4.

# Our Young Solks.

### March.

March! March! Murch! They are coming In troope, to the tune of the wind; Red-headed woodpeckers drumming, Gold-crested thrushes behind; Sparrowe in brown jackets hopping Past every pateway and door Pinches with crimson capa stopting sust where they stopped years before.

March! March! March! They are slipping Little white lily-buds, dripping Under the showers that fall fast, Buttercups, violots, 10808; Snowdrops, and bluebell, and pink; Throng upon throng of sweet postes, Bending the dowdrops to drink.

March! March! March! They will herry Forth at the wild bugle-sound-Blossoms and birds in a flurry. Fluttering all over the ground Hang out your flags, birch and willow! Shake out your red tassels, larch! Grass-blades, up from your earth-pillow! Hear who is calling you-Murch!
-Lucy Larcom, in St. Nicholas, for March.

### A Girl of Stars.

The next evening, when the moon is on the other side of the sky, and our side is full of stars, ask your papa or mamma, or your teacher, to go out of doors with vou and show you some of the beautiful scarpictures that the wise people call constella-tions. Very likely you have often noticed the Great Bear, which looks so much more like a dipper than a bear, that ordinary folk call it the Great Dipper, and have learned to trace the line of "pointers" up to the small glittering North Star in the end of the Little Bear's tail, or the Little Dipper's handle, whichever you please to call it. If you have over found this star, be sure to ask your teacher to show it to you, for you need to know where it is, as you need to know where the North Pole is on a

The sky is to us like a vast globe, only we seem to be in the center of it, and to look up into it, instead of down upon it. Around the North Star as a centre, each of the twinkling fixed stars seem to move in a circle; but you will not see this unless you watch them a long while, for it is not really their motion, but that of our own little earth that causes this appear-

The fixed stars always keep the the same relative places with regard to each other. If one of them is eight degrees east of another on one night, you will always find it in the same direction and distance from its neighbour, in whatever part of the sky you

The heathen people who lived many hundreds of years ago, and who worshipped the gods and goddesses of Greece and Rome, used to see very strange things in the starry sky. To thom, gods and goddesses, heroes and heroines, and animals, great and small shone where we see myriaes of mighty

It is of one of the star-heroines that I wish to tolly on. Ask your teacher to point out to you the constellation called Andromoda. You would never dream, to look at it, that it was meant for a girl, bound by cruol chains to a rock on the ses-coast; but if you will look on an astronomical atlas, you will see it yory plainly.

There is an amost straight line of four belliant stars, beginning with a very beautiful one called Almanch, about fifty degrees from the North Star. (Be sure to find out about degrees.) Almaach is in Andromeda a feet. The next one, Mirach with two others north-west of it, makes her girdle. The third bright one of the line marks her breast, and makes a little trian gle, with two dinmer ones south of it, and a straight line with one of these and another north of it. The last star of the four is a little farther north than it would be if the line were perfectly straight; it is called Alphoratz, and is at the same time the chief star of Andromeda's head, and the corner of a beautiful great square, which is clear-

The stars which I have mentioned are easily traced; and if you look very sharnly, you may see the triangle in her right arm, the star of her right hand, the one in are sixty six stars, which bright and patient eyes may see in this constellation.

Now, I suppose you would like to know why poor Andromeda was left chained to a rock. Well, here is the story.

She had a very vain mother, Cassiopeia (whose star-picture, according to astronomy is also in the sky, north of her daughter). She was becauted, and foolish enough to boast of it. That was what made the trouble. She began to say that she was more beau tiful than Jano and the sea-nymphs. The nymphs had no idea of letting her tall in that way, and tuey went straight to Neptune, the god of the sea, and told him at about the matter. The sea god was very angre, and determined to avenge the in sulted nymphs.

Terrible was the punishment that over-

took poor Crasiopoin. A great flood bozan to pour its torrents over the fields an homes of Ethiopia, the kingdom over which her husband Copheus was king. What was the poor vain queen to do? Her pretty face was distorted with horror and drenched with tears. She sent to the oracle of Jupiter Ammon to ask counsel.

When the ignorant heathen people of those old times and lends were in trouble they used often to send to consult certain oracles. There were oracles at various places where they thought that gods talked with men, and told them of things that would come to peak. Very unsatisfactory and obscure the enswers often were, but then human occurres must pray. Those people heard the voice that the dear Hasvonly Father has put into all His children's hearts, telling them to come to Him for what they want: but they did not under stand to alion they were to go, and how very near He is.—so, as I told you, they

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sent to the oracles.

It was a fearful answer that was brought back to the waiting queen. Neptune was not to be satisfied unless the Princess Andromeda should be given up to a horrid sea-monster that had come with the food. It

seemed very hard that an innocent girl must suffer so ornol a death; but as the choice was between the loss of her one life and that of the lives of many people, she was taken out to a rock by the sea, and lest chained there, to be killed by the

Just as he was about to soize, a gallant youth, named Persons, caree along through the sir, and, seeing the beautiful maiden, foli in love with her. He had just succeed ed in a very dangerous experiment, which was no less than that of killing a dreadful gorgon, who had snakes in her hair, and who had a very disagreeable habit of turning every one that she looked at into stone. Persons didn't dare to look at her when he killed her; he looked at her reflection in the

bright chield that he carried.
You may imagine that he felt very brave after this feat. He had the gorgon's head still in his hand when he came to the place where Andromeda was. He had on wingod shoes, and this was the reason that he could go through the air as well as on the ground.

As I said, he fell in love with the beautiful Andromeda; but he was a business like roung man, and he was determined to have the bargain clearly made before he released the lady. He said he would save her if her father would promise to give her to him for a wife. Of course the king said "yes," for he felt badly enough to have the princess in so pitcons a plight. So Persons, gave the sea monster a good look at the gornon's head, which, not having lost its petrifying power, turned him stone

Andromeda was already ongaged to hor uncle Phineus, who was in a great passion when he found that he was to lose her. He had a fight with Persons, but what was the use of fighting with a man who had a gorgon's head at his service? Thineus was furned into a stone, too, at sight of it.

Persons and Andromeda were married, and "lived happy ever after," and when they died, they were turned into stars and put into the sky. Some people don't believe this story, but

there are the stars!-Eliza C. Durgin, in St. Nicholas for March.

### The Duty of Forgiveness.

Is there a duty which we call forgive ness? Or is it something purely imaginary which we assign this name

There was a time when forgiveness was real. Josus provided for it. He taught us how necessary it would be for the peace and prosperity of H's Church, "Seventy times seven" was an offender to be for given. "Then we are to forgive as we would be forgiven. "Forgive us our trespasses be forgiven. "Forgive us our trespasses as we forgive them who trespass against us."

And yet, there seems ground of reasonable doubt, whether many who claim to be the friends of Jesus know anything about a forgiving spirit. The class of persons I speak of, appear to think, the moment they have heard some one say, "I have injured you, I am sorry for it," they have a right to come down upon the confessing, out to account for this void, and no one penitent with all the might of a hard, un will be astonished at this when we mention kind, oppressive bearing Go to one of this class, and though you are in bitterest anguish for what you have done, or for words you have speken, yet he will reply to your sad utterances, "Well, you now ndmit just what I always said was true. You have wronged me, and I know it." In an angry, intemperate manner he meets you, appearing to rejoice that a last he has get you where all you can do is to humble

yourself before him. Yos, and this very person who thus glories at his chance to inflict punishment, professes at the very time to have the love and tenderness of Christ in his heart! He would doubtless pass for a saint, and an heir of heaven! But it is obvious, that the Bible recognizes in such overbearing and cruel language, the measure of the Divine displeasure which persons of this kind must experience. In the same way in which they receive those that have done they have man will they be received of Gold tem harm, will they be received of God. When they refuse forgiveness—as they cer-tainly do, whatever contrary words they may use—they become the trensgressors; whilst those who had injured ham become happy in the consciousness of having the

There are many who commit wrong, who of use to make amouds, because they better understood, and education more generally if the, do, they shall only have a severer assault as the consequence. Is it any wonder, considering what human na ture is, that a person should shrink from the cross of asking fergiveness, when he th uks that he has every good reason to be be abused? And thus, are we to be surpris ed, when forgiveness is so unwillingly granted, that is so who know they have wronged other if they say anything to them about those wrongs, should refer to them in a half-joking and half-sorious manner?

In thinking of these things, one can but knew in some parts of the laul twenty or thirty years ago. Wrong doers were then Laught to feel, and often did feel, genuine corrow for an injury done to a brother or neighbor. When the confession came, as in due time it often did come, the forgiveness granted constituted a scene that heaven might delight to witness.

A PRYSBYTERIAN church has been organ 'zed at Yodo, Japan, with 13 members bap-tized on confession of faith. According to the latest reports, a spirit of earnest inquicy is provailing in the young Presbyter an churches at Yedo and Yokohama. The school, which is the only Christian school fany size in the capital, had 78 students. Rv. Mr. Carrothers, the missionary, has pened a theological class of 8 students in connection with the school. He pl. ade tor less missionaries sent out from America and more liberal support of institutions for the training of native evangelists. The Japaneses are active and intelligent and are fully competent to evangelize their own country, if they have a mind to it; and that they have this willingness we proceive in the desire of a large number of the converts in all the mission churches to preach the Gospel.

#### Religious State of Spain.

It must be admitted that indifferences is the prevailing sentament in segard to reli-gion. We have conversed with lauded proprietors in country districts, and with professional men in the towns, and almost all say, "With respect to my opinions, I am a Protestant, I am a free thinker, I am a materialist." This would seem to imply that they have an opinion, but the words must be interpreted thus "I am different," for they are ignorant of the meaning of these several names. In spite of the citerts of the Evangelical Charch of after the most approved modern forms. It Spain, Spaniards are not very easily convorted into Protestants, and as for ma-terialistic doctrines, they are connected with the most difficult scientific controversies. The expressions, "I am a Protestant, I am a materialist," therefore, meant in the mouths of our friends disaffection towards the Catholic Church.

The clergy in Spain are now paying the ponalty for having so long neglected the ants-his people not being compelled to instruction of their flocks. The people kneel down when he passes. whom they had ruled with despotic power, and who had regarded them as flesh of their fiesh, now carse and forsake them. The position of the monks and priests is painful. The idemnities that were to have been given them for the confiscation of their property have not been paid. Many of them have been compelled to give up their nation as a whole forsaking the faith of its substituted for it. There will thus be for a equipment, wit longer or shorter period semething want- and invention. ing in the national life of Spaig, for there They have workshops thoroughly furcau be no fruitful national life without a mished with all kinds of machinery of the definite ideal.

carried along the street of a village, when a troup of pigs rushed at the procession. The incident provoked general laughter. Another time we observed that on a similar occasion the people did not doff their hats. Streets are being re-baptized, because they bear the name of some saint. The fronts of buildings are being mutilated because they represent some religious subqueen and her clerical surroundings. In the mids, of these hostilities puerile acts of devotion worthy of the Middle Ages are still performed under a protext of faith; and other subjects.
but no creed has yet been brought forward in opposition to the Catholic creed, nor has of coinage; have or without ideas, a quarrel in the midst of a void. But we must say that the systematic ways in which this people have been allowed to grow up in ignorance is sufficiwill be astonished at this when we mention that seven tenths of the adult population cannot read, and that in the interior of the country there are towns of 20,000 inhabitants without a single bookshop.

Shall we despair of this people? We think not, because they have remained idealistic and noble, and because the ap-parent want of religion now provailing is the result of the confusion common to periods of religion transition, when men shake off the leading-strings of childhood. We have heard many enlightened Spaniards say with an accent of conviction, "The moral and religious reformation of our country will be the result of this chaos of doubt and rebollion. The rising tide of a simpler and more enlightened faith will flow over the land. We shall remain, or flow over the land. We shall remain, or rather, we shall become Christians!" Senor They have forbidden the promiseuous Castelar words in reference to this sub-bathing together of the two sexes, no long-ject met with general approval, "I turn or license prostitution, and enacted laws are oves," said he in his place in against all indecent behaviour.

They shut up their custom houses and My eyes behold the Master, and ideal notions are clung to, where the wo men are honorable and generous, and the mon are noble and ar lent, where the soil is furtile, and the people intelligent, will sconer or later resume the position it merits among the nations .- Revue Politique Litteraire.

## The Omissions of Scripture.

How prognant with meaning may that be which appears at first sight only an acci-dental omission. Such an accidental omis-sion it might at first sight appear that the Prodigal, who while yet in a far country had dotormined among other things which he would say to his father, to say, "Make me as one of thy hired servants," when he resolies his father's feet, when he hauge on his father's neck, says all the rest which he had determined but says not this. We might take this, at first for a fortuitous omission; but indeed what deep things are taught us here! This desire to be made as a hirod servant, this wish to be kept at a certain distance, this rousal to realign the fullness of a child's privileges, was the one turbid and troubled element in his repentance. How instructive then its omission -that, saying all else which he had meditated, he yet says not this. What a lesson for every panitent,-in other words, for overy man. We may learn from this where in the true growth in faith and in humility consists—how he that has grown in these can endure to se fully and freely blest—to accopt all, even when he most strongly feels he has forfaited all; that only the surviving workings of selfrighteotimess and evil stand in the way of a reclaiming of every blessing, which the sinner had lost, but which God is waiting and willing to statore.

### Rocent Changes in Japan.

The whole constitution of the Government has been remodelled in accordance with the monarchical forms of civilized nations—with a Ministry or Conneil of State, Department for Foreign Affairs, War Department, Navy Department, Treasury and Flaance Department, Post Office Department, Board of Public Works, Board of Education, etc.

is unnecessary to do more than mention some of the principal of these changes.

The Emperor, who was a few years ago so sacred a personage that even the highest damaio of the land was unworthy to behold or approach within a certain distance of him, now rides out openly, reviews his troops, opens railways, visits ships of war, and even walks out with only a few attend-

They have thrown aside the bow-and-arrow, the spear, sword shield, and armor, for the most improved implements of modern warfare, organizing, clothing and drilling their army according to the European mode. They have organized a small navy of eight or ten steamships-of-war (two of them iron-clads), all manned by Japanese ecclesiastical calling and take to manual sailors, and or incered and navigated, with labor. But what is even more painful to perhaps one or two exceptions, by native the enlightened men in the Church in Spain | officers. They have constructed, under the than these pressing tribulations is to see the | superintendance of foreigners, a dock hown out of the solid rock, for repairing ships of forefathers without possessing any philoso- the largest class, and inferior to few in the phical and religious ideal that might be world for size, perfection of finish, and equipment, with every modern appliance

most approved kind, for building ships, Meanwhile, nothing can be sadder at the steamers, and steam-engines, and making present moment than the religious confu-cannon and arms of all kinds, also for hama, and are laying out others. They have a telegraph laid from Yeddo to Nagasaki, which communicates also with the rest of the world. They have erected lighthouses upon most of the dangerous points of their coast.

They have printing-presses and a typefoundry, several daily newspapers, and are busy in preparing and publishing dictionject; pictures are being taken away from arros, vocabularies, phrase-books, and the churches and placed in the museums; grammars, of several of the European lanridiculous photographs represent the fallen | guages, besides translating and preparing books on medicine, law, political economy, moral philosophy, natural philosophy, history, chemistry, astronomy, mathematics,

They have introduced the decimal system in opposition to the Catholic creed, nor has of coinage; have creeted a mint furnished any effort been made to liberalise the with the lest machinery, and coin gold, teaching of the Church in accordance with silver and copper coin. They issue governthe views of modern times. It is a war ment paper money, and are establishing national banks; are borrowing mobey from England, and have a very respectable national debt.

They are changing their style of buildings, adapting them to European models, and are introducing the European costume, furniture, mode of wearing the hair, and diet, also the use of carriages and wagons in Yeddo and other places where the roads will parmit.

They have introduced a regular postal

system, and use postage stamps. They have conformed their calendar to the European, commencing the year with

the first of January. They mave suppressed two-thirds of the Buddhist temples, seized their property and revenues, severed all State connection with either Buddhism or Sintonism, and promulgated a now creed, and all that is required of their people, viz., to fear God honor the king and love their country, obey the laws of nature and discharge the rela-

vention in our religion and fix them on all the public offices on the Sabbath day, Him who has given Honself to us as an expand observe it as a day of rest or holiday. They have also begun to remove the edict from Him I look for the grace which I need in order to follow Hum I. Thus profession which it has long been placarded, have reof philosophical and moral faith was greatly stored persecuted Christians to their homes, need, but to have the gospel freely prenched amongst them? This will come in due time.-Kev. J. C. Hepburn.

## The Religious Paper.

A modern newspaper is among the foremost wonders of the world. It is a worther and a nobler monament of human capacity, really a far grander thing, than the pyramids of Egypt. In the mere mechanical oroduction of it are used nearly all the foremost inventions which the human race has achieved.

Besides a nowspaper is the cheapest thing on earth. Just look at a single number with its multifarious contents; think how ronny different men have wrought together to make it and bring it to your hand; and t en remember that it has cost you five cents, the very smallest sum for which, according to the fashion of the Cotton States, any article the most trifling can be bought or sold. In fact newspapers are on some accounts entirely too cheap. We are so accounted to estimate everything according to its value in money, that people are apt unconsciously to think lightly of newspapers because they cost so little. The best gifts of nature, and the chiefest blessings of Providence, are often underrated for a similar reason.

Religious news ought to possess the highest interest for all wno are really pious and moderatelyArtelligent. When any man or any family takes and sade a political, a commercial, or a literary periodical, and does not take, or does not read a religious periodical, it indicates a lack of interest in religious tilings, which is painful in any case, and in those who profess to be Ohristians, alarming. And, on the other hand, if every professedly pious family in Virginia to take one State as an example—sliculd for the next are years by regular readers of a good religions newscaper, it would in-

commonwealth with delight, and awaken

new joy among the angels of God. Religious newspapers are often dropped, simply because tirey have never been at tively read. A person who has been taking no paper, or none that resembled the one to which he now subscribes, should read every number carefully for reveral months, He will thus gradually get into the current of contemporaneous events and thinking, will gain some acquaintance with the prin-sipal writers for the paper, will find it easier to understand the local allusions—in a word, will begin to feel somewhat at heres in reading it Among the charms of a good religious

newspaper is the fact that it may be read with interest by all the femily. In the immerse multiplication of books and periodicals, it is apt to occur that the parents, the grown children and the little ones, are separated into three distinct groups es to their habitual reading. there are few things more delightful in a family of some intelligence, few things that shine brighter among the recollections of childhood, than the choice literature which has been read by all alike, at reference to which is at once understood and enjoyed all table. It is a golden chain of sympathy that links all the group into one circle. We ought to think of this in regard to the books read by our children, so far as possible. But 'eyond most other literature a good religious j urnal may be made common ground for the whole family, one of the intellectual centres of family life.

But the benefits that may be derived from a religious newspaper would form an inexhaustible thome. We close with some practical suggestions.

There is scattely any form of Christian effort by which a person may be so sure of doing much good in a little time, as by trying to induce others. throughout the community, to take a good religious newssion (desarroi) of this people. One day we making clothes, shoes, knapsacks, saddles, paper. Much may be accomplished among saw the viaticium (the consecrated wafer and military accontrements. They have by judicious efforts to make copie read the carried along the street of a village when have a saddles, and where a good constructed a railway from Yeddo to Yokoby Judicious efforts to make, copie read the paper as well as take it. And where a good paper is generally read, the Sabbath school teachers will clway, have something to say to their classes when the lessons are over, the brothron who speak in prayer-meeting will not have to say the same thing every time, and when the neighbors meet they will have other subjects to talk about besides idle gossir.

Those who are tempted to abandon a good religious newspaper, had better conclude to try it another year, and see if they cannot awaken more intrest in it, on their own part, and that of their families and friends.

Every subscriber who renews, and every new subscriber, helps to make the paper better for all the rest. A first-class newspaper of to-day can be conducted only on a largo scalo.

So then friends, subscribers heretofore, for the sake of your fellow subscribers, for the sake of your church and Sabbath-school, your entired and sabbath-school, your neighborhood and your family, for the sake of your own mind and heart, for the gospel's and the Saviour's sake, renew your ubscription immediately, and lake some trouble—trouble so sure of being rewarded with usefulness—to prevail on others also to subscribe.—Rev. J. H. Brogder, D.D. in Religious World. Broadus, D.D., in Religious World.

## Missionary Yotes.

THE Roman Catholics, despite the low level of Christian a calument among their converts, numerically form an important factor in the mission work of Inda. In 1865 they numbered 785,000 members, and two years later the figure was set at 802,000. Although these figures cannot be entirely relied or, as many dying children, for instance, are included in the lists, neverthless the actual total must be very large.

MEDICAL missions have nowhere attained to such importance as in China. The work was commenced, sa. 8 the Porcign Missionary, by Dr. Peter Yarker, under the care of the American Board, at Canton, in 1835. This hospital was trans'orred to the management of Dr Kerr, of the Presbyterian Board, in 1854, and has been greatly enlarged. Other hospitals have since been founded in the pricipal cities along the coast. b'cesin's of Gol up n their souls.

But the practical mischief that this unappleaded. Resurgant (I shall rise-again) and abolished the office of consor. And is in Spain as elsewhere the motte fouglty what more, it might be asked, do they the continual that in China are willing to continual the continual that in China are willing to continual the continual that in China are willing to continual that in the continual that in th dents in China are willing to continue liherally. They are opening the eres of the native medical faculty to the fact that medical science is something above sorrary and magic. They have taken hold of the opium curse, and though little has been accomplished for its cure, its misery has been more clearly revealed than heretofore. By means of the hospitals an opening wedge has been provided for the Gospel in a nation intensely hostile to a foreign reli-

> The spread of the Gospol in East Afr ca depends in the outset on the extirpation of the slave trade. The good work has begun but the mouster dies hard. That this is the case we see through the vivid letters which have recently appeared in English newspapers. Rev. Mr. New, a Methodist missionary, writing from the East Coast to The Times, says: "The slavery among the native population remains untouched, except as regards the open sale of slaves in the public markets But for those are substituted others which can scarcely be called private one. Any trador can solt as winy as he pleases upon his own land, provided he surrounds it with a fance of some kind; and those sales cannot be less indeous than the former wore. Wherever I go, charged gangs, manaoled and fortered individuals, the clank of irons, the grip of the stocks, the third of the stick, he screams of the afflicted fall upon the ear. Stopping at the house of a friend in Zanz-bar, a few weeks ago, I heard strange sounds in weed a from an adjoining building. It was nothern it a dozen mortars and position were in operation. But above the whole were listed the sersims of some poor greature, who was evidently being pun shed severely. My friend explained that it was the ous am of this neighborhood to beat their alsves unmorefully . but that to best their slaves unmercifully in drown bluir orise the hartam and pastlas were salwing kept vigorously at dients and partly produce a state of things work till the sevenitiz was done. Zaugi-that would thrill overy devout heart in the bar is as well stocked with player no evec."