Gur Poung Holks.

pr. Addison Alexander's Monosyllabic Poem.

Think not that strength lies in the big, round word, pe that the brief and plain must needs be weak;

To who a can this be tide who once has board The cry for help, the tongue that all men speak When want, or woe, or fear is in the throat, So that each word gasped out is like a shrick

pressed from the sore throat, or a strange wild note Sung by some fay or fiend! There is a strongth which dies if stretched too far or spun too fine, which has more height than breath, more depth

than length.
Let but this thought of force and speech be mine,
And he that will may take the sleek, fat phrase Which glows and burns not, though it gleam and

Light but not heat -a flash without a blaze.

Nor is it more strongth that the short word boasts It serves for more than fight or storm can tell-Therear of waves that clash on rock-bound coasts; The crash of tall trees when the wild winds

The roar of guns; the groans of men that die On blood stained fields. It has a voice as well for them that far off on their sick beds lie, For them that weep, for them that mourn the

doad,

For thom that laugh and dance, and clap the hand;

To joy's quick stop, as well as grief's low tread, The sweet, plain words, we learnt at first keep time,

And though the thome be sad, or gay, or grand, With each, with all, these may be made to chime, in thought, or speech, or song, or prose, or rhyme

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. All the most polished nations hold it so. The French, who give lessons on manners to other nations, will show an old woman more attention than they will the rettient young one. The Chinage and woman more attention than they will the prettiest young one. The Chinese and Japanese, who are among the most polite people on the face of the globe, are devoted to their fathers and mothers, and the Turks everywhere pay the deepest respect to an old man. One does not hear the phrase, "the old man," used, except as a title of honor. If you were a young princess, or a countess, as you have often thought you would like to be, the first thing you would have to learn would be respect for others. You would not be allowed to keep the easy chair when your mother the queen, or your aunt the countess, came into the room. No matter how tired you were, or how inter-esting a book you were reading, you would have to rise, put aside what you were doing, and wait quietly till your august relative fold you to be seated. If she wanted anything a yard away, and you let her rise from her chair and wait on herself, you would probably be sent away in disgrace, and kept until you learned better manners.

and kept that you learned retter manners, more becoming to a princess.

If you, Harry, were His Royal Highness of Saxony, and were to marry a queen when old enough, you would have to improve on your present manners to a degree that would make you sick of life for awhile.

You would have to learn to new attention You would have to learn to pay attention to other people before yourself, to be pleasant when you didn't feel like it, to wait on ladies, and be polite to old men with great gray moustaches and not much to say, because they were high generals in the army or councillors of state. If you showed temper to His Majesty, your father, you would, in all probability, be ordered under arrest, like a common soldier, to toach you

Every officer of government, every man of position in the world, has to do the same. The only exceptions are people like the Shah and the Khedive of the East, who are of very little account in the world. The never care about manners, and never do anything they don't want to, if they can help it. The consequence is, they seldom help it. The consequence is, they seldom have a good time for their own part, and they never allow others to enjoy themselves at all.

Don't be too Critical.

private life, in the domestic circle, in so-clety. It will not do any one good, and it will do you harm—if you mind being called will do you harm—you min being carled disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feeling into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner, after it is swallowed, can not be made any better. Continual fault-finding, continual criticism of the conduct of this one and the speech of that one, the dress of the other and the opinions of t'other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will be pleased with you. And if it is known you are hard to suit, few will take pains to suit you .- Hearth and Home.

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.

That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed his ring, and it caught on one of the nails.

"Will you take six rings to pitch again, are three pence?"

or three pence ?'

"Three ponco," was the answer, and the money was put into his hand. He stepped off, well satisfied with what he had done. and probably not having an idea that he had done wrong. A gentleman standing near him had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder. "My lad, this is your first lesson in

gambling."
"Gambling, sir?"

"You staked your half-penny and won three pence, did you not?"
"Yes; I did."

"You did not earn them, and they were not given you; you won them just as gainb-less win money. You have taken the first and the sement of all societies.

step in the path; that man has gone ithrough 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 breast have seein."

He had hung his head down, but raised it quickly; and his bright, open look as he said, 'I'll do it," will not soon be forgotion. He rau back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy.—Morning Star.

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 disposition of which was affected by the "death of either" of two persons. One lawyer insisted that "either" persons. One lawyer insisted that "either" meant both; and in support of this view he quoted Richardson, Webster, Chaucer, Dryden, Southey, the story of the Crucifixion, and a passage from Revelation. The judge suggested that there was an old song in "The Beggar's Opera" which took the other view: "How happy could I be with either, were tother dear charmer away." In pronouncing judgment, the court ruled In pronouncing judgment, the court ruled that "cither" meant one of two, and did not mean "both." It might have that meaning occasionally in poetry, but never in a Court of Chancery. The mistake which the lawyer argued for has Milton's authority in addition to those which to quoted:

"Before the gates there sat On either side a formidable shape."

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 :

"A palace and a prison on each sidemeaning a palace on one side and the prison on the other.—National Repository.

Romish Schools.

The Sunday School Times offers a much needed note of warning on an important subject in terms following:

A great many Protestont parents send their children to Roman Catholic schools. Thousands of children from Protestant thouses are training at the present time in schools taught by Roman Catholic teachers, and controlled by the Romish Church. These children are not sent to these schools These children are not sent to these schools that they may become Romanists. The idea is, that the schools are good schools in spite of their being Romiah,—not because they are Romish; and that scholars who attend them will gain much that is desirable, apart from distinctively Romish

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 the interests of Roman Catholicism, and they are admirably planned and managed to that end. They do well the work to which they are set. Their instruction and influence tend to make Romanists of their pupils. It is not insisted that those who attend there schools shall be Romanists; but care is taken that Romain decernies. and Romish ceremonies are hold before the pupils in an attractive light, and that as pupils in an authority light, and that as many as possible of the scholars are led to adopt Romanism as their religion. 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. And many of the children from Protestant homes who attend the Romish schools become Romanists. It could hardly be otherwise. If therefore, Protestant parents want their children to become Romanists, they would do well to send them to Romish schools. But if the parent object to the doctrines of the Romish Church, they had better keep their children away from the schools of the Romanists, however Whatever you do, never set up for a critic. Highly they may think of the advantages for learning French or music in those

in these Romish schools, the Episcopal Bishop of Georgia recently quoted at some length from a work entitled, "Familiar Explanation of Christian Dootrine, adapted for the Family and more Advanced Students in Catholic Schools and Colleges," published in 1875, in Baltimore, Md., and officially approved by the present Archbishop of Baltimore. Here are a few of the questions and their apewors: "Since the Roman Catholic Chu, in alone is the true church of Je us Christ, can any one who dies outside of the Church be saved?"
"He cannot." "Have Protestants any faith in Christ?" "They never had." faith in Christ?" "They never had."
"Why not?" "Because there never lived such a Christ as they imagine and believe in." "In what kind of a Christ de they believe?" "In such a one of whom they can make a liar," etc. "Will such a faith in such a Christ save Protestants?" "No sensible man will assert such an absurdity." "What will Christ say to them on the Day of Judgment?" "I know you not, because of Judgment ?" you never knew me." Again, not long ago, the Catholic Review, in bringing out the distinctive dectrines of its church, showed that these are are ug the teachings of Romanists: "That Mary is the mother of God;" that baptism oblicerates both original and actual sin in those who receive it with the proper disposition, and that "without it not even the soul of an infant can enter heaven:" "that no one can have God for his Father who has not the church for his mother;" "that the Pope of Rome is Christ's vicar upon earth, and that no one can be a member of the mystical body of Christ who is not in organic union with its visible head."

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.

TRUEM is the foundation of all knowledge,

Subbuth School Tencher.

INTERNATIONAL LESSONS. LESSON XXXIV.

Aug 20,) 1077. j

PAUL AT ATHENS.

COMMIT TO MEMORY, vs. 24-26, 80, 81. PARALLEL PASSAGES .- Ex. xx. 4-6; Acts

vii. 48 (58). vii. 48 (58).

Schipture Readings.—With v. 22, read 1 Pot. iii. 15; with vs. 28, 24, road Isa. lxvi. 1, 2; with v. 25, read Ps. xii. 8-10; with v. 26, read Mal. ii. 10; with v. 27, road 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, road Aots xxiv. 25.

Golden Text.—For there is one God, and one Mediator between God and mon.

the man Christ Jesus.—I of their is one cod, and one Mediator between God and men, the man Christ Jesus.—I Tim. ii. 5.

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

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

great respect. Some pains ought to be taken also to explain the characteristics of Athens, called the "eye of Greece;" so full of poets, scholars, artists; with an inquiring, active mind (v. 21); in which idelatry was rampant; and where art was the handmaid of paganism, and "gods" and altars were met at every turn.

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 guie" (2 Cor. xii. 16), and "became all things to all men" (1 Cor. ix. 19-21). "Too superstitions" would oftend. The true rendering is "very God-fearing," or "very religious," which concillates, was true in rendering is "very God-learing," or "very religious," which concillates, was true in their sense of it, and prepared them for what he had to say. The phrase "Mon of Athons" is that to which they were used from Demosthenes downward, as we say "gentlemen." It is wise to gain the good will of these to whom ye would do read will of those to whom we would do good. It is folly to offend them at the outset.

It is folly to offend them at the outset.

"As I came along," or "passed through,"
says Paul (v. 28), "and beheld your devetious," not acts of worship, but arrangements for, in the form of altare, statues,
priests, sacrifices, etc., "I found an altar
on which it had been written,'—for it may
have been old and out of the way—
"though" found."

The story is that when a plague raged the Cretan Epiminides 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 wich to honor a supposed deity, by whom some-thing great had been door, but whose name thing great had been dear, but whose name was unknown. It is a providentially-supplied and involuntary proof that even the Athenians, with all their knowledge, did not know everything divine. So they might receive instruction. "Now," says Paul in effect, "what you own as existing, but do not know by name, and what you worship not knowing." (not ignorably not worship, not knowing" (not ignorantly, which would offend), "that I declare unto you." How delicate, skilful and just is How delicate, skilful and just is

Like some modern scientists, who indeed quote and follow the Epicureans, the Ath-enians did not admit "the interference, enians 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 had. He not only made the substance of the world and let it develop, but He made "all things therein." Nor is this too high for Him who is "Lord of heaven and earth." Now you cannot confine the Maker and Lord of all in a local temple. (See Stephen's argument, Acts vii. 48, which Paul heard (v.

Nor (v. 25) does such a God need to be or learning French or music in those worshipped, or rather ministered to, cared to be showing what are the doctrines taught the receiver. (See Ps. 1, 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. Fis providential rule of
all men, places, things, was in order to the onlightenment 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 lidding from us, but like Adam in the garden, we from Him. Men do not "like to retain God," etc., (Rom. i. 21-28). For

He is always near.
The nearness is so close that all we do is done through Him (v. 28). He gives, for example, tood. 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, Aratue a Cilician, like Paul, and Cleanthes. Oicero translated the former's poem, con-

Glicero 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. 80) 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 lat 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 ed 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, all art, science and imagination.

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." (6) It is "appointed," or set of God. (4) The judgment will be "in righteousness." (See Ps. 1. 8-6.) (5) Christ will be the judge, "ordeined or designated. (6) The proof of this is, that Christ, who said Rie 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 visitle. By his occupying the seat of judgment, saints are re-assured (Row. vit. 84). Sinners are dismayed (Rev. vi. 16). The Son is honor-

dismayed (Row. vi. 16). The Son is honored (Phil, ii. 8 10).

The effect is concisely put in v. 82, which reports the interruption of his address. "Once dead," said Eschylus, "there is no resurrection." This was a truism is no resurrection." This was a truism among the Athenians. So they decided the idea. Butsome, either from conscience being aroused, or from curiosity, or some respect for the evident force of the epeaker, 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. 84).

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 reve-

lation.
(3) Men are ignorant of much because they choose to be.

(4) An idolatry, however reflued, belies God, turns His truth into a lie, represents many gons instead of one, and the divine nature, like man's, and mistakes most of the divine attr butes.

(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 pature -omnipresence-our dependence-accountability-the jadgment-by whom-the double effect—the fruit mentioned. tability-

Irish Presbyterianism.

The Presbytcrian Church of Ireland, it will be remembered, had its origin in the colony planted by James I., near the begin-ning of the seventeenth century, on the confiscatedlands of rebelchicitains in Ulster who bad 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 Episcoral 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 Uleter what it is, the most enlightened, orderly and prosperous province of Ire-land. 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 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 virulence of this controversy, was restrained, but when the infamous Laud came to power over the Church of England, his influence kindled anew the flery presention of Preshrbavians in Tralend persecution of Presbyterians in Ireland. But it was under the Popish plot in the time of Charles I., and what is remembered as the "Trish massacre," in which that plot had its first outbreak, almost as ter-rible hore as that of S'. Bartholomew had in France, that Presbyterians had their most appaling sufferings. The respite they had in the time of Cromwell was followed by a renewed struggle with the Episcopalians, who, untaught 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 its Presbyterianism has since been

The Presbyterian Church of Ireland, as now constituted by a union of the Gon-oral Synod of Ulster and the Secession Synod, is the bulwark of Protestantism hero. Before the union the former had suffered from the memorable "Anen controversy in which the late Dr. Cooke loomed up i in perhaps his chief distinction. After that was settled, and the herotical element was ejected, the Synod of Ulster was glad to be strengthened by union with men who had brought to this country the stern orthodory of the Secresion of 1783 in Scotland. The united Church has had an unbroken career of prosperity since. It now numbers, according to the statistics of last year, 558 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 colonics it is because its serving and in the colonics. ies, it is largely engaged in foreign mis-sionary 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 seal.—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.

Uritisk and Foreign Aotes.

A HALF TON of gold is used goarly in fill-ing toeth by the 12,000 dentists in the United States.

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

Anour 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 postmuster at Corpus Christi, Texas, refuses to pass snakes through his office as

mail matter. QUEEN VICTORIA is making a collection

of oil portraite of distinguished men and personal friends. THERE are 2,500 missionary stations in

India, and near 2,000 of them mauned by native laborers. THERE are several self-supporting Cbr stain Congregations in Persia and on the

Black Sea. Socialists in Germany began collecting money to aid in maintaining the ratiroad

strike in the Onited States. THERE is only one living horse in Venice, and that one is kept in the Zoological Gar-den for a carlosity.

An exchange asserts that New England philosophers spen culture with a capital, and God with a lutie "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 WO Should slee with our feet towards the equator in wh chever hemisphere we may be.

A bronze statue of Robert Raikes, founder of the Sanday school the 1 in England, is to be exceed in his national strainty of Gloucest re In England 10,012 our ies 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 soid 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 rollef 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 950 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. GARIBALDI has recovered from a severe illness. He expects to attend the funeral of Plus Ninth before going to the grave himself.

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

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

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

Some editor writes: " Pr.nted 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 Rustchuk to Silistria on the 28rd ult., were attacked by the Slobosia batteries. Three steamers were burned hatteries. 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 anthoratics close saloons during nots prove that they are sources of harm to the public wolfare in ordinary times, when the mischief is not so apparent?

The American mississanes in Erzeroum have nobly volunt ored to proceed to the front and assist the declars all in their power; but as the curply of bandages and lint is very small, until more arrive their services without material would be use-

The London Stanlard announces in official form that the law officers of the crown have decided that the attack of the Shah and Amethyst on the Peruvian ironolad 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 Wurtemburg spoke hopefully concerning the ecclesiastical conflict. He said the government having on-acted the necessary laws, quietly stood on the detensive, and could afford to war, 'cr the papacy to accept the situation.

Some of the American preachers at the Presbyterian Council at Edinburgh seem to have astonished to entires. After Dr. Hoge's sermon in S. Androw's, a venerable elder was asked that he 'hought of it. "I thought I had him twice," said the old man, "but he gard ower my head with a finff like a bat."

They 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 shouled out, "If thou's the light o' the world, thou needs.

annffine.