

The Pastor and People.

The German Watchman's Song.

Hark ye, neighbours, and hear me tell, Ten new strikes on the bell...

Hark ye, neighbours, and hear me tell, Eleven sounds on the bell...

Hark ye, neighbours, and hear me tell, Twelve sounds on the bell...

Hark ye, neighbours, and hear me tell, One has pealed from the bell...

Hark ye, neighbours, and hear me tell, Two new sounds on the bell...

Hark ye, neighbours, and hear me tell, Three new strikes on the bell...

Passage of the Red Sea.

Two hours' ride from Suez is "Ayun Musa, or Moses' Wells, a beautiful little oasis in the desert."

Here tradition places the sight of the passage of the Red Sea; and certain it is that, at least within the range over which the eye can wander, the waters must have closed in upon Pharaoh's struggling hosts.

From the narrative in Exodus xiv., it would seem that the Egyptians came upon them before they had rounded the head of the Gulf, so as to compel them either to take to the water or fall into the enemies' hands, equally fatal alternatives.

In the hurricane and darkness of the night this would naturally cause such a panic and confusion as to seriously retard them in their passage; but in the mean time the waters were too surely advancing upon them, and when morning broke "Israel saw the Egyptians dead upon the sea-shore."

The exact spot at which the miracle took place must always remain a matter of speculation, but there can be little doubt that at this point, "Ayun Musa, or Moses' Wells," we are upon the track of the Israelites at the commencement of their desert journey.

ately after the account of the destruction of the Egyptian army, and of the thrilling song of triumph with which "Miriam the Prophetess" and her maidens celebrated Israel's deliverance, it is said: "So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur" (Ex. xv. 22).

The Delusions of Drink.

King Solomon has the credit of being the wisest man that ever lived; and he declared that he who is deceived by wine, the mocker, and strong drunk, the raging, is not wise.

Now, alcohol is a pure stimulant. There is not so much nutriment in it as there is in a chip. It never added anything to the permanent forces of life, and never can add anything.

After a man has continued moderate drinking long enough, then comes a change—a demand for more drink. The old quantity does not suffice. The powers which have been incessantly undermined, clamour, under the pressure of business, for increased stimulation.

A few weeks ago one of our city physicians publicly read a paper on the drinking habits of women. It was a thoughtful paper, based on a competent knowledge of facts.

During our late civil war this matter of drinking for health's sake was thoroughly tried. A stock of experience and observation was acquired that ought to have lasted for a century.

The delusions of drink are numberless, but there is one of them which stands in the way of reform so decidedly that it calls for decided treatment.

them to one's friends, and to make them minister to good fellowship at every social gathering, while it is a very different thing to drink bad liquor, in bad places, and in large quantities.

The habits, neither of Great Britain nor America, will be improved until men of influence in every walk of life are willing to dispense with their drinking customs.

The Religious Movement in Edinburgh.

The religious movement in Edinburgh in connection with the labours of Messrs. Moody and Sankey is of a most extraordinary and promising character.

In all Mr. Moody's addresses there seems to be that quiet realism which is usually far more impressive and powerful than any thing of a more demonstrative kind.

Not a little of the interest excited and the impression made in certain quarters is certainly due to the consecrated musical powers of Mr. Sankey.

ness, and with that indefinable unction which is as powerful in sacred music as it is in sacred oratory.

One great auxiliary in this successful evangelistic and reviving work in Edinburgh is beyond a doubt the power of earnest and united prayer.

It has been remarked that hitherto the movement has chiefly been among the higher or educated classes in Edinburgh.

Epistles.

Every one's life is an open letter. Every man, whether he is Christian or not, is written and read.

Considering how defective most readers are, either in will or skill, or both, the living epistle should be written in characters both large and fair.

Benevolent ingenuity in our day has produced a kind of writing that even the blind can read.

Hasting to be Rich.

My own observations in mercantile life, of more than half a century, have convinced me:—

1. That engrossment to amass property usually robs a man and his family of much rational enjoyment; tempts to doubtful and disreputable acts; enslaves a man to business and corroding care; injures his disposition and temper; makes him selfish, un-social, mean, tyrannical, a bad neighbor, and but a nominal Christian.

2. That it destroys that calmness of mind and that sound judgment which are requisites to success in business; that it tempts men to take hazardous risks which often involve themselves and others in perplexity and ruin; that it leads to suretyship, which produces inquietude and often results in bankruptcy.

3. That it leads to neglect of domestic social and neighborly obligations; neglect of children, neglect of prayer and the Scriptures, and neglect of one's health of body and soul.

4. The men of this description are seldom, if ever, spiritual Christians, however talkative they may be on the subject of religion, or however lavish they may be in occasional charities; and, on the other hand.

5. Men of modern views, as it respects business, and diligent withal; men of caution, industry, economy, contentment; men who are faithful in all the relations of life, as husbands, fathers and church members; men who seek first and habitually the Kingdom of Heaven, and give freely and cheerfully to good objects, as the Lord prospers them, in obedience to His commands and in faith in His promises of the life that now is and of that which is to come.

Brief Readings.

I know of but two uninterrupted successions—first, of sinners since the fall of Adam; second, of saints; for God always had, and will always have a seed to serve Him.

A devotedly pious old man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend public worship.

There may be a furlough from our customary work; there can never be any lawful vacation from doing good.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must watch and pray continually.

Silent People.

We all reckon among our friends or acquaintances some silent man or woman whose influence is felt, whose rarely expressed opinion carries weight, whose words, few indeed, but well chosen, spoken in clear harmonious tones, go to the point and decide it.

Flank Them.

Christian, you often have had battles with Satan; do you always conquer? Is not Satan to be defeated, yet are you not often compelled to lie on your arms, because the enemy has not been defeated?

Do besetting sins, special temptations, trouble you? Do not stop to fight them, but cast them on Jesus, and work; work for souls; take them from Satan, and you will find no time to be tried by besetting sins, and no time to listen to temptation.

The intellect of man sits visibly enthroned upon his forehead and in his eye, and the heart of man is written upon his countenance.