dogs." Hector, being in the room was missing next morning, and when his Master reached Bowerhope there was Hector sitting on a knoll, waiting his arrival. He had swam across a flooded river to gain the spot.

A Saxon peasant boy, having a dog whose voice resembled the human voice endeavoured to teach him to speak. The animal was three years old at the time that he commenced his instructions, yet by dint of great labor and persever-

ance, the boy taught it in three years to pronounce thirty German words. It used to astonish visitors by calling for tea, coffee, chocolate, etc., but its master always pronounced the words beforehand, and it never appeared to become quite reconciled to the exhibitions it was forced to make.

The dog is capable of understanding musical sounds. On some dogs, flute music produces an apparently painful effect, causing them to moan piteously and finally to fly from the spot with every sign of suffering and distress. Others have been seen to sit and listen to music with seeming delight, and even to go every Sunday to church with the obvious purpose of enjoying the solemn strains of the organ. Mrs. S. C. Hall, the authoress, had an Italian greyhound, which screamed in apparent agony when a jarring combination of notes was produced from the piano.—Interior.

THE THERMACHION.

HEAT WITHOUT FUEL.

(From the Peoria Transcript.)

Mr. J. Chellev, of Glasgow, Peoria county, is at work on a machine for producing heat by mechanical means. Mr. Chellev said: "That it is well known that heat was a kind of vibration or motion of the molecules of matter, and that, therefore, it was possible to produce it by mechanical means. Iron, for instance, can be made hot by hammering it; heat can be produced by rubbing two sticks together; and many other illustrations of similar nature may be given, all showing that heat was a mechanical effect."

His first attempt was a success; the motive power being the works of an old Seth Thomas clock, the trouble with the machine was that the vibrations were not regular, hence the low degree of heat; but he felt encouraged; heat could be produced by a machine was evident; with better machinery more heat could be produced. He then purchased as good a Seth Thomas clock as he could find, having a compensating pendulum and other improvements, and went to work on a new machine, which he calls a thermachion, it being the one the writer discovered him at work on a previous occasion. He was very reticent in showing his thermachion, as he wishes to secure a patent on it; but I can say that it is a wonderful machine. It consists of making wooden box about two feet square and three feet high, and attached to one side, like an addition, was a box made out of thin boiler plate, being the same height and width as the wooden box and about a foot deep; in the wooden box was the motive power, in the iron box the heat was generated. The essential to the heat producing apparatus was a plate which Mr. Chellev requested me to insert a small wire through a small hole in the box, after previously starting the works. In a few seconds I withdrew the wire, and it was too hot to touch with the hands; he then took a small tin cup of cold water and put it in the iron box; in two or three minutes he withdrew it boiling hot. Of course it is as yet very imperfect, being deficient in many details. The highest degree of heat yet attained with it is about 250 degrees. But Mr. Chellev expects that when certain improvements he is now experimenting on are attached to show 500 with other improvements and discoveries, to generate heat to any required degree. The same instrument will produce a high or low degree of heat as may be required, which will be controlled by a "regulator."

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B. A. S.

CURIOSITIES OF THE BRITISH POST-OFFICE.

(From the London Times.)

The post office continues to be used as a means of transmitting articles of almost every variety from one part of the country to the other. The following articles were observed: a dormouse, four white mice, two goldfinches, a lizard, and a blind worm, all alive; cutlery, medicine, varnish, ointments, perfumery, articles of dress, a stoat, a squirrel, fish, leeches, frogs, beetles, caterpillars, and vegetables. A snake, about a yard in length, which had been committed to the post for transmission in a box, was observed to be at large on the floor of one of the night mail sorting carriages on the London and Northwestern Railway. After a good deal of confusion and interruption to the work it was killed. A small box which reached the Returned Letter Office in Liverpool was found, on being opened, to

contain eight living snakes. A check for £9 15s. was found loose in a pillar letter box in Birmingham, but the owner, who was traced through the bank, was unable to explain in any way how it had got out of his possession. Complaint having been made that certain letters which ought to have reached a bookseller in a country town had not been received, it was concluded, after inquiry, that they had been duly delivered, but had subsequently been withdrawn from under the street door, which was furnished with a slit to receive letters, but without a box to retain them. During alterations in the shop, however, when it was necessary to remove the floor under the windows, the discovery was made of thirty-one letters, six post cards and three newspapers, which had been carried thither by the rats. The corners of the letters, &c., bearing the stamps were nibbled away, leaving no doubt that the gum upon the labels was the inducement to the theft. Several of the letter contained checks and money orders.

FAMILY READING.

THE VALLEY OF SILENCE.

But far on the deep there are billows That never shall break on the beach: And I have heard songs in the silence That never shall float into speech; And I have had dreams in the Valley Too lofty for language to reach.

And I have seen thoughts in the Valley— Ah, me! how my spirit was stirred!— They wear holy veils on their faces, Their footsteps can scarcely be heard; They pass down the valley like virgins Too pure for the touch of a word.

Do you ask me the place of this Valley? To hearts that are harrowed with care? It lieth afar between mountains, And God and his angels are there: And one is the dark mount of sorrow, And one the bright mountain of prayer.

Father Ryan is a Roman Catholic priest. He went to Mobile from Virginia early in the late war, and at present resides a short distance from that city. Much of his poetry is of a religious cast, though he is probably as well known as the author of "The conquered Banner" as by any one poem. The verses quoted are from "The Song of the Mystic." One volume of his collected pieces has been published.

INFANT BAPTISM.

BY REV. A. D. SARGEANT.

Is it right? Is it a duty? Is it a privilege? Is its neglect owing to ignorance, or party prejudice?

On the rightfulness of infant baptism, let us consult facts from Church history. From the year 400 to 1150 no society of men in all that period of seven hundred and fifty years ever pretended to say it was unlawful to baptize infants—so says the history. Irenaeus, who lived in the second century, and was well acquainted with Polycarp who was John's disciple, says that the Church learned from the apostles to baptize children. Origen, of the third century, declares that the custom of baptizing infants was received from Christ and His apostles. Cyprian, and a council of ministers held about the middle of the third century, consisting of not less than sixty-six in number, unanimously agreed that children might be baptized as soon as they were born. Ambrose, who wrote about two hundred and seventy-four years from the apostles, says that the baptizing of infants had been practiced by the apostles themselves and the Church down to that time. Chrysostom says, in the fifth century, that the church everywhere declares that infants should be baptized. Augustine, one of the early fathers, affirms that he never heard or read of any Christian sect that did not hold that infants were to be baptized. They further believed that there needed to be no mention in the New Testament of receiving infants into the church, as it had been once appointed and never repealed. They were sharers with the parents for thousands of years in the matter of covenant relation to God, and if this was not to be continued, they would have been expressly prohibited. There is no record of the children of Christian parents being baptized in adult age for the first three hundred years, and no recorded opposition to infant baptism for the first eight hundred years.

Now, with all this testimony, what about the right of baptizing young children? That children were baptized in the apostolic age is beyond the possibility of a reasonable doubt.

What, then, shall we say of the duty incumbent on Christian parents to have their children baptized? If the parents and their immediate successors, found it their duty, then it is the duty of all parents to the end of time to present their children for holy baptism, and thereby put their children in covenant relation to God. What Scripture may be regarded as the basis of this duty by fair and reasonable inference, in addition to the teaching of thou-

sands of years? Gen. 12: 3, and chapter 17. When God made the covenant with Abraham by circumcision. He at the same time made the covenant with him regarding all nations to the end of time, which looked beyond the first part of the covenant to the second, and the covenant had respect to the children under both parts; hence to have the children baptized under the second part, would become the duty of the parents, as it was the duty of the parents to attend to circumcision under the first part. The possibility of placing children in covenant relation to God is here put beyond doubt, first by the terms of the old covenant, and, second, by the ordinance under the new; so that the children were by no means to be left out under either part.

A QUAKER'S LETTER TO HIS WATCHMAKER.

"I herewith send thee my pocket-watch, which standeth in need of thy friendly correction. The last time it was at thy friendly school it was in no way reformed, nor in the least benefited thereby, for I perceive by the index of his mind that he is a liar, and the truth is not in him, that his pulse is sometimes slow, which betokeneth not an even temper. At other times it waxeth sluggish, notwithstanding I frequently urge him when he should be on his duty, as thou knowest his hand denoteth. I find him slumbering, or, as the variety of human reason phrases it, I caught him napping. Examine him, therefore, and prove him I beseech thee, thoroughly, that thou mayest, being well acquainted with his inward frame and disposition, draw him from the errors of his way, and show him the path wherein he should go. It grieves me to think and when I ponder there in I am verily of the opinion that his body his foul, and that the whole mass is corrupted. Cleanse him, therefore, with thy charming physic, from all pollution, that he may vibrate and circulate according to the truth. I will place him for a few days under thy care and pay for his board as though requir'd. I entreat thee, friend John, to demean thyself on this occasion with judgment, according to the gift which is in thee, and prove thyself a workman, and when thou layest thy correcting hand upon him, let it be without passion, lest thou shouldst drive him to destruction. Do thou regulate his motion of the light that ruleth the day, and when thou findest him converted from the error of his ways, and move conformable to the above mentioned rules, when thou send him home with a just bill of the charges drawn out if the spirit of moderation and it shall be sent thee in the root of all evil."

THE WIFE'S SECRET.

"I will tell you the secret of our happy married life," said a gentleman of three score and ten. "We have been married forty years; my bride was the belle of New York when I married her, and though I loved her for herself, still, a beautiful flower is all the lovelier poised in an exquisite vase. My wife knew this, and true to her genuine refinement has never, in all these forty years, appeared at the table or allowed her to see me less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and, considering the every-day life of home necessarily devoid of beauty allowed herself to be careless of such small matters as dressing for her husband's eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife, with her silver hair and beautiful face, than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life."

In all the little courtesies of life; in all that makes one attractive and charming, in thoughtfulness of others and forgetfulness of self, every home should be begun and continued. Men should be more careful to sympathize and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages than if she were a young lady; and as no lady would for a moment think of controlling the movements and engagements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him farther from her. I do not believe it possible to retain the friendship of any one by demanding it. I do not believe it possible to lose it by being lovable.—Alliance.

Verse 15. ... has been vari and 425. A was absent months or six cannot be fi and consequ report, but y Treading ac presses wer pairs, one were trodden which the ex times they v side of a hill Jerusalem, of the Mount could have On the Sabi ation of the as well as 10.) I. s command a blinded by There was Jews in the tion, from rounding t 2. But G es and u Thy sho others, an workless shares. P m re lik in the Ea walls of the fields by vests and fo pot might hav harvest as violation pressly e even " in thou rest, allow wor the sacre against the unnoticed bath, or with a ge the subje minister remonstr must not rig must not bear his 16. Mo coast, no ple had generally They we was ever morality merchan world, t terrance rians ha lem for affecting gious in which a intercou 17, 18 not disc is respon commu "The re office of influenc ity." N sin or w places, should ones r Though they ar Did not great of the s lusion o cy but ple in Agains Agains ized an influen needs the so advan "Sin in the M suffer law." to dr while fated 19. Frida