

his law, and enforce the invitations of his mercy.

To overcome the perversity of the human will, to subdue the resistance of the human heart, and constrain the sinner to seek refuge in Christ, the all powerful motives presented in the Scriptures are found to be weak enough, and in many cases are ineffectual; to weaken these motives and lessen those awful sanctions, would be to harden the sinner in his unbelief, and strengthen him in his rebellion.

(5.) Lastly, if the doctrine of eternal punishment should ever be left for one moment an open or a doubtful question, if the theory of Restoration should ever obtain a footing in our church, or obtain any countenance from our people, it would only be the opening of the door to all kinds of errors; such an error would not come alone, but would be accompanied or followed by such heresies as would ultimately destroy or overthrow our common Christianity.

The practical lesson to be derived from our consideration of this awful subject is evident. The more convinced we are of the perfectly hopeless condition of every man who dies in his sins, the more we see the necessity of using every endeavor now, to make our calling and election sure. Now the means of salvation are available, now salvation is offered freely to all without money, and without price, and only now—only in this life; but if these means are neglected—if that offer of mercy is disregarded, then, how shall we escape if we neglect so great salvation. The perfect hopelessness of those who have sinned away their day of grace, and have gone down to ruin, gives tremendous emphasis to the warnings and invitations of the gospel.

Heroism of Converts.

In January last, two English missionaries, travelling in a part of China never before visited by foreigners, were attacked by a Chinese mob. Christian converts living in the neighbourhood, hearing of the disturbance, hastened to their rescue, identified themselves with the missionaries, and did all in their power to protect them from injuries.

"Another of our converts, in the very height of the storm, begged the mob to kill him but spare his pastor. I was struck with the calmness and forgiving spirit displayed by these men. During the attack they maintained the utmost self-possession; and when it was over they never breathed an angry word. When safely lodged in the village I asked them how they felt. The reply was, 'Never better; our hearts are full of peace and joy. God has greatly honored us in thus permitting us to suffer for His name and cause.' 'Have you any revengeful feeling?' I asked them again. 'No,' was the reply; 'not the least. We only desire their salvation, and believe that God intends this to be the beginning of a great work in the district of Hian-Kan.'

"I have laid the whole matter before H.B.M. Consul, and I feel confident that the case will be promptly attended to, and that the treaty rights of the missionaries and the native Christians in these parts will be insisted upon."

Heathen Vows.

Once, being on a journey, we discerned a miserable-looking object lying in the road before us, which, covered with dirt and dust, we could scarcely conceive to be a human being. When we came nearer we found a poor infatuated creature, who having bound himself by a vow that he would travel to some sacred city, measuring his length on the ground the whole way, was now engaged in the fulfillment of his vow. We watched him for some time in silence. He lay on his breast at full length, with his mouth in the dust, holding a stick at arm's length, with which he marked the ground; then, rising and touching the spot marked with his feet, he again prostrated himself on the ground. Intent on his task, he seemed to take no notice of us, or of surrounding objects. We noticed that his nose, chest, knees, and stick were actually worn away. On asking him the reason of all this, he stopped a moment to look at us, and on repeating the question, answered that it was a vow. He had already been two or three months on his way, and that his journey would not be finished for as long a time. We gave him a piece of money, and asked him to go no further; but he mournfully shook his head, and clasping his hands together, entreated that we would not hinder him. This poor, deluded being unconsciously preached a sermon to us on the words in Eccles. v. 4, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed."

THE LANCET states that smallpox is now increasingly prevalent in London after a period of unusual quiescence. Several deaths have occurred, and in every instance vaccination had either not been performed or had not been successful.

Our Young Folks.

God's Lilies.

God's lilies—sheep about the world, In sweetness everywhere. They are the maiden- souls who learn To comfort and to bear. And to smile upon the heavy cross That every one must wear.

O lilies, beautiful and rare! They know God's will is right, And so they raise their patient head. In dark and stormy night, And far above the Eastern hills They see the dawn of light.

They know that when their day is done, And deep the shadow lies, The cross will weary them no more So lightly they arise To meet the angels when they call "Lilies of Paradise!" —Sun of Magazine.

A Dead Hawk and a Live One.

"What a commotion you are making!" said a sparrow to a flock of small birds, chattering and twittering round the body of a hawk that lay still and cold on the ground.

"He's dead, he's dead!" they cried; "we are safe from him now; he will never frighten us again."

"Frighten us?" cried the sparrow, hopping up to the dead enemy and giving him a contemptuous little peck. "Speak for yourselves, my friends; as for me, I never saw so much to be frightened about in the fowls. After all, as you may see, he is but a bird; he has wings and a head, and legs and claws, and so have we. A close view shows one the absurdity of needless alarm; for my part, I intend in future to show the whole tribe—Why where are you all going?" he exclaimed, stopping in his harangue, as the small birds suddenly took wing.

"Off, as fast as we can," they said; "the hawk's mate is hovering above, and as we haven't received your new light, we prefer going out of her way. You can stay and tell her your mind."

"Hawk's mate? You don't say so!" screamed the sparrow. "Here; let me pass, pray!" and he brushed through the throng, and never rested till he had gained his hiding-place.

How a Cricket Saved a Ship.

In Southey's "History of Brazil" he tells how Cabeza de Vaca was in a great ship going to South America with four hundred men and thirty horses; and after they had crossed the equator, the commander discovered that there were only three casks of water left. He gave orders to make the nearest land, and for three days they sailed for the coast. A poor, sick soldier, who had left Cadiz with them brought a grillo, or ground cricket, with him, thinking its cheerful voice would amuse him on the long, dreary voyage. But, to his great disappointment, the little insect was perfectly silent the whole way.

The fourth morning after the ship had changed her course, the cricket, who knew what she was about, set up her shrill note. The soldier at once gave warning to the officers in charge of the vessel, and they soon saw high, jagged rocks just ahead of them. The watch, had been careless, and the great ship, in a few moments would have been dashed to pieces on the ledges, if this puny creature had not scented the land and told them the danger. Then they cruised along for some days, and the cricket sang for them every night, just as cheerily as if she had been in far-off Spain, till they got to their destined port, the island of Catalina.—Selected.

The Lost Spectacles.

"Where are my spectacles?" said grandmother Hilligrew. She looked for them in the Bible, on the mantel, in all her drawers and boxes, but they were not to be found. Then little Emily came peeping in at the door disguised in her grandpa's hat and coat and boots. Besides, she had a beard on her chin, made out of a piece of an old muff, and a big tow-bag stuffed with newspapers on her back.

"Ole to' to sell?" she said in a disguised voice.

"No, no," answered grandmother Hilligrew, mistaking her for a dwarf who lived down in the hollow, and whom she had met on the road with a bag on his back, "No, no; we don't sell our old clothes. We give them away."

"Will 'oo dive some to me?" asked Emily, still trying to talk like a man. But this time her grandmother knew her voice. "Why!" she exclaimed. "It is Emily! I couldn't see you without my glasses."

"But they are on 'oo nose!" laughed Emily. Then grandmother Hilligrew put up her hands astonished, and found that all the while she had been looking for her spectacles through her spectacles.

"And I had them without knowing it!" she said, and she added, softly, "and that is often the way in this world with happiness; we keep searching for it all the while it is ours! How happy I was when I was a little girl like Emily, but I didn't know it then."

"And ain't 'oo happy now?" asked Emily, who was listening.

"Yes, yes," said grandmother Hilligrew, "as happy as an old woman can be." "Oh! I'd be happy, if I were an old woman," said Emily. "I tood wear taps, and make take. I wis I was an old woman!" Then she made a courtesy, saying, "No old to? Yen dood day."

And her grandmother, looking after her, said:—"Ah! little Emily, you are right; the old woman is happy, or happiness is near to her hand, like the lost spectacles." —Hearth and Home.

LYING is trying to hide in a fog; if you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone any how.

Sabbath School Teacher.

Preparation for Teaching.

The secret of good teaching is found in a right preparation. A few practical suggestions drawn from the experience of those who have been eminently successful in the great work of teaching the Bible in the Sunday School, may be of help to those who are seeking to make the best use of the limited time and opportunities they have for the study from week to week of the International lessons. Begin your preparation early. It is a good plan to look over the lesson for the coming week during the leisure hours of Sunday. In this way you will have the subject in your mind so that you can think upon it at odd moments through the entire week. The first reading of the lesson may not open the subject very clearly; but if the mind returns again and again to it, new light and thought will be suggested until it becomes necessary to sift out and choose that which it is best to bring before the class. Teachers who carry the lesson with them from the beginning to the end of the week, are not troubled about having something to say; but rather with the difficulty of compressing into the hour all that they wish to say.

Every teacher needs a good reference Bible, concordance and topical text book, and in connection with these, a trifling expense, the benefit may be secured of some of the various commentaries and notes which are now published in nearly all the religious papers. These are all good in their place; but let your chief attention be given to the careful study of the text of the lesson. Think for yourselves until the subject before you becomes luminous with light, and the truth opens upon the heart as well as the intellect. This will follow when the truth of the Divine words is clearly apprehended. After the subject has taken possession of mind and heart, then the time has come to seek out illustrations and analogies, which will be helpful in clinching it; and the greatest good will be derived at this stage of preparation in reading the comments and suggestions of others. We believe most heartily in Conventions and appliances of all sorts, because they kindle enthusiasm, and suggest methods of work; but all of these will avail nothing if they do not lead to the systematic and every day preparation of thoughtful study.

If it is said, we cannot find time for such a preparation, we can only answer by saying, that men and women who are exceptionally crowded with business cares do find the time. A few moments each day will add into hours by the close of the week, and the result of this every day bringing of the lesson to mind, is far better than taking several hours at any single time. The mind becomes saturated with the truth; and instead of dreading the work of teaching, the hour spent with the class is anticipated with joy. It is the possession of the mind with the theme of the lesson, that makes Bible teaching interesting and effective. But we would not forget that which above all else gives the best preparation. In all your thinking and study let the prayer go up from the soul. "Open Thine eyes, that I may behold wondrous things out of Thy law."—The Working Church.

Mr. Moody to Sabbath School Workers.

I want to say a word to the Sabbath School teachers. What we want is to have the Sabbath School children to acknowledge Christ. I can't tell you how much good was done in Philadelphia by first converting the Sabbath School teachers and getting them interested in the salvation of their classes. Whole classes accepted of the Master. I think a good deal of all the work done in the Sabbath School is lost, because we try to teach God's truth to children before their hearts have been given to Christ. If they can only be induced to open their hearts, their minds will be illuminated by the divine truth. I have taught in the Sunday School, and it was a good while before I knew this. There was a Sunday School superintendent who got discouraged, and said he was going to give up the school. "I'll tell you what you want," said a wise brother who went to him: "Seek and find Jesus yourself, and you will have the strength, and see the way to carry on your work acceptably in your sight and in the sight of God." And he did find Jesus and courage. Let us go home to our classes to-day with a tender and contrite heart.—Recent Address in New York.

Things That Last.

Let us look at those things that "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 book to be "kind to one another, tender-hearted, 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 forever. (1 Peter i. 24, 25).

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 never wear out. The people of this world soon die; but the enjoyments of that world 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, fame? or the joys of heaven, eternal life, the crown of glory, and the "new song."

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

Charity.

BY T. G. QUENNETT.

"The greatest of these is charity."

When I go beyond the gloom of night Shall see the heavenly shore; Its mission done, dissolved in light, It sees and lives no more.

When I, by fast and prayer, do give Its sweet benedictions of bliss; When I must die, it cannot live To brighten words than this.

But love, the brightest and the best, When I must die, shall still remain to cheer the best, Its work is to endure.

"Lead us Not into Temptation."

This petition occupies a place in that singularly beautiful prayer, which the Saviour taught His disciples. It, possibly, should be prominent in all the prayers we make. Our human nature is not proof against it.

The experiences we have in this life, are intended, in the providence of God, to strengthen our characters. No man is to be wholly trusted who rushes heedlessly and recklessly into the presence of danger. The true spirit of a man's entire life should be, "Lead us not into temptation."

An incident is told in a late issue of the Tribune of a young man, highly respectable, of good connections, and possessing the full confidence of his employers. He was teller in a bank, and was usually left alone in the evening to close the bank. One duty, of course, was to see that the safe was properly locked. In other words, all the funds of the bank were placed before him daily, to allure him into sin and on to ruin. The temptation grew to be too great for him. One evening he placed some \$20,000 in his pocket, leaving the safe doors in such a position as to raise suspicion of burglary. But it was a bungling job, and he was at once suspected, and, on being cornered, confessed.

It is one of the sad conditions of wrong doing that a man cannot rub up his stained honor till it shine like polished silver. The above mentioned young man will never get free from the consequences of his unfortunate act. It will cling to him with its foul marks wherever he may go, and whatever he may do. How sad! How it would have helped him could he have heard, when in the act of taking that money, the Saviour's voice saying, "Deliver us from evil."

I have no doubt but that many a young man would say, "I should never have taken that money. I am not afraid of any such temptation." That some men would never steal is simply unquestionable; but it is foolishness for any one to place himself, with a sort of bravado, in the very clutches of a continually recurring temptation.

Emerson quotes this remark of Marshal Lannes to a French officer: "Know, Colonel, that none but a poltroon will boast that he never was afraid." This is just as true of men who are engaged in any fierce moral struggle, as it is of those who go out upon the tented field of battle. In all this changing conflict of life, with its complex and uncertain motives, the safety of the human soul rests in the full inspiration of the beautiful sentiment of this prayer, "Lead us not into temptation, but deliver us from evil."—The Christian.

The Preacher.

On this theme the Rev. W. H. H. Murray says:

Much has been said lately, and much well said, too, upon the general subject of sermons and preaching; but one point has not, so far as we have seen, been so freely set forth as it deserves to be. We refer to that which may be termed the need of close and accurate thinking on the part of the preacher. For above all other public speakers the preacher must think profoundly and almost without intermission. The themes of which he treats are sublime; and their proper treatment demands great altitude of mind. His subjects are often extremely intricate, and call for great care in their analysis; while reading, and laborious comparison of many authors he must not neglect. His work is largely that of creation of thought—the most exhaustive of all mental processes. Other things being equal, the man who studies most preaches best. Granite, and chiselled granite at that, is what men bring together when they would build a palace. Now, every sermon should be a palace, constructed with sentences like polished stones, massive and fair to look upon, having in it somewhere a throne of amethystine thought on which Christ is seated like a king. Such sermons are not constructed in a day. The man who writes such a sermon must put his best life into it. Every faculty of his mind must be summoned and taxed. Memory, judgment, perception, imagination, the emotions—all are laid under tribute. In this business work tolls. Genius alone never writes such discourses. Beaten oil is alone fit for the sanctuary. What is more wretched than to see a preacher make a verbal catapult of himself, and pelt his audience with words? When you hear a man yelling very loudly in his pulpit, you may know that he has thought very little in his studies. A violent, red-in-the-face, periphrastic kind of oratory has not the first element of appropriateness to it in the sanctuary. Such "gifted" preachers are gifted for the most part only as to their lungs. Genuflection and bowing, and swinging the arms around loosely is not preaching. "Preach the word; be instant in season, out of season."

MANY profess themselves ready to die for Christ, yet cannot bear the cross or humiliation without complaint.

Every day is a little life; and our whole life is but a day repeated. And hence it is that Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, "to number not his years, but his days, and these so as to apply his heart unto wisdom." Those, therefore, that dare lose a day, are dangerously prodigal; and those that dare mispend it, desperate.

BRITISH AND FOREIGN ITEMS.

THE Society for Promoting Christian Knowledge has in preparation a series of monographs on the Fathers and their writings. The series is to be called, "The Fathers for English Readers." Six of the volume are in hand, having been entrusted, we learn, to eminent patriotic scholars of Oxford and Cambridge.

THE number of emigrants—natives of Ireland—who left that country during the first three months of the present year was 6,762, of whom 1,067 were males and 2,695 females. The total for the corresponding period of last year was 8,510. The total number of emigrants from Ireland from May 1st, 1851, to the 31st March, 1876, was 2,384,153.

THE following advertisement appears in a Church of England paper:—"School Board Opposition—past and present.—Well authenticated instances of oppression on the part of the London or any other School Board and their officers will be gladly received by—, in order that public attention may be drawn to cases of wrong and suffering."

NO little stir has been caused in Ultramontane circles because the Pope has granted a dispensation for the marriage of a daughter of the sculptor Story, a Protestant, with Commendator Penazzi, a Catholic, and brother of the Syndic of Florence. The grant is mentioned as a remarkable exemption to a rule never before broken during the pontificate of Pius the Ninth.

THE Synod of Belfast, connected with the Irish Presbyterian Church, has passed a series of resolutions expressing the continued adhesion of the Synod to the principles of non-sectarian education as opposed to the denominational, and deep regret at the renewed attacks on the model schools. Similar resolutions have been adopted by other Synods.

M. RENAN has in preparation a series of "Philosophical Dialogues," in which he will present (1) the certain in philosophy, the logic, methods and results of science; (2) the probable, induction, analogies, hypotheses, etc.; (3) the uncertainties of speculation, the dreams rather than the demonstrations of intellect, man's aims, aspirations, hopes, and faiths.

IT is computed that there are nearly eight millions of Jews in the world. During the reign of King David they numbered about six and a quarter millions. They are to this day a peculiar people; they are in every land, and yet they preserve their national characteristics. They represent immense wealth, and control to a large extent the money markets of the world. When they are converted and restored to their own land, what a great influence they would have on the future triumphs of Christianity!

FOR some time past it has been the design of Cardinal Manning and the majority of the Roman Catholic Bishops in England to exclude female singers from the choirs in the various churches. This has in some measures been carried out, and in several instances the choirs consist exclusively of male singers. Where this, however, has not been entirely completed, preparations are being made to remove the soprano and contralto singers from the services. When the arrangements are finished, the singers will be dressed in the same manner as acolytes, and will be seated in the sanctuary.

FEW school-mistresses have attained to a salary of £1,000 a year, but it is a fact that at least one lady teacher in London, Miss Buss, the well-known Principal of the Collegiate School at St. Pancras, is at present receiving that handsome salary. It is partly the reward of successful management, for the school is so popular with the upper middle class that vacancies for girls have to be bespoken some time in advance. The principal masters of some of the best middle-class schools in England, and not a few professors in Scotch Universities, would regard £1,000 a year as an almost prodigious remuneration.

THE Senate of Glasgow University have unanimously resolved to confer the following honorary degrees:—1. The degree of LL.D. on the Honourable Lord Curriehill, the Honourable Lord Craighill, Col. Sir Archibald Alison, Bart., the Rev. Professor Flint, St. Andrew's; William Froude, Esq., and Daniel Macneil, Esq., P.R.S.A. 2. The degree of D.D. on the Rev. Professor Bruce, Free Church College, Glasgow; the Rev. Donald Macleod, B.A., minister of Park Church, Glasgow; the Rev. Archibald Scott, B.A., minister of Greenside Parish, Edinburgh; the Rev. John Robson, M.A., formerly of Ajmere, India, and the Rev. David Charles Davies, M.A., minister of Jewin, Grosvenor Chapel, London.

A SPECIMEN of the casuistry by which lying is justified and even inculcated by some Romish priests has recently been exposed by a "Distressed Father," in a communication to an English newspaper, the *Islington Gazette*. This gentleman states that his daughter, who is now 16 years of age, visited at a house in which two Romanists were lodging. One of these introduced her to a Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents until one day the young lady left her home, with the pretext, "I am going to meet brother who is coming home from business." Instead of doing so, however, she went straightway to the Romish priest, who was waiting to baptize her. The father says: "When I mentioned this lying to Father Smith, and also to the young man who has been seeking to lead my child to Rome, they both justified it." "Father Smith said that there were limits to truth, and that if he had told the truth, she might have been prevented from coming to be baptised." One of our English contemporaries, in commenting on this disgraceful admission of the Romish priest, truly says: "It is the old casuistry that the 'old justifies the means,' but those who have heard the vehement denunciation with which Romanists have sometimes repudiated this as a slander, will now be able rightly to estimate the value which is to be attached to such utterances."