Our Moung Lolks.

A Pigeon's Love.

A writer in the Scottish Naturalist tellsa story of a pigoon, which illustrates the truth of the saying that God tempers the wind to the shorn lamb, and the higher power of instinct prompted by parental love. Two pigeons had built their nest in the top story of the dove out, and had hatched their young, which came out of the sg about the middle of March, 1876. On the 16th day of March & very severe storm of snow and snowdrift set in at dusk. It must be noticed that the door of the doveect looked to the north-west, from whonce the storm was coming; so that the snow blew right into the portal where the young

pigeons were lying, only a few days old.

The storm was very severe, so much so
that it was thought to be the hardest that had happened for many years, and the young brood would have, no doubt, perished but for the happy expedient that the father of the young pigeons adopted. He stood in the doorway with his tail spread out to the storm, and the wings in a fluttering position, evidently with the intention of stopping the draught, so as to shelter his naked offspring, and there he stood for hours with the snow thick upon his back and tail, breaking the intensity of the cold. But for this, the young must have died.

"What will Mother Say?"

The other day I stopped into a justice's court just as a young man, who had been arrosted for theft, was being examined. Not more than eighteen years of age, he looked incopable of such a crime. Yet the svidence fixed the guilt unquestionably up-on him. When questioned as to his age and residence he answered indifferently; but when asked his name he hesitated, then turning to the justice he said, "Must I answer that question?"

"Yes," was the answer. With a look of keenest anguish in his face he asked again "If I give my name can it be kept from my mother?"

Oh! there was the thought that troubled

him most. Here was the one to whom his thoughts turned in his hour of trouble, and for whose feelings he was solicitous, even when he was the one to be wept over; one thought awoke in him a desire to avoid publicity—" What will mother think? How will she feel? How will her heart be wrung when she hears that her boy, whom in his infancy she nursed with tenderest care, is guilty of thest—has forgotten the prayer of his childhood, and broken God's command-Had he thought of this when ment? tempted to commit the orime—had he then asked himself "What will mother think?"—how different might have been the result! But it was now too late; the erime had been committed; the law had laid its hand upon him, and he must suffer punishment, and that mother's heart be

made heavy with grief.

Oh, boys! when tempted to do wrong, when your feet have almost led you astray, stop and ask yourselves the question "What will mother think when she knows

this ?' But there is another and more important question—What will God sa; ? What does He say about those who work wickedness? Remember that His eye is ever upon you, and that He is acquainted with all your actions. You cannot hide anything from Him. Although you may escape arrest and punishment by man's law, no breaker of God's law can go unpunished.

A Powder Mill.

A powder-mill is not in the least like other mills. Instead of one great building, it is composed of many rough-looking little sheds,—cometimes as many as seventy or eighty. These are long distances apart, separated by dense woods and great mounds of earth, so that if one "house" is blown up, the others will escape a like fate. Of some the walls are built very strong, and the roofs very slight, in the hope that if an explosion happens, its force will be expended upward only. Other houses have enormous roofs of masonry covered with earth; the roofs of others are tanks

kept always full of water.

The constant danger inseparable from the work would be greatly increased were there no strict rules, always enforced. No eautious visitor can be more careful than the workmen themselves, for they know, if an explosion happens, it will be ertain, instant death to them. So no lights or fires are ever allowed; no one lives nearer the mills than can be helped; some of the buildings are carpeted with skins, and the dearer the miles than the dearer than the dear and the floors are always kept flooded with an inch or two of water; and in front of every door is a shallow tank of water. Before entering, every person must put on rubber shoes and walk through this water, for the nails in a boot-heel might strike a spark from a bit of sand or gravel, which might explode a single grain of gunpowder, and cause wide-spread disaster. So the rubber shoes worn in the mills are never worn elsewhere. Then, too, every one is expected to keep his wits about him; there is never any loud talking or laughter, and no one ever thinks of shouting. Yet, with all this extreme care, explosions sometimes occur, and then there is seldom any one left to tell how it happened.—St. Nicholas.

"BISHOP" GREGG, who recently retired from the vicarage of St. John's, East Har-borne, and was consecrated in America a bishop of the" Reformed Episcopal Church, was on Tuesday presented with a testimonial by his late parishoners. He explained that his secession from the Established Church was due to his conviction that Rittalism was but the development of seeds contained in the Book of Common Prayer.
The Reformed Church, of which he had become the first bishop for the United Kingcome the first bishop for the United Kingdom, now had in its communion about eighty organized congregations, presided over for the most part by clergymen who had seceded from the Church of England. They had about 6000 communicants, also chiefly from the Church of England, and alght history through the Church of England, and alght history through the Church of England. eight bishops, three of whom were English men. Mr. Gregg has undertaken the sharge of a congregation at Southond-on-Sea, which had also seceded from the Established Church.

Sabbath School Teacher.

HARVEST HOME THANKSGIVING SERVICE.

BY THE REV. T. F. POTHERINGHAM, M.A.

PREPARED FOR THE NORWOOD PRESBYTERIAN SUNDAY SCHOOL

Sing-"Come, ye thankful people, come"

(Hymnal 176.)

Read—Panim civ. (responsively.)

Prayer—(Thanksgiving—closing with the Lord's Prayer in which all join.) Sing-" Hark the voice of Jeaus calling." (Gall's H. 46.)

PART FIRST .- THE NATURAL HAR VEST.

1. THE GIFT BESTOWED.

Leader-From whom have we received the fruits of the earth?

1. And God said, Let the earth bring forth grass, and the horb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and

it was so.

2. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind; and God saw that it was

good. 8. And God said, Bohold, I have given you every herb bearing seed, which is upon the iace of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

4. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. (Gen. i. 11, 12, 29,

II. THE GIFT SECURED.

L .- What security have we that harvests

will never altogether fail?

5. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the Lord emelled a sweet savour and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; noither will I again smite any more every living thing, as I have done.

7. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Gen. viii. 20-22.)

School—God is not a man that He should

school—God is not aman that He should lie; neither the son of man, that he should repent: hath he said and shall He not do it? or hath He spoken, and shall He not make it good? (Num. xxiii. 19.) Sing—"The Lord will provide." (Gall's H. 77.) H. 77.)

III. THE GIFT WITHDRAWN.

L .- Does God ever send famine as

punishment? 8. He jurneth rivers into a wilderness, and the watersprings into a winderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. (Psalm

ovii. 28. 84.) -What famines are mentioned in the Old Testament, and what assurances have we of God's care over His own prople?

0. Gau. xii. 10: And there was a famine

in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Behold, the eye of the Lord is upon them that fear Him; upon them that hope in His meroy; to deliver their soul from death, and to keep them alive in famine.

(Ps. xxxiii. 18, 10.)

10. Gen. xxvi. 1: And there was a famine in the land, besides the first famine that was in the days of Abraham.

mat was in the days of Abraham.

S.—In famine He shall redeom thee from death. (Job v. 20.

11. Gen. xli. 56: And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

S.—The Link knoweth the lays of the

upright . . . in the days of tamine they shall be satisfied. (Ps. xxxvii. 18, 19.)

12. Ruth i. 1: And it came to pass in the

days when the judges ruled, that there was

a famine in the land.

S.—At destruction and famine thou shalt laugh. (Job v. 22.)

18. 2 Sam. xxi. 1: There was a famine in the days of David three years, year after

year.
S.—The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good THING. (Ps. XXXVI. 10.) 14. 1 Kings XVIII. 2: And Elijah went to shew himself unto Anab. And there was a sore famine in Samaria.

a sore lamine in Samaria.

S.—I have been young, and now am old yet have I not seen the righteous forsaken. nor his seed begging bread. (Ps. xxxvii

15. 2 Kings viii. 1: Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the

land seven years.
S.—He that walketh righteously, and speaketh uprightly . . . he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. (Ps. xxxiii.

Sing—"Nothing but leaves." (Gall's H.

IV. BLESSINGS ON THE NATION.

L.—How is the promised land described?

16. The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of

valleys and hills;
17. A land of wheat, and barley, and vines

and fig-trees, and pomegranates; a land of oil olive, and honey;

18. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any without scarconess, thou shall not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. (Deut. viii. 7-9.)

L.—What effect would their ain have

upon the land?

19. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

20. Thou shalt plant vineyards, and diese them, but thou shalt neither drink of the wine, nor gather the grapes; for the worms

shall eat them.
21. Thou shalt have olive trees through out all thy coasts, but thou shalt not ancient thyself with the oil; for thine clive shall onet his fruit. (Dout. xxviil. 88-40)

L.—What was promised if they repented?

S.—I will heal their backeliding, I will love them freely: for mine anger is turned

away from him.

Teachers—I will be as the dew unto
Israel: he shall grow as the lily, and cast

forth his roots as Lebanon. S.—His branches shall spread, and his beauty shall be av the olive-tree, and his

smell as Lobanon. T .- They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scene thereof shall be as the wine of Lebanon.

S .- Ephraim shall say, what have I to

do any more with idols?

T.—I have heard him, and observed him.

S.—I am like a green fir tree.

T.—From me is thy fruit found.

L.—Who is wise, and he shall understand those things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. (Hos. xiv.

Sing-" Canada for Christ." (Gall's H.

V. BLESSINGS ON THE POOR.

L.—What provision was made in the law of Moses for giving the poor a share in the harvest?

22. When ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest : thou shalt leave them unto the poor, and to the strangers: I am the

Lond your God.

L.-What was to be done with sheaves

forgotten in the field?
28. When thou outtest down thine barvest in thy field, and has forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the strangers, for the fathetless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

L .- How were the clives to be shared with the poor?

24. When thou beatest thine clive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

L.—In gathering grapes, what provision was made for the stranger's share?

25. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. (Deut. xxiv.

_" What hast thou gleaned to-day." Sing-(Gospel H. No. 88.)

VI. BLESSINGS ABOUNDING.

How did the Fall affect the earth? 26. And God said unto Adam, Oursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. 27. Thorns also and thistles shall it

bring forth to thee; and thou shalt eat the herb of the field.
28. In the sweat of thy face shalt thou

eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return. (Gen.

iii. 17-19.)

L.—How is the condition of the earth

during Christ's reign described?
(Chanted responsively by selected voices.)
1st choir—They shall beat their swords into plowshares, and their spears into prun-

ing hooks:

2nd choir—Nation shall not lift up a sword against nation, neither shall they learn war any more.

Chorus—For the mouth of the Lord of

hosts hath spoken it. (Mic. iv. 3, 4.)

2nd choir—The floors shall be full of
wheat, and the fats shall overflow with wine and oil.

Ist choir—And I will restore to you the years that the locust hath eaten, and ye

years that the locust had easel, and ye shall eat in plenty and be satisfied.

Chorus—And praise the name of the Lord your God, that hath dealt wondrously with you. (Joel ii. 24-26.

Let choir—I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the all tree. I will sat in the deart.

and the oil tree; I will set in the desert the fir tree, and the pine and the box tree together. (Is, xli. 19.) 2nd choir-Instead of the thorn shall

come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be out off.

(Is. 1v. 18.)

Chorus—The wilderness and the solitary
place shall be glad for them; and the desert shall rejoice, and blossom as the rose; for they shall see the glory of the Lord, and the excellency of our God. (Is. xxxv. 1, 2.) Sing—"In the harvest field." (Gall's

H. 14.) INTERVAL.—Addresses, recitations, etc. PART SECOND.—THE SPIRITUAL HARVEST.

I. THE SEED SOWN Sing-"Say where is thy refuge." (Gail's

Responsive reading of the parable of the Sower—the leader reading Mark iv. 8-8, and the school vs. 14-20. "Some are sowing their seed."

Sing—"Some are sowing their seed."
(Gall's H. 103.)
L.—Be not deceived: God is not mock ed: for whatsoever a man soweth that shall

eq: for whatsoever a man soweth that shan he also reap. (Gal. vi. 7.)
(Three boys and three girls stand.)
29. 1st boy.—For he that soweth to his fiesh, shall of the flesh reap corruption.

(Gal. vi. 8.) 80. 2nd boy - Even as I have seen, they

that plow iniquity and sow wickedness, reap the same. (Job iv. 8.)

81. 8rd boy—the that soweth iniquity shall reap vanity. Prov. xxii. 8.)

82. 1st girl—But he that soweth to the Spirit, shall of the Spirit reap life everlasting. (Gal. vi. 8.)

ing. (Gal. vi. 8.)
88. 2nd girl—To him that soweth rightsoneness shall be a sure reward. (Prov. xi.

84. 8rd girl-The fruit of righteousness is sown in peace of them that make peace. (Jas. iil. 18.) -What solemn warning does the pro-

phot Jeremiah utter?

g_ othe harvest is past, the summer is ended, and we are not saved. (viii. 20.)
Sing—"The harvest is passing." (Gail's H. 144.)

II. THE HARVEST REAPED.

(The primary class stands up.)
L.—Josus tells us that the kingdom of heaven is like a man that sowed goed seed in his field, but, at night, when he was sleeping, his enemy came and sowed tares among the wheat. And when they had both sprung up they were so much alike that he wouldn't let his servants go and pull up the tares, in case they should pull up some of the wheat too by mietake, but he said, "Let both grow together until the harvest, and then gather together first the tarce, and bind them up in bundles and burn them, and then gather the wheat into

my barn."
Who doss Christ mean by this man? Class-Limself. He that soweth the good seed is the Son of man.

L .- What is meant by the field?

a .- The field is the world. L .- Who are the good seed?

C -Those who love and serve God. The good seed are the children of the kingdom. -Who are the tares? C.-Wicked people. The tares are the children of the wicked one.

L.—Who sowed the tarce?
C.—The enemy that sowed them is the

dovil.

L.-When is the harvest? C .- The barvest is the ond of the world. L .- Who are the reapers?

C.—The reapers are the angels.

L.—What will be done with the tares?

C.—They shall be east into a furnace of fire: there shall be wailing and gnashing

of teeth.

L.—Where is God's barn?

C.—Heaven. Then shall the righteous shine forth as the sun in the kingdom of

their Father. Sing-" Sowing the seed." (Gall's H.96.) III. HOPE IN DEATH.

L .- What does the harvest teach us regarding the resurrection?

85. Girl—That which thou sowest is not

quickened except it die. (1 Cor. xv. 86.) 86. Boy-And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or

of some other grain.

Girl—But God giveth it a body as it hath pleased Him, and to every seed His own

body. Boy-So also is the resurrection of the end. (All stand.)

Girls—It is sown in corruption; it is dead.

raised in incorruption. Boys-It is sown in dishonor; it is raised in glory.

Girls-It is sown in weakness; it is

raised in power.

Boys—It is sown a natural body; it is

raised a spiritual body.

All—So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swal-

lowed up in victory.

Anthem—"O death where is thy sting." Anthem... O death where is thy sting."
L.—Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in

the Lord.

Sing—"Work for the night is coming."
(Gall's H. 80.) "Praise God from whom all blessings flow."

Benediction.

The Child's Need of Companions. No child can be properly educated all by himself. Among his teachers must be counted his companions. There are many lessons which a child cannot learn so well from a teacher above him as from a teacher by his side; and there are some lessons which a child will learn only from and with

companions.

It is on this account that an only child is at a disadvantage in his home. He lacks the lessons which home playmates would teach him.—lessons of sympathy, lessons of inspiration through numbers, lessons of mutual help and dependence, and lessons of yielding to and sharing with a companion. Here also is a reason why the Sun-day school supplements the influence and instructions of the best as well as the number of children of one age might come to feel and act. The Sunday-school brings children of the same age to help each other into an auderstanding and an onjoyment

of a common truth.

The best parents in the world cannot hope to train their children properly if they keep them always at home. God has not intended that they should do this. He has given the Church as well as the Family for the instructing and the influencing of children; and those parents who say that the Family is sufficient and complete without any aid from the Church in the bringing up and the bringing out of children into the fullest privileges of the Christian life, thereby depreciate one of God's chosen agencies for the children's welfare, and take upon themof a common truth.

preciate one of God's chosen agencies for the children's welfare, and take upon them-selves a responsibility which God has not called them to bear.

Parents ought to do everything in their power at their homes for their children. Whether they have one child or ten children, they ought to faithfully instruct, and dren, they ought to faithfully instruct, and in faith pray for, the charge committed to them. But in addition to all that they can for them at their homes, they ought to seek for their children the best companionship, in the Sunday-school, or from their neighbors' homes, so that their children will be wisely taught and fittingly helped by these who are alongside of them. as by those who are alongside of them, as well as by those who are above them.—S.S.

ENGLISH farmers appreciate the merits of the toad as an insect-catcher so much as to pay twenty five cents for one, and a dozen of the extra quality are worth £1 sterling (\$5) in the London market.

A RAMBLING old portrait-painter named Cooper has been found dead near Martins-ville, Ky. The rusty satchel he always carville, Ky. The rusty satchel he always carried with him was opened, and found to contain \$65,000 in Government bonds.

Three is a steady progress towards self-anpport among the Ohristian churches in China.

A GEORGIAN planter has sold the oncumbers grown on three acres of vines for \$1,250. GLASS slippers are woven of fine flexible threads of glass by the cunning artificers of Vienna.

THIRTY million letters were transmitted by the Japanese mails last year, and only 114 were lost. Six hundred missionaries have died in

India, and the present number there is exactly six hundred. Or the 80,219 children in San Francisco under seventeen years of age, only 8,765

are foreign-born. There is talk of a "World's Missionary Convention," to be held in London in the

aniumn of 1878. WHITE birch wood is exported from Ma. sachusetts to England, for the manufactors

of thread spools. THE Pan-Presbyterian Council did not have a permanent president, but a different man filled the chair at each sitting.

THERE are twenty ladies in the summer schools of chemistry and hotany at Harvard College and twelve at Yale in the School of Fine Arts.

The sermons preached to educated Brahmins by Pre. J. H. Seelye, while in India a few years since, are still much read by Hindoos of culture.

An express-train and a carrier-pigeon had a race not long ago at Dover, and the latter reached the goal twenty minutes in advance of its rival.

"Twiks to let" is a sign to be seen on a hall-door of an east-side ten ment in New York city. Beggars and organ prinders hire them to excite sympathy.

BRICKS perforated with three holes, that the mortar may get a good hold, are being used in the construction of some buildings in Minneapolis, Minn.

THE highest yearly wages in Massachusotts are 1 aid for the manufacture of inusical instruments and materials; the lowest for that of bags and bagging.

GEN. BEAUREGARD says the practical working of the jettles in the Mississippi will soon make New Orleans the grontest grain-shipping port of the world. PARIS has built. in the north-eastern part of France, a hospital for scrofnlous children. The structure is in the shape of a horseshoe,

the open part facing the sea. NEAR SIGHTED men can now become officers and privates in the French army, because the military authorities of France give them permission to wear spectacles. THE Baptists of Gloucester, Eng., pro-

pose to erect a memorial Sunday-school building in honor of Robert Raikes. His bust will be placed over the principal entrance. THE Saratoga correspondent of the Christian Intelligencer says board can be obtained at the Springs in respectable houses

at from five dollars a week to five dollars a MR. MURPHY, in a recent telegram to the temperance workers in Cincinnati, gave this wise council: "Make the world's Redeemer the centre of all you do, and victory is cer-

taiu.

THE "hoodlum" of San Francisco is the young "loafer" or "corner-lounger" of other cities, and in California, as in other States, does the work proverbially furnished for idle hands to do.

ed for idle names to do.

A SOUTHERN gentleman writing to a
Northerner on business says, "Texas needs
active Christians from New Lugland. Can
you spare such? Will you? One thousand
Yankee teachers wanted soon." MISS CLARA LOUISE KELLOGG has been

studying into the merits of Japanese music, and finds now and then a melody which she pronounces perfect in construction, original, beautifully simple, full of sentiment, and suggestive of touching words.

THE editor of The Christian Observer, ot Louisville, attended Dr. Bonar's church, while in Edinburgh. He was "particularly pleased with the interval for silent prayer, metructions of the best as well as the poorest home. Even if there are half-a-dozen children in one home, they are of various ages, and cannot be brought into that sympathetic accord in which the same arms of children of control of the congregation, with the attention of the congregation, with the article and decorum with which they retired from the house of God. They did not all stand during prayer, many simply bowing the with the heartiness of the singing, with the atshelves, on which the Bible or Psalm book rested open before the worshipper. The scripturalness of the preacher, the abundant use made of Scripture in illustrating illustrating the sermon, was also noteworthy."

THE Cazette and Courier informs its has adopted a form of telephone whose simplicity and cheapness bring it within the reach of all who desire such a contrivance. reach of all who desire such a contrivance. Ho has made two iin drums, one for each end of the route, which are connected by a linen string reaching from his shop to his dwelling-house, a distance of forty rods. Ordinary conversation at the house can be distinctly heard at the shop, and vice versa. Music from violin and other instruments can also be transmitted without the loss of a single note.

THE London Weekly Review says:-It is THE London Weekly Review says:—It is with the deepest regret that we announce to our readers the death of the Rev. Dr. Caretairs Douglas, the ection missionary in China of the Presbyterian Church of England. An attack of cholers was the messenger that called him from his work here to receive his reward at his Master's hands. A worthy companion and successor to the lamented William Burns, for twenty-one years he has laboured in China, and his years he has laboured in China, and his work in the evangelisation of that land will bear much fruit for many years to come. The announcement of his death will be brought home to the hearts of many both in England and Scotland, for his name and his work were known among all branches of Christ's Church. We deeply sympathize with the Foreign Missions Committee in the loss they have sustained; may other soldiers of Christ arise to take the place of him who has fallen " with his In another part of our face to the foe." is ne will be found an affecting testimony to the zeal and piety of Douglas by one of his colleagues in the mission.

British and Horeign Aotes.