

Our Young Folks.

Dr. Addison Alexander's Monosyllabic Poem.

Think not that strength lies in the big, round word,
or that the brief and plain must needs be weak;
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,

The Fifth Commandment.

Respect for one's father and mother, as well as to older persons generally, is the first point of high breeding all over the world.

Don't be too Critical.

Whatever you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society.

The Beginning.

"Give me a half-penny, and you may pitch one of these rings; and if it catches over a nail, I'll give you three pence."

step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give him his three pence back and ask him for your half-penny, and then stand square with the world, an honest boy again."

Meaning of the word "Either."

The legal meaning of the word "either" was gravely argued in an English Court of Chancery not long ago. A certain testator left property, the dispositive of which was affected by the "death of either" of two persons.

where it evidently means on each of the two sides. Byron seems to notice that the word does not signify "both," and yet falls into as great a blunder when he uses the word each in the sense of opposite:

Romish Schools.

The Sunday School Times offers a much needed note of warning on an important subject in terms following: A great many Protestant parents send their children to Roman Catholic schools.

As a matter of fact, many of these schools are very good schools—in their way; good schools for the purpose to which they are designed. They are established to promote the interests of Roman Catholicism, and they are admirably planned and managed to that end.

There is really no unfairness or deceit in all this. It would not, we think, be denied by the conductors of these schools, that this is a fair statement of the case. Religion—religion according to the Romish view of it—is given the first place in the atmosphere and direct teachings of these schools.

As showing what are the doctrines taught in these Romish schools, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Doctrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1876, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore.

Now any parent who wants his children to be taught these doctrines, would be in the fair way to have his wish granted by sending his children to a Romish school. That is where they teach these doctrines.

Truth is the foundation of all knowledge, and the cement of all societies.

Sabbath School Teacher.

INTERNATIONAL LESSONS. LESSON XXXIV.

PAUL AT ATHENS.

COMMIT TO MEMORY, vs. 24-26, 30, 31. PARALLEL PASSAGE.—Ex. xx. 4-6; Acts vii. 48 (53).

SCRIPTURE READINGS.—With v. 22, read 1 Pet. iii. 16; with v. 23, 24, read Isa. lxxvi. 1, 2; with v. 25, read Ps. xli. 8-10; with v. 26, read Mal. ii. 10; with v. 27, read Rom. i. 20; with v. 28, read Col. i. 17; with v. 29, read Isa. xl. 18; with v. 30, read Mark i. 14, 15; with v. 31, read 2 Cor. v. 10; with v. 32, read Acts xxiv. 25.

GOLDEN TEXT.—For there is one God, and one Mediator between God and man, the man Christ Jesus.—1 Tim. ii. 5.

CENTRAL TRUTH.—God requires repentance, not ignorant worship.

It is impossible to overstate the interest, force and beauty of this address. The teacher will take pains to show how Paul came to speak on Mars' Hill (v. 22), or Areopagus, the Greek form (v. 19), a rocky eminence in the middle of the city, where courts sat for the trial of the gravest cases, and the decisions of which commanded great respect.

For more quiet discussion than could be had in the market place, Paul is taken to Mars' Hill, glad, no doubt, of the opportunity to set forth Christ. He understands his audience, frames his speech for them, in that sense in which he "caught with guile" (2 Cor. xii. 16), and "became all things to all men" (1 Cor. ix. 19-21).

The story is that when a plague raged, the Crotan Epimides sent white and black sheep from this Hill, and had altars built on the spot where they first lay down, to whatever god should be honored as sending the plague, and on them this inscription was put. It may have been so, or it may have been the result of a wish to honor a supposed deity, by whom something great had been done, but whose name was unknown.

Like some modern scientists, who indeed quote and follow the Epicureans, the Athenians did not admit "the interference, anywhere, of any creative energy" in the history of the world. He puts all that aside in a clause "God that made the world" (v. 24). Any "thinking" that leads up to the denial of that is bad.

Nor (v. 25) does such a God need to be worshipped, or rather ministered to, cared for by men's hands. He is the giver, not the receiver. (See Ps. i. 12).

In v. 26, he states positive, needed truth. Athenian pride was groundless. God "made all of one blood." One God, one race in God's image. Nor need they boast of being children of Attic soil. God had settled this also. His providential rule of all men, places, things, was in order to the enlightenment of men (v. 27) through their seeking Him. (See Rom. ii. 4.) Yet, as was seen in the conviction of the heathen, their success was not certain, "if haply." How much they groped, "felt after," and how like blind men they were! Yet He is not hiding from us, but like Adam in the garden, we from Him. Men do not "like to retain God," etc., (Rom. i. 21-23). For He is always near.

The nearness is so close that all we do is done through Him (v. 28). He gives, for example, food. We are so made that it nourishes us, and His continued blessing makes it serve its end. Paul knows heathen literature, uses it when proper, quotes one of their own poets, two of whom could be quoted as uttering this sentiment, Aratus a Cilician, like Paul, and Cleanthes, Cicero translated the former's poem, containing these words, into Latin. No real learning is "profane," if we use it rightly.

Then Paul argues (v. 29) if we are God's offspring in body and soul, it is wrong to think our parent, the Divine, as capable of being represented by gold, silver, or stone, however modelled by genius and graven by art. Can we be the offspring of a statue? Then (v. 30) he provides against an objection. "But this is old—comes to us from our fathers." He says in effect, "I know God lets things take their course; He let men alone for long" ("winked at" is a bad rendering); "he endured." But now since Matt. xxviii. 18, commands "all men," not only in Judea, but "everywhere," to repent, change their thoughts of God, and their ways towards Him. This argument should be carefully studied. It shows how important is the place of what is called natural theology. The apostle appeals

to the private judgment of these men in matters which they had known and studied. He does not denounce their poetry, or art, or philosophy, or science, as Christians sometimes do, without distinctly knowing what they are opposing. But he shows them a greater and a better thing, which, received by them, would raise and purify all art, science and imagination.

In v. 31, the reason for heeding his command is given. Let this wonderful verse be analyzed. (1) There is a judgment day. (2) It is for "the world." (3) It is "appointed," or set of God. (4) The judgment will be "in righteousness." (See Ps. i. 8-6.) (5) Christ will be the judge, "ordained or designated." (6) The proof of this is, that Christ, who said He was to be raised and judge (John v. 21, 22), God had raised. The fitness of Christ as a judge is clear from His being visible. By His occupying the seat of judgment, saints are re-assured (Rom. viii. 34). Sinners are dismayed (Rev. vi. 16). The Son is honored (Phil. ii. 8, 10).

The effect is concisely put in v. 32, which reports the interjection of his address. "Once dead," said Eschylus, "there is no resurrection." This was a truism among the Athenians. So they derided the idea. But some, either from conscience being aroused, or from curiosity, or some respect for the evident force of the speaker, or with a polite form of ending the matter, said, "we will," etc. But there is no evidence that they did. Yet it was not a fruitless effort (v. 34).

LESSONS.

- (1) One may have culture, art, knowledge, etc., and yet be ignorant of the best things. (2) The truth regarding God which is seen in nature is taken for granted in revelation. (3) Men are ignorant of much because they choose to be. (4) An idolatry, however refined, bolies God, turns His truth into a lie, represents many gods instead of one, and the divine nature, like man's, and mistakes most of the divine attributes. (5) A heathen when he knows the true God is bound to repent. (6) The judgment of the world is to be preached; its great facts are fitted to impress the thoughtless. (7) Opposite effects of the gospel once more shown. (8) How near and needful God is! (9) If Athenian heathen need the gospel, how much more the savage!

SUGGESTIVE TOPICS.

Athens—its character—Mars' Hill—its use—how Paul came to it—his tact—mode of address—introduction—probable origin of inscription—his argument—God's nature—omnipresence—our dependence—accountability—the judgment—by whom—the double effect—the fruit mentioned.

Irish Presbyterianism.

The Presbyterian Church of Ireland, it will be remembered, had its origin in the colony planted by James I., near the beginning of the seventeenth century, on the once heathen lands of rebel chieftains in Ulster who had conspired with France and Spain for the overthrow of British power here, and the restoration of the whole Island to Popery. Some English colonists were sent over at the same time, through whom the Episcopal Church was built up here. But, although the latter, until lately, has had special support and favor of the government, the former has done most to make Ulster what it is, the most enlightened, orderly and prosperous province of Ireland. It has all the more credit for doing this under many disabilities and adverse influences. It had many severe conflicts with the Episcopalians who, backed by royal influence, strove for ages to make themselves the exclusive Protestant Church of Ireland. While the good Archbishop Usher was in influence here much of the violence of this controversy, was restrained, but when the infamous Land came to power over the Church of England, his influence kindled anew the fiery persecution of Presbyterians in Ireland. But it was under the Popish plot in the time of Charles I., and what is remembered as the "Irish massacre," in which that plot had its first outbreak, almost as terrible here as that of St. Bartholomew had been in France, that Presbyterians here had their most appalling sufferings. The respite they had in the time of Cromwell was followed by a renewed struggle with the Episcopalians, who, untainted by Popish persecution in which they had suffered as much as Presbyterians, began anew their persecution of the latter. This drove many of the best families and ministers out of Ulster, some of them to America, where they laid the foundations on which much of our Presbyterianism has since been built.

The Presbyterian Church of Ireland, as now constituted by a union of the General Synod of Ulster and the Secession Synod, is the bulwark of Protestantism here. Before the union the former had suffered from the memorable "Armin controversy" in which the late Dr. Cooke loomed up in perhaps his chief distinction. After that was settled, and the heretical element was ejected, the Synod of Ulster was glad to be strengthened by union with men who had brought to this country the stern orthodoxy of the Secession of 1783 in Scotland. The united Church has had an unbroken career of prosperity since. Its numbers, according to the statistics of last year, 658 congregations and 636 ministers. It has its well manned and endowed colleges and theological seminaries in Belfast and Londonderry, serving all its needed purposes of education; and while vigorously pressing on its work at home and in the colonies, it is largely engaged in foreign missionary work. It has twelve missionaries in India and China, one in Belgium, one in Spain, and six in different countries among the Jews. It is in the best working order, and is doing its work with admirable liberality and zeal.—Cor. United Presbyterian.

The address of the Pan-Presbyterian Council to Queen Victoria was signed by 888 representatives commissioned by forty-nine Presbyterian churches in twenty-five separate countries.

British and Foreign Notes.

A HALF TON of gold is used yearly in filling teeth by the 12,000 dentists in the United States.

NASHVILLE, Tenn., has a debt of \$1,500,000, and its taxable property is worth \$13,000,000.

ABOUT 2,000 men are constantly at work upon the buildings of the French Exhibition of 1878.

INFANT mortality has decreased nearly one-third since the establishment of free baths in New York.

THE postmaster at Corpus Christi, Texas, refuses to pass snakes through his office as mail matter.

QUEEN VICTORIA is making a collection of oil portraits of distinguished men and personal friends.

THERE are 2,500 missionary stations in India, and near 2,000 of them manned by native laborers.

THERE are several self-supporting Christian Congregations in Persia and on the Black Sea.

SOCIALISTS in Germany began collecting money to aid in maintaining the railroad strike in the United States.

THERE is only one living horse in Venice, and that one is kept in the Zoological Garden for a curiosity.

An exchange asserts that New England philosophers speak culture with a capital, and God with a little "g."

A MAN in Philadelphia who seemed to have died from the use of chloroform, was revived by a shock of electricity.

B. RON REICHENBACH says we should sleep with our feet towards the equator in which ever hemisphere we may be.

A bronze statue of Robert Raikes, founder of the Sunday school in England, is to be erected in his native city of Gloucester.

In England 10,012 copies of Swedenborg's works were distributed last year, but only 1,100 were sold; the rest were given away.

SINCE the women's crusade in Poughkeepsie commenced, the number of places where liquor is sold has been reduced from 208 to 146.

OVER 1,100 women have been employed in the telegraph department in London, Eng., and there has been but one dismissal in four years.

THE Society for the relief of Widows and Orphans of deceased Clergymen of the American P. E. Church report the amount of its funds to be over \$71,000.

To keep the streets of London, Eng., clean 14,000 men, 6,000 horses, and 2,400 carts are employed. The engineer-in-chief has a salary of £5,000.

THERE are 650 convicts in the state prison in Yeoman, Ky., and not one case of sickness. The hospital is empty and the doctors out of employment.

THE exhibition of works in the fine arts at Madrid next year will be opened in April. Spanish and foreign artists are alike invited to compete for prizes.

GARIBOLDI has recovered from a severe illness. He expects to attend the funeral of Pius Ninth before going to the grave himself.

GORTSCHAKOFF has notified the power that Russia will not treat directly with the Porte for peace. The question will be submitted to the great powers.

The large troop ship Euphrates recently sailed from Portsmouth, England, with 1,500 troops for Malta. Operations at the Woolwich arsenal are active.

Presbyterian interests are flourishing in Egypt. Within ten years there have been planted in that country a church a year, now averaging forty members each.

SOME editor writes: "Printed matter is not estimated by the yard, as some lengthy writers seem to imagine. It takes gallons of sap to make but a single pound of sugar."

Five Turkish steamers and two monitors going from Rusehuk to Siliestria on the 23rd ult., were attacked by the Slobosia batteries. Three steamers were burned and one sunk.

MR. FROUDE, the historian, who was nominated for rector of Glasgow University, has withdrawn his name, being unwilling to imperil the success of Mr. Gladstone, who has been nominated for the same position.

Does not the fact that authorities close saloons during riots prove that they are sources of harm to the public welfare in ordinary times, when the mischief is not so apparent?

The American missionaries in Erzeroum have nobly volunteered to proceed to the front and assist the doctors all in their power; but as the supply of bandages and lint is very small, until more arrive their services without material would be useless.

The London Standard announces in official form that the law officers of the crown have decided that the attack of the Shah and Amethyst on the Peruvian iron-clad Huascar was justifiable for the protection of commerce, as the Huascar's action was that of a pirate.

BISMARCK recently to a deputation of Protestant clergy of Wurtemberg spoke hopefully concerning the ecclesiastical conflict. He said the government having acted the necessary laws, quietly stood on the defensive, and could afford to wait for the papacy to accept the situation.

SOME of the American preachers at the Presbyterian Council at Edinburgh seem to have astonished the natives. After Dr. Hoge's sermon in St. Andrew's, a venerable elder was asked "that he thought of it." "I thought I had him twice," said the old man, "but he gazed over my head with a stiff like a bat."

There once had a man in Yorkshire who thought he could preach, and he went to the preacher in charge of the circuit and told him the burden on his mind. He was given an opportunity in a certain school-house. His text was, "I am the light of the world," but he made a dreadful fist of it, greatly to the indignation of an old lady, who in her impatience at last shouted out, "If thou'st the light o' the world, thou needs snuffing."