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POETRY.

A Hymn for Saturday Night.

And is the thought a mournful one,
That now another week is gone
Of this life's fleeting span?
When the dark sojourn here is o'er,
Is there no fairer lot in store
For never-dying man?

Is there no country of the blest,
Where toil will be exchanged for rest,
Where mourners never weep?
Where this poor weary, sinking frame,
No care will need, no respite claim,
Nor ever ask for sleep?

Oh, as I tread my heavenly path,
'Tis sweet to realise by faith
The thought of such a home!
And when the spirits droop and fail,
To cast a glimpse beyond the veil,
And thus dispel the gloom.

My days and weeks and months succeed,
With noiseless, yet unceasing speed,
But this is joy to me:
That they are bearing me with them,
O'er silent Time's fast-rolling stream,
On to eternity.

These days and weeks, like favouring
gales,
Smile on my bark, and fill my sails,
And waft me towards my home;
Nor is there one that lends a ray
To guide my course and bless my way,
Pointing to joys to come.

This week has closed, its toils are o'er;
Let earthly thoughts intrude no more,
The Sabbath morn is near;
Then to my soul, oh, be it given,
To rise from earth and visit heaven,
And join the worship there!

CHARLOTTE ELLIOTT.

RELIGIOUS.

Mr. Moody in New York.

"God hath chosen the weak things of the world to confound the things which are mighty" was the text of Mr. Moody's first sermon at the Hippodrome meetings, and these are some of the striking things he said:

THE OLD GOSPEL.

We have not come with any new gospel; it is the old gospel, the old story, and we want the old power, the power of the Holy Ghost; and, if it is anything less than that, it will all come to nought and be like a morning cloud—soon pass away. Now I can tell you, before the meetings go on any further, who will be disappointed and who in after years will say the meetings were a failure—every man and every woman that don't get quickened themselves. If there is a minister here in New York that doesn't get quickened himself, he will say the work has failed; but I have never known a man who has got quickened, to say the work has failed. Nowhere that we have been has it been the case. What we want is to get down to ourselves, and if there is to be a true revival, there must be first a casting down of ourselves before a lifting up. It was only when Abraham was on his face in the dust before God that he would talk to him. And it is then that God lifts us up and the blessing comes. There is no true revival until God's own people are lifted, until they are quickened. It will be superficial until then. It will be a counterfeit. If you attempt to begin to work among the ungodly and unconverted before you get quickened yourself, God won't bless you. As the Psalmist says, "When the Lord has restored to us the joy of his salvation, then we will be able to teach transgressors the way of the kingdom of God," and not until then, and when we are cold and luke-warm and are conformed to the world, and have not the Holy Ghost resting upon us, why, God is not going to revive his work. Here and there we will hear of one converted, but it won't be deep and thorough unless the church of God is quickened.

NEARNESS TO GOD.

If you want to introduce sinners to God you must be near to God, and to the sinner too; and if a man is near God he will have a love for the sinner,

and his heart will be near that man. But until we are brought near to God ourselves we cannot introduce men to God. Somebody has said God uses the vessel that is nearest at hand, and if we are near to God he will use us, and if we are not of course he cannot. Now, what we want is to be in a position that will give God all the glory. There are some things that make me tremble at times as if the work will all come to nought, because there is so much man-worship. Now, we have got to get rid of this man-worship before it will be deep work. We have got to sink self. If we can only get "I" down in the dust, and get outside of our dignity, and get self out of the way and say, "Here, Lord, use me if thou canst, and if not, use somebody else," or in the spirit of the wilderness preacher who said, "I must decrease but he must increase," then the Lord will take us up and use us.

GOD'S USE OF WEAKNESS.

What is highly esteemed of man is an abomination to God. When God was about to deluge the earth he wanted an ark built. What did he do—he did he call an army? No, he just called one man to build the ark. In the sight of the world it was a very little thing, and yet when the deluge came it was worth more than all the world. The weak things of the world that excite our scorn and contempt are the very things that God uses. When God delivered Egypt he didn't send an army. We would have sent an army or an orator. We would have sent some man who would have gone down before the king, and laid it out before him in grand style, but God didn't do that. He sent this man Moses, who had been back there in the desert 40 years, a man with an impediment in his speech. I want you to go down into Egypt, and bring my people out of bondage." That is not our way. When the king looked at him he ordered him out of his presence, "Who is God, that I should obey him?" He found out who he was. God used the little fly and the little frog. The world looks upon the frog with scorn and contempt, but Moses said, "Oh, there are a good many of them." We may be very weak in ourselves, but see what a mighty God we have. God likes to take the weak things to confound the mighty. When God wants to move a mountain he does not take the bar of iron, but he takes the little worm. The fact is, we have got too much strength. We are not weak enough. It is not our strength that we want. One drop of God's strength is worth more than all the world. There was that giant whom we are told for 40 days came out every morning and every evening. Down into that valley came the giant of Gath every morning, and he terrified all the army of Saul; the whole army were trembling; they were afraid. When Joshua was weak in himself and strong in the Lord, then they did not fear the giants. But you see Saul and his army had got their eyes off from God. When we get our eyes off from God how mighty that giant looks! There came a young stripling up from the country—a sort of a delegate of the Christian Commission. He heard of this giant, and the young boy began to inquire: "What does this mean?" And they told him, and he wanted to go right out at once to meet him. The last man we would have chosen, but God's ways are not our ways. God will have the glory, that is the point. If it had been some great giant, then we would have given the giant all the glory. The young stripling requires no armour of Saul; he just takes a few small, smooth, round stones out of the brook, and puts them in his sling. He says to the giant: "You have your sword, but I have come in the name of my God." Yes, he leaned upon the strength of God. Now just look at that! We are to pass that little stone into that sling. God directs it, and the work is done. The giant of Gath falls. David was the last one we would have chosen, though he is chosen of God.

OTHER ILLUSTRATIONS.

God takes the weak things to confound the mighty. When he wanted twelve men to introduce his gospel, whom did he take? Did he call the wise and mighty? No; he called a few ignorant Galilean fishermen. It was those men the power of God rushed in upon. They were weak in themselves, but strong in God. So, to-night, if there is a band weak in themselves, but strong in God, what a work they can do! No other strength is worth having but the strength of God. When God wanted Germany to be blessed, he gave power to one man. The Spirit came upon Martin Luther, and all Germany was blessed. When darkness and superstition was settling over Scotland, the Spirit of God came upon John Knox, and he moved all Scotland. You can go where you will in Scotland to-day, and everywhere you will hear the name and feel the influence of John Knox in that country. You can go into England to-day, and you will feel the influence of Wesley and Whitfield, grand men and mighty. They relied not upon their own strength, for the Spirit of the living God was upon them. They were mighty in God. Look at that man Gideon. He marshalled his army of 30,000 men to give battle to the Philistines. God said, "Gideon, your army is too great. My people would be lifted up, and they would take the glory upon themselves." God said to Gideon, "You just say to the men who are fearful and afraid, 'Go home.'" And the Lord reduced the army 20,000, leaving only 10,000 men. But God said, "Gideon, you have got too many; if those 10,000 men get victory, they will say, 'Look what we have done.' Just take them down to the water, and we will try other, they shall be separated." Then God took away all but 300. God said that was enough. "If I get a victory with those three hundred, I will get the glory." I would rather have 300 the glory. I would rather have 300 men in New York whose hearts are right with God, than a host who take upon themselves the glory which belongs to the Lord.

THE LITTLE CLOUD.

Now, my friends, do not think that anything is small that God handles. Look at that little cloud up there, not bigger than a man's hand; but that cloud was large enough to water all Palestine, and the land that had thirsted for three years and six months got all the water out of that cloud that it wanted. Plenty large enough if God is in it. Let me say before we close that what we want is to get hold of God. Now, there are a great many people that lend their ears to other people. They never hear for themselves. They want you people to use their ears for them. Let us each go up for ourselves, and pray to God that we may get a blessing for ourselves. If the Spirit of the Lord God comes upon us, it will take all eternity to tell the result. If the Spirit of God comes upon us afresh, I have no more doubt about the success of the meetings, than I have that we exist. If we are cold and indifferent, then the work will be superficial. It will not be lasting, and will not be such as many of you are praying for. Let us ask God that we may receive the blessing of the Holy Spirit. Let the prayer be "O! God, quicken me. O! God, give me a fresh baptism. Instill in me the blessing of thy salvation." God said to Elijah just before he went away, "Go call Elisha to take thy place." If God calls us to do a work he can qualify us to do it. When the time drew near for Elijah to be taken from Elisha, Elisha said to Elisha, "I will go down and see the prophets." It had been revealed to Elisha that Elisha was going to be taken out. Elisha wanted to be anointed near the place he was called to fill. They travelled together until they reached Bethel, and then Elijah said, "You stay here, and I will go down to Jericho and see how the prophets are getting along down there." But Elisha kept close to him, and they

walked arm in arm to Jericho. When they reached Jericho, Elisha said, "You just stay here and I will go over to Jordan." They were on a tour of inspection of the theological seminaries. But Elisha still kept close to his companion, and as they were talking together, Elisha asked, "What can I do for you, Elisha? What is your petition?" "Well," says Elisha, "I want a double portion of your spirit." Well, that was a pretty bold petition. He was asking great things. That is what God wants us to do—ask great things. They came to the waters of the Jordan, and Elisha takes off his mantle, the waters spread, and they pass through safely, dry shod. While they were talking, there suddenly comes a chariot from heaven to bear Elijah away to glory. And Elisha takes up the mantle of Elijah, and Elisha goes back to Jordan; and when they saw the mantle of Elijah they cried out, "The spirit of Elijah rests upon Elisha." The mighty spirit of Elijah rest upon us to-night. Let us go to our closets, let us go to our homes, and let us cry to the God of Elijah—"Here I am, God, use me"—that we may be ready for all his services. Oh, that we may be weak in ourselves, that we may give all the honor and glory to Jesus, and if we do this we will see how quick he will use it.

EDUCATIONAL RECORD.

Hereafter the giving of scholarships at Amherst College, Mass., will be on a more critical plan. All who apply for them must give a full account of their income, including what they earn and receive as gifts, and all their necessary expenses, such as tuition, fuel, room-rent, books, etc., and all incidental expenses. They must also attend lessons.

It is estimated that there are about fourteen hundred young men from the United States pursuing their studies in the Universities of Germany.

The system of the co-education of the sexes in colleges has been condemned by a large majority of the present senior class in the Wesleyan University, Middleton, Conn. This is the first class to which women were admitted in that college and the testimony comes after a trial of three years.

It is reported that Mr. Spurgeon has come out strongly against excluding religion from the national schools. He calls it making infidelity the national religion.

The Superintendent of Education in New York City complains of a large class of vicious boys whom the public schools do not and cannot restrain, and yet who are permitted to pursue their lawless career from school to school until they are pronounced incorrigible, and then the doors of all schools are closed against them. After this they roam the streets until they in too many instances find themselves in prison. We fear that a similar class of boys is to be found in every town, and the question for every citizen solicitous for the future welfare of his country is, what shall we do with them and for them.

Last year the Legislature of New York passed an act permitting the sisterhood of Grey Nuns to give diplomas to graduates of their schools, which must be received by the County Superintendent as evidence of qualification to teach in the Common Schools of the state, and exempting the holder from the ordinary examinations required by the School Law. Public attention was called to the unfairness of this act and the Legislature have repealed it. In the lower House the vote on motion to repeal stood 103 for it and 4 against it.

The Rhode Island Medical Society has a good record for its progressive spirit and its honest and laborious inquiries after truth in its special department. During the past six months its character and credit have had public recognition in the general publication of

a series of resolutions on school hygiene, which were honestly credited to that society, but which never were adopted by it. At the last quarterly meeting, however, a new committee reported on the same subject, and that report was adopted, the substance of which may be considered worthy of general consideration and adoption. The committee submitted the following conclusions:

That the health of females is more likely to suffer than the health of males and that discrimination should be made in their favor; that study at home or out of school should not be required of pupils under ten years of age in the primary or intermediate schools, but may be allowed with short sessions; and for pupils over twelve years with longer sessions; that long sessions without intermissions are decidedly injurious to the young and enfeebled; that two short sessions are better than one long one; that, all things considered, the present system of three hours each, as in this city, are best for the greater number of localities, provided that not less than two recesses of fifteen minutes each be allowed to pupils over ten years of age, and three of twenty minutes each for younger pupils; that in other localities a single recess of reasonable length would amuse a sound body and mind; that attendance at school is no more detrimental to the health than other occupations in which people are engaged; that exhibitions and examinations where special preparations are required are injurious to a large number of pupils; that pure air is most important in the school-room; that gymnastic exercises are of great value, especially where they develop the chest.

The committee recommended the appointment by the town council of each the health of the school pupils, removing those whose health is such as to make attendance injurious to themselves or to others; and also to examine everything connected with the school buildings affecting the health of the pupils, and make report to the town Council or school committee, with such suggestions as the circumstances seem to warrant. —N. B. Journal of Education.

On the 28th of August last, the Prussian Education Department issued a compulsory by-law affecting the rural population, of which the following are the salient points: Except under extraordinary circumstances, children of both sexes and of all denominations must be sent to school in their fifth year. The attendance may be deferred to the sixth or seventh year, under local difficulties, such as great distances or isolated villages. The compulsory school term ends with the fourteenth year, provided the district inspector be satisfied with the progress of the pupil. By the side of this we read that a Prussian schoolmaster has been condemned to six weeks' imprisonment for "imperfectly keeping and falsifying the books" relating to school attendance and school neglect.

Mr. Josiah Mason of Birmingham, England, has given \$500,000 to found a Scientific College in that city, and will add a like sum to this gift when he closes his business. Thus three cities, Manchester, Bristol, and Birmingham, are building up colleges of their own. Practical experience shows that the theory of a national university has its limitations and deficiencies.

The Regents of the University of the State of New-York have completed the distribution of the income of the Literature Fund for the coming year. This amounts to \$40,000, and it has been divided among 208 institutions, 105 of which are high schools, and 103 are private academies. The institution receiving the largest sum is the Albany High School, which is allotted \$1,683.53. Next in order come the Buffalo Central School, the Syracuse High School, and the Rochester Union School. These are the only institutions that receive over \$1000 each. Besides this sum of \$40,000 the Regents distribute