#  <br> AND EVANGELICAL WITNESS. 



Glic 免amily ©rxasury.












 Sin

Thanking the Minister. It is trange hoo fē persons in the average
congregation feel called on to thank their pastor


 helped by the trath he preached to them, and
that they are grateful accordingly, Yet thoee
 Who it their pastor shonld direct theme on the

 Why then Rhould they hesitate to exprees theit
thanks, as freely when he has sought earnestiy
and and prayeriuly to prepare that which will
dirent, orsist, or wank or cheor then, and
has bronght it to twem in the hope that it will

 $s$ hard for him to work on month after month
in behalf of those whom he loves and wonld
fain help, without ever being ascured that he has met their needs or excited their gratitude.
The very effort of a preacher to fill his place The very effort of a preacher to fill his place
acceptably tends to exhanant his nervona foree,
and to bring a donbt if, after all, he has sucand to bring a donbt if, aiter all, he has suc-
ceeded in the work to which he was wet. When,
therefore, not one of his hearers acknowlegges therefore, not one of his hearers scknowledges
help reecived, or expresses thanks for acquired
benefit, the sensitive preacher is tempted to benefit, the sensitive preacher is tempted to
depression lest his work was a failure. Saida
venerable pastor, "I have been preaching to venerable pastor, "I have been preaching to
one people for now more than thirty years, and
there are members of my church who have never . spoken was of service to them, or that they
Were grateful or its speaking., How oould
such gan experienre be otherwise than depressuch gan experienre be otherwise than depres-
sing7
"But," it may be eaid, "a pastor ought to go on faithfully in his appointed work, without
being dependent on warm words for his enmost pastors do this; bat that does not relieve
any hearer of his duty to spaak fitting words of thanks and cheer. A mother-ought to ba faithfal to her children, eren though none of them whould be true and untiring in her home duties
while her husband fails to tay anything in re-
cogoition of her fidelity; but those children

## and that husband ought to be askamed of them- selves for never thanking her who loves and

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 fitiog words in the pulpit has reason to be hasartily as
## It is not praise, nor compliment, that a pastor needs for his encouragement. It is a

 cognition of his special service to a hearer, withthanks or the timeliness of his well-chosen by each particular phase of trath;, that he may of those before him. And ho craves the assani ance that the masaage he bringy has touched man stops at the door of a friend's hoose to tell an item of good news which he thinks will give pleasure there, he does not care to be told that whose hearts it would lighten. Thanks are not necessarily flattery. The reecipt of them ซill

- hardly exdanger a clergyman's spiritual stand


## ing. There are warm-hearted and thoughtfal per gons who have this trath in mind, and who are

 alway prompt to sprak of the help they hav from a teacher's instructions or a superinten thus lesson review, and to thank whoover has




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 mountaina, But natare has ordained that the
pressarare the anowy mass on the upper paxts lesg
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nsignificant, the continued action of an almost
tropical sun. At lastitits most advanced front,





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\begin{aligned}
& \text { may bave watchedt the mails after the battle, } \\
& \text { for news from some one as dear as our own } \\
& \text { ife. We remember still the painful wavering }
\end{aligned}
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\left.\begin{array}{|}
\text { sounded, as it passed from lip to lip, from ear to } \\
\text { earr, all through the rejoicing circle. We have } \\
\text { perthap sat by beds of affering, where zonee } \\
\text { little one we loved has lain. We bave watcobed }
\end{array} \right\rvert\,
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\begin{aligned}
& \text { looked, and gighed, as night and day we } \\
& \text { waited. We remember well how glad the } \\
& \text { morning was when theere came from the } \\
& \text { mick-room the litilo word "safe." Thoso who }
\end{aligned}
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\begin{aligned}
& \text { waited In vain know, perhaps, better still hoo } \\
& \text { speet that world would have been if it coulo }
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& \text { brigar the monng wouniled over a misty sea } \\
& \text { Perkaps you have sial } \\
& \text { The fog has gathered thicker than the folds o }
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\begin{aligned}
& \text { yourselves. winn straming eyer, and wacanal } \\
& \text { ears, and eager hearts, you felt your way along } \\
& \text { among the rocks and khoats and iceberg, fear. }
\end{aligned}
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& \text { are sate has the word, Hike many others, been } \\
& \text { Thus } \\
& \text { loaded with significance in the varied assoc. }
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\begin{aligned}
& \text { loaded with significance in the varied associ- } \\
& \text { ations. of life, Every scene of danger throogh } \\
& \text { Which we have come nnharmed, has added a }
\end{aligned}
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\begin{aligned}
& \text { tine to its brigitues. } \\
& \text { This word, so charged with meaning, God } \\
& \text { chooses to set forth the Fork of the gospel. }
\end{aligned}
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\begin{aligned}
& \text { takes the word with all the significance it has } \\
& \text { gathered and papeaks of the "great eavpation" } \\
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\begin{aligned}
& \text { than it does in the vocapnlary of men. To } \\
& \text { thoes who have known the savation of God, } \\
& \text { word has gained its sweetest kigninicance from }
\end{aligned}
$$

elass nrad persons are a power for good. They
do mach to promote good preaching and good
teachisg. Even a strayger coming into the

for fie thang folk.

| Searching for strawberries ready to eat, Finding them fragrant, and large, and sweet, What do you think I found at my feet, Deep in the green hiluide? <br> Four brown eparrows, the ounnicg things ! Feathered on back and beast and wings, Opening their four mouths wide. <br> Stooping lower to wateh my prize, Watching theic motion with eager eyeg, Dropping my berries wi:h glad surprise, <br> A plaintive sound I heard : <br> And looking up at the mournful eall, <br> I spied on a branch, near the old stone wall, <br> The poor little notber bird, <br> With grief and terror her hsart was wrung, And while to the slender boakh she clung. She folt that the lives of her birdlings hang <br> On a still more olender thresd. <br> That my heart was tender, and warm, and true <br> Never entered her ared her birdliogs, too, <br> And go through this world of ours we go <br> Bearing our burdens of needless woe, <br> Many a heart beating heavy and glow <br> Under its load of care; <br> But, oh! if we only, only knew <br> That Gud was terder, and warm, and true, <br> And that he loved us through and through, <br> Our hearts would belighter than air. - The Children's Friend. |
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Hugh Miller's Early mays.
The name of Hugh Miller is well known.
He devoted himself early to a life of hard labor
has elapsed the sheets are taken out, and the
moulds used again, the released sheets being: packed up for at least twenty-four hours in.
their fold. The next ribs (which are texptcrarily arranged take the
in
order on a wire) and "set" them into their places on
one of the sheets, after it has been epread.
out-on a block and pasted. A dask of paste. then gives the woodwork adhesive powert, and
that part of the prcess is finished by anfixing
the remaining piece of the remaining piece of paper. The fan has to
bo folded up and opened three or four times.
before the folds. get before the folds get into proper shape, and by
the time it ia put by to dry it has received an
amonnt of handling that no foreign paper would. amonnt of handling t
endure.-English pap

## Curious Things.

The Hindoos believe that alter death the soni passes into the body of animats, to liye
through another tetm of probation on airth.
Among them the cow and the monkey are sacred. The Mohammedans are very superstitious con-
cerring the beard. They beliepe that the divine mage of man rests there, and that the angels
have chargs of every hair. Two centuries as our ancestorss every to wo wear pasteboand colvers
over their beards in the night, lest they should turn upon them and rumple thent in their sleep
The Japanese and the inhabitants of Thibet not aatisfied with devont prayers, sacrifieas, of
ferings to the gode, etc., but they also pray by machinery. They have a qquare post, eight feet
long, and near the centre is fixed verticelf wheel, whiol caat be reached by the hand and and
which moves in an axle passed through the post. Oa each of the three spokes of the wheel.
two small raing are strung. Every person Whoo
turas this wheel as he pases by is suppoed to obtain credit in h heaven for as many prasers as
the number of revolutions which are marked on the post. The object of the rings is, that as
they jingle they are believed to secure the at-
tention of the deity; and the the more certainty tbat it will beater listened noise, in the eame boat. Whether prospered or attlict-
ed, both are rowing over the deep lake," Still another : "As the floating grass is blown by the gentle breeze, or the glanciug ripples of autumn
disappear when the sua y geos down, or as the
ship retarns home to her old shore, so so life. It is amoke-a morning tide."
There are certain fashons prevalent anong
diffent different nations which seem to us pery absurd,
For instance, the ladiee in Japan gide their
teeeth ; in the Indies they paint them red ; in teei;
Guzerat, black. In Greenland the wonen
paint their
vians blana and yelow. The Peruvians and other Indian tribes Aaten their heads,
whilo other nations maltreat their noses. The
Chiness shase off their hair, and allow their fin-
 turns his back to the teacher. They also cramp
the feet of the women. It is stated that a certain emperor thonght the ladies too fond of calling
on each other and gosisiping a and in orier to
keep them more at home obliged them to alopt

## Mizpah





Gipsies.
Fur more than 700 years history has recorded
ways and wanderings of this race. All sorts. of romantic tales have been told abont them,
nd an endless amount of villainy, which they ere only suspected of, has been attribated to present day theyare viewed with more or less.
saspicion, and in no country in the world ara here fewer repressive lawis aimed at them than
Eagland. They ran rivalry with Jews and cotchmen in being citizzns of the world. There
not a king dom in Europe-unless it be Lap-land-that ths not some of them, and the United States is yearly receiving more and more of this
kind of immigrants, Indeed, the New World, happy hunting grounds of these vagabond tribes
owild men. Treere are ejid to of wild men. Tnere are said to be about 5,000 ,-
000 of them wandering orer Earope, of which
 tam ians, Assyiains, Ethiopians, Moors, Armen-:
ians, M antcheang, Banditti, German Jews, and, How to Keep Bouquets Fresh. There are varions recipes for keeping boaquets
reah. Some people stick them in moist gand : freah. Some people stick them in moist gand;
some salt the water in the vases, and others
warm it ; others, ayain use a few drops of amnonia. My rule is to cool the flowers thorough-
Iy at night. When the long day of furnace-heat
as made the roses droop, and their stems limp has mate the roses droop, and their stems limp
and lifeless, I clip them alittle, and net them to Ioat in a marble basin full of very cold water.
In the morning they come out made over
into crisp beauty, as fresh and blooming as into crigp bearty, as fresh and blooming as
if just gathered. All flowerg, however, will not
stand this water-cure. Heliotrope Dicckeng stand this water-cure. Heliotrope blackens and
falls to pieces under it ; azaleas drop from their tems, and mignonette soaks away its fragrancic:
For these I nse dry cold air. I cotton wool, and set them on a shelt in the feecotton wool, and set them on a shell in the iee-
chest. I can almost hear you laugb, but really


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| TJRONTO, WEDNESDAY, SEPP. 12, 1877. |  |  |  |  |  |
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| THE OUTLOOK. . | apclogetic tone resp ciing Eiomanicm; and a vary bitter and vyjusi condenination of Mr . |  |  |  |  |
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|  |  |  | This principle, ttat a mau is to be restra' 2 edfrom doing anything injurions to others, is not a mere theory to be questioned and rejectad, |  |  |
|  | that the Revelation pointsto Papz R Rome ; for <br>  | Liberation Scoiety.This repotit strongly oppoces any arrogrc- |  |  |  |
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|  | Ho would denounce a sainity and self frecricic. crangelist Jike Oueeley, foll of Cheisily arily for the ening, 'x such lansfagsa would |  |  |  |  |
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| gof the Albenian titibes is |  |  |  |  |  |
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|  |  |  |  | discourse -could ecarcely be -surpase8d.- Dr. | fet tıis fall. Mra, Casson has cummenced a Sunday-school, with mosi encouraging pros-' |
|  |  | be made ritht the $=$ That to toers they trink |  | We sincerely hope he can be induced to tell the othar half before he retorns to his Canadien |  |
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SERMON
BY REV. T. DEWITT TALMAGE.

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$\xlongequal{\text { Trimprratuct．}}$ as the testimony of the wost eniinent，physicians，
and the experience of thousands of life－long
total abstainers，prove conclusively that intoxi－

 the intoxicating liquors sold under the present
license gystem，is the most fruitful catse of
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|  |  |  |  | The husband＇s head was accordingly glave

closely and blisters applied．The patient la
ail night in A drunken sleep，and，notwithstand ain night in a drunken kleep，and，notwithstan
ing the blisters were eating into the fiesh， was not till near morning that he began to beat
aboun，disturbed by paic．
About taylight he waked up to a most
mecomfortable conssionsness of olistered
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| ＂What does this mean？＂ hands to the bandaged head． |
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## ＂Lie still－you mussut stir＂，＂said the wife ＂you have been taken very sick．＂ ＂D＂

＂I＇m not sick．＂．．．＂，y have brain fever．
＂Oh，yes，you are you hity
We have worked with you all night．＂
＂I should think you had＂．grosned the

Whe worked with you all nigat．＂
＂I ahould think you had，＂groaned the

## eet？＂ ＂ ＂They are bistered．＂ ＂Well＂

## ＂They are blistered．＂ ＂Well，Im better now， do，＂he pleaded piteonsly．

He was in a most uncomfors

is way again，din＇t ahould ever alarmed
he
hoctor，and，above all，dont
 ever－for thetendency，I am sure，is to apoplexxy
and from the next atatack you would be lizely
tod die，unless there were the severest measare
nsed．＂
zansiuss ©axas．


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