## GENERALR EADING

THE OSTRICH.

The popular and traditional notions respecting the ostrich in his native hab itat are scarcely sustained by the observation of those who have, in modern times, made his acquaintance. This is especially true in respect to two of the supposed habits of these birds, both of which have become proverbial, to their discredit. It has been said of them, and the saying is generally accepted as true, that when pursued or in danger, they hide their heads in the sand, and then think themselees safe; but the only semblance of truta of all this is, that sometimes, when fairly run down by their pursuers, they will fall down and stretch their long necks upon the ground, simply from exhaustation. Their running power, as intimated in the Book of Job, enabling them to "scorn the horse and his rider," is abundantly sustained by trial, it being often impossible for a single horse to run one down.

Both in the Book of Job and in the Lamentations of Jeremiah, there is a clear intimation that the ostrich is wholly careless of its young, leaving its eggs to be hatched by the heat of the sun, and its young to care for themselves- And yet it will be seen, in the account about to be given, that, at least in South Africa, quite the opposite of this is true. Until comparatively late ly, the ostrich was known only as a wild bird, inhabiting the same regions with the lion and elephant. But the demand of modern civilization and its luxury is rapidly bringing this giant of the desert within its power, and subjecting him to its industries. Africa is especially the land of the ostrich, and both along the Mediterranean and the regions about the Cape of Good Hope, a lively trade in the feathers of the wild bird has been for some time carried on. But of late, especially in the latter region, the breeding and feeding of tame ostriches, for their feathers, has become a regular and well established industry. Some ten or twelve years ago, not far from Grahamtown, a Mr. Douglas began experimenting with wild ostriches, trying to domesticate them, in which he seems to have been entirely successful. He now has a farm of twelve hundred acres devoted to that purpose, and stocked with three hundred birds. They are found to be quite docile, even becoming attached to their keepers, are hardy, and not much inclined to become diseased, can endure both heat and cold, are coarse feeders asd large drinkers, and yet capable of enduring long abstinence from water. -National Repository for June.

## FLOODING THE SAHARA.

Two plans have been set before the public with regard to the great project of flooding the immense basin of Saha. ra, known as El Juf, which is now generally conceded to be the bed of a former inland sea. One of these plans is so far in actual operation that preliminary surveys are now in progress under the direction of M. Ferdinand de Lesseps, to test the feasibility of cutting a canal from Cabes, on the coast of Tunis, to let the water of the Mediterranean into the great central depression. Keports from the parties are very favorable. They find the soil free from serious obstacles to engineering work, generally sand to a great depth, resting on a calcareous foundation. They entertain no doubt that the work can be more easily accomplished than the excavation of the Suez canal. The other plan is that of reopening

the anceint outlet of the inland sea to the Atlantic at a place called Boca Grande, or Great Mouth, and thus filling with water the vast depression of El Juf, which lies far below the level of El Juf, which lies far below the level of the ocean. This basin, irregular in shape, extends from within twelve miles of the sea-coast to as far south as the region of Azawad and Walata, to the north of Timbuctoo. The greatest length of this depression is given at about 500 miles, and the greatest breadth at about 120 miles, altogether covering an area of about 60,000 square miles. The breadth of El Juf is much greater in the south, but toward the northwest it seems gradually to get nar-

which in former years connected it with the Atlantic ocean. There cannot be any doubt but that El Juf at one time formed part of the Atlantic ocean, and that the connection existed within historic times seems clear enough. Upon the cause which led to the drying up of the El Juf sea the classic writers are not. not very clear. It is recorded by Diodorus Siculus that, according to ancient tradition, a lake called Hesperides, in the portion of the Sahara now occupied by El Juf, was suddenly dried up. Arab raditions point out that several depres-

water in A D 681, but since the year 1200 the water gradually disappeared. energetic of all the African races. They a youth cannot be trusted."

the influence of Carthagenian, Roman, Egyptian, and Mohammedan civilization. They have formed themselves into independent states, and possess numerous walled towns of commercial importance. They have established laws and education, and stamped out many of the worst forms of pagan superstition. They cultivate the soil, and carry on several branches of manufacture with remarkable success. The people of Soudan receive their supply of European merchandise across the Sahara from the ports of Morocco, Algeria, Tunis, and Tripoli—a system of communication with the outer world which has existed for thousands of years. Caravans proceeding by any of these routes can only make one journey a year, traversing about 2,000 miles of mountainous and difficult country before the nearest market of Soudan is reached. These paths, formerly used by the merchants of antiquity, now serve the Arab caravans. Notwithstanding all these diffieulties, the annual value of the trade between the northern ports and Soudan amounts to about \$4,000,000. An easier mode of transit would evidently lead to a large development of this trade.

The distance from Cape Juby to Timbuctoo, on the Upper Niger, is about 800 miles of almost level country, thus being 1,200 miles shorter than the present route. On the line proposed by Mr. Mackenzie there are no less than forty-two stations, with plenty of water.

He thinks that caravans could make ease than one by the present roads. hine. Therefore, without any outlay whatever for roads, an annual trade of \$12,000, 000 would soon be established. To attain this object all that is necessary is to form a commercial station at Port St. Bartholomew, Cape Juby, where the climate is equal to that of Madeira and Canary, obtain the protection of the Berber chiefs of Western Sahara (under whose protection the present trade is carried on), and place agents in the principal towns on the road on Timbuctoo. The road to Central Africa would then be practically opened to commerce through a healthy country, and from a point within nine days' sail of European

With the Sahara flooded, direct navigation with Europe would be establish-And thus will also be opened a more extensive market for American goods. We have heard of the desert being made "to blossom as a rose;" it is certainly a fascinating idea that a vast and arid waste is to be covered by a portion of the waters of the mighty Atlantic. And if this opening-up of the interior of Africa to civilization and commerce is to abolish the African slave-trade, with all it attendant horrors, then do we most earnestly wish it a hearty God-speed.—Harper's Weekly.

## WOMAN.

Great indeed is the task assigned to woman. Who can elevate its dignity Not to make laws, not to lead armies, not to govern enterprises, but to form those by whom laws are made, armies are led, empires are governed. To guard against the slightest taint of bodily infirmity, the frail yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentimente which generations yet unborn and nations yet uncivilized shall learn to bles; to soften firmness into mercy and chasten honor into refinement; to exalt generosity into virtue; and by soothing care to allay the anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to be compensation for friends that are perfidious; for happiness that was passed away; such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour-these are the theatres in which her greatest triumphs have been received. Such is her destiny; to visit the forsaken, to attend the neglected; when monarchs abandon, when counsels betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged, and to exhibit in this lower world a type of that love, pure, constant rower, terminating in the great channel and ineffable, while in another world we are taught to believe the text of virtue.-

> Riches would be little esteemed if they did not furnish vanity with the pleasure of having what others have

A good conscience is better than two witnesses. It melts sorrow as the sun does ice. It is a spring when we are thirsty, a staff when we are faint, a shelter when the sun strikes us, a pillow in the hour of death.

A distinguished merchant, long accustomed to extensive observation and The importance of the advantages to be gained by the accomplishment of this vast enterprise can hardly be over-esti-"When I see one of my apprentices or mated. Soudan has a population of clerks riding out on the Sabbath, on about 30,000,000 of the intelligent and Monday morning I dismiss him. Such

Literary composition of any kind very frequently exercises a most depressing influence upon the mind of the writer, independent of an, effect it may have upon the reader. Writing is, as everybody knows, unnatural, purely artificial, and it is not strange, therefore, that it should in many cases produce melancholy even by anticipation. A few days since a girl of twelve or thirteen, attending school in a town in northern Illinois, became so distressed because she had to write a composition that she attempted to drown herself in a cistern and nearly succeeded. A medical student of Baltimore, having a thesis to prepare not long since, grew so morbid that he swallowed an ounce of laudanum, dec'aring he would rather die than do the hateful work. A bookbinder of Reuen, who was sent to the Paris Exhibition, his expenses having been paid out of a lottery fund, found on his return home that he was expected to draw up a report of what he had seer. This rendered him wretched; and though his friends tried to comfort him, and offered to do the writing for him, the thing so weighed upon his mind that he waxed gloomy and morose, disappeared from his home, and his body was soon discovered in the Seine. Authors are often discontented, irritable, sullen and saturnine when engaged in composition, and many of them have doubtless become dissipated and gone to the bad generally on secount of their calling. The mere process of composition brings the nerves to the surface, unduly excites the sensibilities, and, habitually followed, has a tendency to cause morbid ity and certain mental disorder. To be perfectly healthy in body and mind a mae should turn his thoughts outward, b three journeys a year by it with greater | much out of doors and feed on the sunu

## FAMILY READING

JESUS ONLY!

Thou one staid Rock in life's tempestous

To Thee I come! Henceforth - all else unstable-but in I find my home.

Rest of my soul, once weary, peaceful The central object of my spirit's joy art

Though all should cast me out, yet still in I'll put my trust;

is a treasure time and tide defy. And moth and rust. Give me, O Lord the sympathetic heart That lives upon Thy love, and cannot live

O Jesus! fix Thine image on my soul, That there I may Gaze on Thy beauty till I am made whole; And every ray
From this world's sinking suns that own not Thee, Dies down in Thine own light and its obscurity.

# -London Christian.

AT THE DOOR.

O Jesus, Thou art standing Outside the fast closed door, In lowly patience waiting To pass the threshold o'er : Shame on us, Christian brethren, His name and sign who bear, Oh shame! thrice shame upon us, To keep him standing there !

O Jesu, Thou art knocking. And lo! that hand is scarred. And thorns Thy brow encircle, And tears Thy face have marred. Oh love that passeth knowledge, So patiently to wait! Oh sin that hath no equal So fast to bar the gate!

O Jesu. Thou art pleading, In accent meek and low. " I died for you, my children, And will ye treat Me so?"
O Lord, with shame and sorrow We open now the door; Dear Saviour, enter, enter, And leave us nevermore. Amen. -Sunday at Home.

## THE OVERCOAT DOXOLOGY.

"Praise God from wbom"-and all through the congregation there is a general stir to find hats and draw on overcoats, so that by the time those who have nothing more important to do than to join in the singing have

Praise him all creatures here below,

number of these creatures are in wrestle with sleeves and lining by a backward measurement of arms. Much they are thinking about praising the Highest! Their chief concern seems to be that they shall be ready to dart out as soon as the benediction is pronounced, to stand on the sidewalk in front and criticize the people as they come out, or hurry away to some less "tiresome" place. Well, well! and the saints above—"Xe heavenly host." -how pitiable they must look down on this contest between overcoat and praise to God! Hearing the appeal of a divided, half-hearted congregation coming up from beneath some heavenpointing spire, is it likely their pure spirits will be wrought into a greater devotion and thankfulness? We need

have successively been brought under NERVES AND LITERARY WORK. gratitude be felt by only a few, had not mons on "The Duty of Thankfulness." or in some way awake those who are careless to a sense of their irreverence? The very words, "from whom all blessings flow," silence all questions as to the duty; and who can indulge much religious sentiment in connectien with

mental problem of economizing time? We believe it to be thoughtlessness principally. The devil has gained some advantage in the souls of believers, and from making them wander in their prayers toward the last, finally gets behind begging to assist them on with their overcoats! Indeed! And this is the same spirit of darkness now urging to the shortening of God's time, who will ere long jeer over the too-late repentance of a lost soul. Who shall say but some of these may be among the number of his victims-these who irreverently consider the ordinances of the truth, they are therefore called God's house ?-Methodist Recorder.

The chief properties of wisdom are to be mindful of things past, careful of things present, provident of things to

## MR. WESLEY'S CONSECRATION.

"Lo I come; if this soul and body may be useful to do anything, to do Thy will, O God; and if it please Thee to use the power Thou hast over dust and ashes, over weak flesh and blood, over a little vessel of clay, over the works of Thine own hands, lo! here they are, to suffer also Thy good pleasure. If Thou pleasest to visit me with pain and dishonor, I will humble myself under it, and through thy grace be obedient unto death, even the death upon the cross. Whatever may befall me, either from neighbors or strangers, since Thou employest them, though they know it not-unless Thou help me to some lawful means of redressing the wrong-I will not "open my mouth before the Lord" who smiteth, me, except to bless the Lord. And hereafter no man can take away a thing from me, no life, no honor, no estate, since I am ready to lay them down, as soon as I perceive Thou requirest them at my hand. Nevertheless, O Father, if Thou be willing, remove this cup from me; but if not, Thy will be done. Whatso ever suffering hereafter may trouble my flesh and spirit, O Father, unto Thy hands will I commend my life and all that concerneth it. And if Thou be pleased either that I live yet for awhile or not, I will with my Saviour bow down my head. I will humble myselfunder Thy hand; I will give all Thou art pleased to ask, until at last I give up the ghost."

A man who takes the place which God puts him in, and sticks to it, and fights it through, and stands a man every inch, has awaiting him an estate of glory such as has not been known in this world.

## BESETTIEG SINS.

REV. WAYLAND HOYT, D. D. Every man has some peculiar and plaguing and persistent sinful tendency. Many men are grand and strong in many places. Every man is weak in some single place—signally, specially

weak.

In the world of mythology Achilles, dipped in the waters of a certain river, became invulnerable. The only trouble was that when his mother dipped him in, she, in helding him by the heel, kept the head dry, and henceforward he was vulnerable there. It was the wound which smote his heel that killed him. There is an Achilles' heel in every one of us. Charles the Second, of England, easy-going, licentious, selfish, poorest of kings, meanest of men, had one political maxim which, he declared, never failed him, "Every man has his price." It is not true, in the king's sense, that every man can be bribed; but it is too sadly true that in every man there is some weak, and unguarded spot where the assault of evil is peculiarly dangerous. Jacob had a strong tendency to

sudden anger and impatience. David could be easily overcome by lust. Elijah was liable to lose his courage. Peter was a born boaster. John was addicted to vengeful feelings. Judas was close, greedy, graspful, half-hearted. Avarice was his sinful tendency-

deceit. Moses was apt to flame out in

his besetting sin. Now, what was true of men in the old times is true of men in these. The human heart, in its weakness and passion, is much the same, whether it beat in Bible times or in times like ours. Every one of us has a form of sinfulness, which coincides most naturally with our inclinations. It may be sensual appetite. It may be slothfulness. It may be stinginess. It may be proud self-assertion and disdain of others. It may be lack of courage want of adherence to principle. It may be a bragging fire-brand scattering, scandalmougering tongue. It may be a thirst for stimulant; drinkers crave, and devotion and thankfulness? We need not answer.

What is a doxology for, if not to express gratitude to God? And if this with quick and sad conflagration. And

yet such as these are the very persons whom you will find arguing that, be. cause they so crave stimulant, they must have it. Then, too, if a mau is naturally slothful, how many reasons he will be able to find for taking his own ease and doing as little as he can. Then, too, if a man be badly ambitious, how, in behalf of this besetting sin, will he surely flatter himself that he is working for God, when he is really working for human applause. Then, too, if a man be given to sudden flam. ing forth of anger, how will he excuse himself for it, and allow himself in it, because it is out and over-because he harbors nothing. Then, too, I have known men one of whose besetting sins was a sort of barsh, cross, uncourteous unchristian bluntness, who are always excusing this failing by saying "Well, anyway. I always speak the truth."just as though, called upon to speak upon to speak it in jagged and un Christlike ways.

Ah. this besetting sin! This sin that jumps with our inclinations, with the peculiar set and flow of our nature. is always a specious sin. The devil sometimes looks as white and clean as an angel of light, but he is the devil

And so, of all sins, this besetting sin is, for every one of us, the most dangerous. It is the sin which, at the last, is likeliest to overmaster and lock us prisoners in its own destruction. For sin is evermore endowed with the quality of growth. He who will do evil of his own choice, is ultimately given over to evil as his master. "Whosoever committeth sin is the slave of sin," save Christ. There is contained in sin an element of servitude. Allow yourself in conscious wrong-put fresh coal upon the fire of stimulant burning in you -flame forth in your scathing passion cut your friends to pieces with your sharp tongue-feed your avarice by refusing charity-what have you now done? Gratifled yourself? Yielded to your sinful inclination? Yes, you have done that, but you have not done that alone; you have inevitably done a vast deal more. You have given your besetting sin a closer grasp upon you. You have weakened toward it your capability of resistance. You have bowed still more profoundly beneath its servitude. For, as another saysand you know as well as I that the words are true—they are the very A B C of morals—"In every act of transgressing the law of God, there is a reflex action of the human will upon itself, whereby it becomes less able to keep that law. To do wrong usurps

the power to do right. Now, since sin thus holds in itself the power of growth and increasing tyranny through yielding to it, and since we are likeliest to yield to that sin inclination—it is surely evident that just the sin fraught with the direst danger to us, is just this peculiar, persistent, desirable, besetting sin. If sin at last wreck us, it is on this rock that we shall go to pieces.

"Wherefere, let us lay aside every weight and the sin which doth so easily

## CALVINISM.

In regard to a call to the ministry. Bishop Simpson says Le is Calvinistic: if so, he believes that it was forcordained that he should be a minister; and if so, it must have been forcordained that he should be converted, for certainly none but converted men are called to preach the Gospel: and if so, he is one of the elect; and if that is so how about the thousands converted un der his ministry? Are they not elect also? It must be that all evangelical Christians are Calvinists in the spirit, if not in the letter.—Herald and Presbyter.

The above is a nice little run of log-

ic. Suppose we admit it to be true, and run on: And if all these ifs be so, then all converted men are of the elect, and if all, then a part, and as all Arminians are a part of the converted multitude, then Arminians are all elect; for there is no dispute about the experience of conversion. For men were converted before either Calvin or Arminius were born. Hence it must have been foreordained that Arminius, being a man, was as wise and as sincere as Calvin, who also was a man, for God endowed them both; and if Calvin cannot prove by the Scriptures that he knows more of the unknowable than Arminius knows, then it follows that whosoever believeth shall be saved, or elected, regardless either of Arminius or Calvin. That both these ancient worthies were converted, is admitted, and if converted then elected-self-ordained, and foreordained, and sub-ordained as long as self-ordained (or elect, as so written), and hence all evangelical believers are Arminians (electors, because divinely and humanly elected and endowed), both in the letter and in the spirit, which is better than to be "Calvinists in the spirit, if not in the letter."

Now, brother "Herald and Presby-ter," dont pretend that you cant understand this; for if you do, we shall declare in the very next paper that we never did understand you .- Recorder.

THE KN

As two m after hearing the one was " That man doesn't he?' cally be said sion of his li love to Jesus of his know speaks of his he is in con " I know wh know the do knowledge: and the pov the fellows! the exalted all kinds of How word

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Paul's kno sonal thing. ledge of Chri when they of religion, and to recom is the same a But this is a splendid add value of relig whose hearts by the fire of hearts have power of his true believer son of Christ with the ey vivid is the can never be the Holy Spi visable God speaks of Je with seraphic " thoughts th burn."

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