# The Lastor and Leople.

#### The German Watchman's Song.

Hark ye, neighbours, and hear me fell, Ten now strikes on the beltry bell; Ten are the hely commandments given To man below from God in howen.

Hark ye, neighbours, and hear me tell, Eleven sounds on the believ bell; Entrar aposites of hely mind Taught the gospel to mankind.

Hark ye, neighbours, and hear me tell, Twolve resounds from the belfry bell; Twinks discipled to Josus camo Who suffered reproach for their Saviour's

Hark ye, neighbors, and hear me tell, One has realed from the beliry bell; Ove Lord and Seviour, a friend indeed Who hears and helps in the hour of need

Herk ye, neighbours, and hear me tell, sounds on the belfry bell; Two paths before mankind are free,-Neighbour, choose the best for thee.

Hark yo, neighbours, and hear me tell, Three now strikes on the belfry bell; THREE Persons rule the heavenly host-The Father, Son, and Holy Ghost.

#### Passage of the Red Sea.

Two hours' ride from Suez is "Ayun Musa, or Moses" Wells, a beautiful little oasis in the desert. It consists of a few springs of limpid but brackish water, small pools with gardens of palms and tamarisks around thom, as well as bods of vegetables and culinary herbs.

Horo tradition places the sight of the passage of the Red Sea; and certain it is that, at least within the range over which the oyo can wander, the waters must have closed in upon Pharaoh's struggling hosts. The miracle of the passage of the Red Sea is so important in its bearings upon the bale processor of the gradual that wants whole question of the exodus that many and various opinions have been advanced both as to its site and character. The obvious route of the Israelites from Egypt would have been by the ordinary road to Palestine through the Philistine territory; but we are expressly told that "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Son" (Ex. xiii. 17. 18.) Now the "way Red Sea" (Ex. xiii. 17, 18.) Now thus "way of the wilderness" must also have passed round the head of the Gulf, and the two routes must have been at this point coinci-

From the narrative in Exedus 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 enomies' hands, equally fatal alternatives, from which nothing but a miracle such as rogorded could have saved them. But natural agencies, miraculously accelerated, are mentioned as the means employed by God in working out this signal deliverance, and we need not therefore suppose anything so contrary to the laws of nature as that the children of Israel crossed between two vertical walls of water, in the midst of the deep sea, according to the popular mode of de-picting the scene. Some writers have im-agined that a great change has taken place in the level of the sea since the time of the Exedus, but recent examination does not at all confirm this hypothesis, while there is abundant evidence that the northren and of the Gulf of Suez has been gradually silted up, and that in consequence the shore-line has steadily advanced farther and far-ther southward. It follows from this that if, according to the view held by many modern authorities, the passage took place at the head of the Gulf as it existed at the time of the exedus, the Israelites must have crossed at a point several miles north of its present limits. Then we are told that "the Lord caused the sea to go back by a strong cast wind all that night, and made the sea dry land, and the waters were divided." This is no sudden division of the waters involving a suspension of physical laws, though to my mind it is much more wonderful as showing how those laws were subsorvient to the divine purpose and will. Λ strong wind blowing from the east at the moment of the setting in of the cbb tide might so drive back the waters that toward the sea they would be some feet higher than on the shore side. Such a phenomenon is frequently observed in lakes and inland seas; and if there were, as there would very likely be at the nead of the gulf, any equality in the sed of the sea, or any claims of sand-banks dividing the upper part of the gulf into two basins, that portion might be blown dry, and a path very soon be left with water on either side. As the parting of the sea was caused by an east wind, the sudden veering of this wind to the op-posite quarter at the moment of the return tide would bring the waters back with unusual rapidity. This seems to have been actually the case; for we find that the waters returned, not with a sudden mish overwhelming the Egyptians at once, but gradually, and at first, as we might expect saturating the gand so that "it took off their charios-wheels, that they drave them heavily.

In the hurricans and darkness of the night this would naturally cause such a panie and confusion as to seriously retard them in their passage; but in the mean time the waters were too surely edrancing upon them, and when morning broke "Is-rael saw the Egyptians dead upon the seashore." The verse last quoted seems to show conclusively that the wind did round to the west, for otherwise, with the east wind still blowing, the corpses of Pha rach and his host would have been driven away from the Israelites and thrown upon the opposite shore.

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

ately after the account of the destruction of the Egyptian army, and of the thrilling song of triumph with which "Miriam the Propheters' and her readiens colebrated Israel's deliverance, it is said: "So Moses brought Israel from the Med Sea; and they wont out into the wilderness of Shur" (Ex. xx, 92). The word Shur in Hebrew signifies "a wall;" and as we stand at 'Ayun Musa and glause over the desert at the lebels er Rahah and ot Tib which border the gloaning plain, we at once appreciate the fact that these long, wall-like escarpments are the chief, if not the only, prominents nent characteristics of this portion of the wilderness, and we need not wonder that the Israelites should have named this memorable spot after its most silent feature, the wilderness of Shur, or the wall. The Arabs with their usual inconsistence, adopt two sites for the miracle—here, and at the Harmair Far'un, or "Phrach's Hot Bath"
—a frowning chalk cliff a little farther
down the coast Pharoah's unquiet spirit is rtill supposed to haunt the deep, and keep alive the boiling, sulphurous spring which started up at his last augry, drowning gasp. The sea at this point is called Birket Farun When asked how or "Pharaoh's Lake." they can reconcile their accounts of Moses having crossed the sea at both these spots, the simple Bedawin answer, at least they did to me, "What seems remote to us is near to God Most High."—Palmer's Desert of the Exodus.

#### The Delusions of Drink.

King Solomon has the credit of being the usest man that over lived; and he declared that he who is deceived by wine, the moker, and strong drink, the raging, is not wise. The delusions of drink are as old as drink itself, and are as prevalent now as in Sciomon's time. There are men who honestly believe that alcoholic drink is good for them; yet there is not one of them who would touch it except as a prescribed medicine if it were not for its pleasant taste. The delusion touching its healthfulness grows out of the desire to justify an appetite which may either be natural or acquired. If a man likes whisky or wine, he likes to think that it is good for him, and he will take some pains to prove that it is so, both to himself and others.

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. Its momentary intensification of force is a permanent abstraction of force from the drinker's capital stock. All artificial excitacts bring exhaustion. The physicians know this, and the simplest man's reason is quite capable of comprehonding it. If any man supposes that daily drink, even in small quantities, is conductive to his health, he is deluded. If he possess a sluggish temperament, he may be able to carry his burden without much apparent harm, but burden it is, and burden ıt will always be.

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 insensibly undermined, clamour, under the pressure of business, for increased stimulation. It is applied and the machine starts off grandly; the man feels strong, his form grows portly, an he works under constant pressure. Now he is in a condition of freat danger, but the delasion is upon him that he is in no danger at all. At last, however, drink begins to take the place of tood. His appetite grows feeble and fitful. He lives on his drink, and, of course, there is but one end to this—viz: death! It may come suddenly, through the collapse of all his powers, or through paralysis, or it may come slowly through atrophy and emaciation. His friends see that he is killing himself, but he cannot see it at all. He walks in a lelicony form life collapse. delusion from his early manhood to his

A fow 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. It ought to have been of great uso to those women of the city who are exposed to the dangers it portrayed, and especially to those who have acquired the habits it condemned. Soon afterward there appeared in the columns of a daily paper a protest mere intelligent than he is, against the doctor's conclusions. The health and physique of the beer-drinking English woman were placed over against the health and physique of the water-drinking American women, to the disadvantage of the latter. The man is deluded. It is not a year since Sir Henry Thompson, one of the most eminent medical men in England.—a man notoriously beyond the reach of any purely Christian considerations,—declared against the beer-drinking of England on strictly sanitary grounds. Our litterateur declares that the Lingdow man enout walk her American sister. That depends entael, upon the period of life when the woman who has stood by the beer und she is more than fort; years old, is

or gracefully within. During our late civil war this matter of drinking for health's sake was thoroughly tried. A stock of experience and observa-tion was acquired that ought to have lasted for a century Again and again, thousands and thousands of times, was it proved that the man who drank nothing was the botter man He endured more, he fought better he care out of the war healthier than the demonstrable than that the liquor used by ine two armies, among officers and men alike, was an unmitigated curse to them. It disturbed the brains and vitiated the councils of the officers, and debilitated and demoralized the men. Yet all the time the delusion among officers and men was, that there were both comfort and help in whisky.

The delusions of drink are numberless, but there is one of them which stands in

them to one's friends, and to make them minister to good fellowship at every social gathering, white it is a very different thing to drink bad liquor, in bad places, and in large quantities. A man full of good wine feels that he has a right to look with contempt upon the Irishman who is full of bad whisky. It is not a long time since the election of a professor in a British university was opposed solely on the ground that he neither drank wine nor offered it to his friends; and when, by a small majority, his election was effected, the other professors decided not to recognize him socially. There are thus two men whom these sticklers for wine despise—viz: the man who gets drunk on had liquer, and the man who drinks no liquer at all. Indeed, they regard the latter with a hatred or contempt which they do not feel for the poor drunkard. The absolute animosity with which many men in society regard one who is conscientionaly opposed to wine-drinking could only spring from a delusion in regard to the real nature of their own habits. The sensitiveness of these people on this sub-ject, however, shows that they suspect the delusion of which they are the victims. They deprecate drunkeness, and really don't see what is to be done about it. They wish that men would be more rational in onjoyment of the good things of the world, etc., etc.; but their eyes seem blinded to the fact that they stand in the way of we reform. The horrible drunkness of the larger cities of Great Britain, with which no hell that America holds can compare for a moment, can never be reformed until the drinking habits of the English dergy and the English gentry are reformed. With cleven-twelfths of the British clergy wine-drinkers, and water drinkers tabooer m society, and social drinking the fashion in all the high life of the realm, the work man will stand by his gin, brutality will reign in its own chosen center, undisturbed, and those centers will increasingly become what, to a frightful extent, they already are—festering sores upon the body social and stenches in the nostrils of the world.

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. Hundreds of thousands of English-speaking men go to a drunkard's grave every year. Thory is nothing in sanitary consideration as they relate to the moderate drinker, and surely nothing in the pleasures of the moderate drinker, to mitigate this curse. It is all a delusion. The water-drinker is the healthy man, and the happy man. Spirits, wine, beer, alcoholic beverages of all sorts are a burden and a bane, and there is no place where a good man can stand unshadowed by a fatal delusion, except upon the safe ground of total abstinence. Until that ground is taken, and held, by good men everywhere, there can be no temperunce reform. The wine-drinkers of England and America have the whisky-drink-ors in their keeping. What do they pro-pose to do with them?—Dr. J. G. Holland; Scribner's for March.

# The Religious Movement in Edinburgh

The religious movement in Edinburgh in muection with the labours of Messre Moody and Sankey is of a most extraor-dinary and proming character. It exhibits none of those outward manifestations, ap-proaching to extravagance, which marked many of the revivals that took place in various parts of these British and the state. various parts of Great Britian some fitteen years ago; but it appears to be quiet as it is deep and genume. Nothing can exceed the undemonstrate carnestness of the vast multitudes that flock to the meetings held daily by the American brethern and the Edinburgh munisters and elders that have associated themselves with them in their work. For many weeks the work of these work. For many weeks the work of theso meetings has gone on without any abate-ment of interest on the part of the people attending them. Generally there have been two or three meetings every day, and every one of them have been overflowingly No matter at what hours or in what buildings these religious gatherings are held, the audiences are numerous and deeply interested. This movement, which seems to be at once both wide and deep, cannot be accounted for by such shallow, evanescent thing as mere curesity or the love of novelty, nor yet by such higher means as the cloquence and intellectual power of those who conduct the meetings. Neither is there anything in the shape of sonsationalism or professional revivalism that can explain what has taken place. The movement, as well as the blessed results that have already flown from it, are undoubtedly produced by that power from on high which works spiritual wonders unknown to the philosophy of this world.

In all Mr. Moody's addresses there seems to be that quet realism which is usually far more impressive and powerful than any thing of a more demonstrative kind. speaks like a man who truly realises the power of dryme presence. He also avoids the stiffness of the pulpit style and of ordinary theological terms, while he draws his lessons fresh from the fountain of Scripture and speaks in language that is plam, direct and intelligible to all classes. He uses often a business style of speaking when dealing with sinners, a style which, while it is not vulgar or familiar, is full of that point and carnestness which fail not to arrest the common mind. To illustrate and apply his instructions and warnings he brings quietly, but skilfully, into requisition a copious store of ancedates which he has gathered mostly from his own large and varied experience. These ancedetes are usually as plain and to the point as his language, and, as might be expected, they add greatly to the effectiveness of his appeals. But the thoroughly Scriptural character of his teaching constitutes its great power. The Word of God, opened the analysis of the state up and applied in a plain, direct manner, and in a realizing spirit of prayer, always asserts its might to convince, convert, and comfort.

Not a little of the interest excited and the impression made in certain quarters is cortainly due to the consecrated musical powers of Mr Sankey. That evangelistic the way of reform so leoidedly that it calls the way of reform so leoidedly that it calls for decided treatment. We allude to the singer has a remarkable fine voice, which has been carefully cultivated. He also be found or ways of ways of which has been carefully cultivated. He also be found or ways at one's home, to offer! sings his Gospel hymna with great distinct-

noss, and with that indefinably unction which is as powerful in sacred music as it is in sacred oratory. Many a spirit has been moved and many an eye bedewed with tears while he has been singing with heart and voice his sweet Gospel strains. The excellent effects produced by this fine Evangelical singer should make the Churches consider more than they have yet done the power of sacred song in the service of the sanctury and the work of conversion. Why should the world monopolise the highest musical genius? It is a sad fact that the great majority of the best composers and singers have ministered to the tastes of the world, not to the services of the Church of Christ. We must be on our guard, of course, against everything that might introduce or encourage mere sensuousness in religion, and yet we may sincerely lament that the fine powers of harmony and song are not made more subservient to the progress of the Gospel and the spiritual enjoyments of believers.

One great auxiliary in this successful evangelistic and reviving work in Edin-burgh is beyond doubt the power of earnest and united prayer. Before the series of meetings to which we have been referring was commenced, much prayer had been made for a special blessing on the move-ment. In the midst of prayer Messrs. Moody and Sankoy went to the Scottish capital, and m an element of prayer they have since been living and labouring. Mr. Moody perpetually appeals to the necessity and power of prayer, and his own realistic way he is over ready to illustrate its bene-fits. The religious men and women with whom he and his fellow-labourers are surrounded participate largely in that prayerful spirit which is so mighty when sumers are to be converted and believers revived. We all know that in these days the nature and use of prayer have been largely discussed, not only among scientific and quasicussed, not only among scientific and quasi-scientific men, but also in quarters where Christian sentiments are supposed to pre-vail, It is well known that modern scopti-cism and latitudinariament have dealt with prayer in a peculiarly offensive manner, and have thereby disturbed the faith and comfort of some good Christians. But here we have an answer from heaven to the cavils and speculations of philosophy falsely so called. Confidence in the wonderful power of prayer has been immensely revived in Edingburgh and other places by the manifest fruits of the movement originated and fostered by these American evangelists. This is a matter of great thankfuluess at the present moment. It is a seasonable watering of God's heritage that may indicate the approach of a plenteous rain.

It has been remarked that hitherto the movement has chiefly been among the higher or educated classes in Edinburgh. But some very large meetings of working people have of late been held with promispeople have of late been held with promis-ing results, and the awakening spirit has been spreading over the whole city. It is desirable that every class, from the highest to the lowest, should participate in the bicssing, and that the spiritual harvest to be reaped should be not only as large but as varied as possible. We expect to hear that there is a good prospect of such a blessed result. Meanwhile we do not regret that the religious awakening has been going that the religious awakening has been going on chiefly in the higher regions of society. That circumstance has evidently helped to give it an aspect of sobriety which is thing in itself, and is fitted to disarm hostile criticism. It would appear also that the two chief labourers, far more concerned about their work than about themselves, have been quite willing to follow the counsels and accept the co-operation of experi-enced ministers of all Denominations. In this way they have been enabled to aroul mistakes, and to conciliate the good will of not a few who were at first disposed to re gard their labours with suspicion and dislike. Altogether this movement in Eding-burgh, so intelligent, so spiritual, and so promising, is one of the most remarkable evidences of the power of the Gospel that we have had to chronicle in modern times.

-London (Eng.) Weekly Review.

# Epistles.

some are epistles of vanity; some are epistles of covctousness; some are epistles of selfishness; some are epistles of the wicked one. The main features of the father of lies are written largely on the life of some of his followers. The storat that reagn within is more or less visible in the outward conduct. In some countries, the masters name is branded in the Achieve, so that if the slave would run and every one would know to where he heronged. The captive may indeed be bought with a price, and then he receives the mark of his now master. Thus, whether we like it or not, people may read in our lives with a considerable degree of accuracy whose we are and whom we serve. The surest way to make people, when you go out, take knowledge that you have been with Jesus, is really to be with Jesus.

Considering how defective most readers are, either in will or skill, or both, the liv-ing epistler should be written in characters both large and fair. Some manuscripts, though they contain a profound meaning, are so defectively written that none but experts can decip her them. Skilled and pracparts can need nor them. Shined and practical men can piece them together, and gather the sense where, to ordinary eyes, only unconnected scrawls appear. Such should not be the writing on a disciple's life. If it be such, most people will fail to understand it. It should be clear and bold throughout, that he who runs may read it.

Benevolent ingenuity in our day has produced a kind of writing that even the blind can read. The letters, instead of merely appealing to the eye by their color, are raised from their surface so as to be sousible to touch. Such methinks, should upon his forchead and in his eye, and the be the writings of Christ's mind on a Christ heart of man is written upon his country. tian's conversation. It should be raised in pance. But the soul reveals itself in the characters so large, and sharp, and lingh, that over the blind, who count see, may he compelled, by contact with Christians, to feel that Christ is passing by.—Arnott.

Hasting to be Rich.

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

1. That engerness to amous property usually robs a mon and his family of much rational enjoyment; tempts to doubtful and disreputable acts; enslaves a man to business and corroding oare; injures his dispo-sition and tempor; makes him colfish, unsocial, mean, tyranical, a bad neighbor, and but a nominal Ohristian.

2. That it destroys that calmness of mind and that sound indement which are mind and that sound judgment which are requisite to success in business; that it tempts men to take hazardons risks which often involve themselves and others in perplexity and ruin; that it leads to suretyship, which produces inquiotude and often ro. sults in bankruptcy.

8. That it leads to neglect of domestic social and neighborly obligations; neglect of children, neglect of prayer and the Scrip-tures, and neglect of one's health of body and soul.

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

6. 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 he, as husbands, fathers and church mem-bers; men who seek first and habitually the Kingdom of Heaven, and give freely and cheerfully to good objects, as the Lord prospers thom, in obedience to His commands and in faith in His promises of the life that now is and of that which is to come.  $\neg Tappan$ .

#### Brief Readings.

I know of but two uninterupted 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. Toplady.—Were it not for persecu-tion, I would not understand the Scripture. Luther.—I cannot be poor as long as God is rich, for all his riches are mine. Ber-nard.—If they desire the long of G.I. nard .- If thou desire the love of God and nan, be humble, for the proud heart, as it love none but itself, so it is beloved of none but itself. The voice of humanity is God's music, and the silence of numanity is God's rhetoric.

A devotedly pious old man, who lived some six miles from the house of worship, once complained to his paster of the dis-"Nover mind," said the good minister, "remember that every Sabbath you have the privilege of preaching a sermon six miles long—you preach the gospel to all the residents and people you pass."

There may be a furlough from our customary work; there can never be any law ful vacation from doing good. There may be change of place, and scone, and fellow-ship; there must be none in the spirit and self-sacrificing beneficience.

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. And yet no thoughtful per on, who cares for his own soul, who will dare to dare to drift.

# Silent People.

We all reckon among our friends or acquaintances come eilent man or woman wasse affacace is felt, whose rarely ex-pressed opinion carries weight, whose words tew indeed, but well chosen, spoken in clear harmonious tones, go to the point and de-cide it. We have all mot with quiet, wellread, and well-bred women, whose society we have sought and found an ever increasing thirst for—women whose minds unfolded, leaf by leaf, rare beauties, which made one feel better for every hour spent with thom. To know such women is to study them, to study them is to love them, to hunger for their society, to prize their presence, to regrot their absence, and to moun Every one's life is an open letter. Every them for a regard them have passed into man, whether he is Christian or not, is written and read. Some are epistles of Christ; world owes much, for more than to those who speak; these are the women who make home happy and life beautiful; to whom the cross word, the impatient tone, are strangers, whose children are surprised at a harsh tone, and who nover fear the blow they have no knowledge of; those are they who, saying nothing of women's right, think the women's duties, the chief of which is a woman's highest privilege, making home happy.

# Flank Thom.

Christian, you often have hard buttles with Satan; do you always conquer? It not tonced to retreat, yet are you not often compoiled to lie on your arms, because the enemy has not been defeated? Would you drive him from the field? Flank bim! Don't wait for him to attack; do not attack hun, but flank him, by trying to take from him those already in his power, and he will soon leave you to keep those whom he has already conquered.

Do besetting sins, special temptations, trouble you? Do not stop to fight them, but east 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.

Prove for others more and you will see Pray for others more, and you will see prayers for yourself are oftener answered. It is the idle Christian who has the most doubts, fears, and temptations. Were all Christians at work, the devil would be kept busy with his own, and have little time for new conquests.—Ohristian at Work.

The intellect of man sits visibly enthroned voice only, as God revealed Himself to the prophets of old in the still small voice, and in the voice from the burning bush .- Longfellow.