

simple sentence, only six words; but there was something in the way the good man said it, that impressed little Will's mind. "We must try to be useful," Will repeated over and over to himself, and it proved a little seed-thought. He wished he could be useful. He meant to be, but he supposed he must grow up first.

Will early learned to pray. When he drove the cows to pasture, by a stone wall or in a clump of trees he used to kneel down and pray. He loved to do it.

Chopping wood in the forest, he often knelt down by the pine logs for prayer; and God seem to fill the great woods with a beautiful light. It made the little boy very happy. His heart was full of comfort and joy.

Were all the other boys like him? No, some of them swore, and used to try to make him swear. The laughed at him and said so much, that one day, when they were in the field hoeing potatoes, Will let a profane word drop from his lips. In a moment everything looked different. The ground seemed ready to open and swallow him up; the heavens overhead looked sorry and offended. Will felt he had grieved God. It was an awful moment to him. His companions were glad; they thought they had triumphed. But their triumph was short; for if it was his first oath, it was also his last.

His father, finding it hard to support the family, left his small farm. He went from one place to another, trying to better his condition, and always took William with him, for he was his best boy, and worked diligently. But ah, how Will wanted to go to school. Sometimes the wish took such hold of his mind, that even while chopping he forgot his axe, and if anybody spoke to him he would not answer. They thought he was stupid. Poor Will! It was because he was hungry. Children who are loaded with books and papers do not know anything about this hunger of the mind.

At last he had a chance to go to school a whole winter. I cannot tell you how thankful he was. He was then grown up, as tall as a man; but he was put in the lowest class, and all the little boys were above him. Never mind; that was nothing to be ashamed of. Before spring he was the first scholar in school, and had learned pretty much all the master could teach him, for study was a real delight to him.

The next year he started off in search of an academy. He thought if he could only go to an academy a year, he should learn almost all there was to know in the world. But his father thought he could not spare him; and not believing in an education, he soon sent for his son to come home. Will was greatly disappointed; yet it seemed to be God's will, and so he worked, and worked, and waited, and prayed on the little farm still.

An opening came by and by. His father had to send a colt three hundred and sixty miles to pay an old debt with. There was nobody to take it but William. His father sent him, and said he might have his own time thereafter. So the young man started on his long horseback journey, with a pair of saddle-bags, a couple of books, and his clothes in one side, a loaf of bread in the other, and twelve shillings in his pocket.

Happy Will! The loaf was breakfast, dinner, and supper until it got mouldy, when a kind woman at a farm house took his mouldy bread and gave him in exchange a sweet new loaf. His money went for nights' lodging and oats for the horse. In ten days or more he reached his journey's end, and had four shillings left. The horse was delivered safely up, the debt cancelled, and then Will turned his thoughts stronger than ever towards an education.

He was now over twenty-one. Hearing of a famous academy in —, where there was a fund to assist poor students, with his pack on his back, he started on foot seventy miles to that place. On reaching, he found that the charity list was full, and of course, there was no room for him.

"Well," said Will, "I am going to stay." For a year he supported himself with the axe, the hoe, or the spade. Lodging with another poor student, they hired a woman to cook their frugal meals; and their washing, that they did themselves at a neighbouring brook.

My story would be too long if I should stop to tell you more. I will only say now that at the end of some years William came out of college a minister of the gospel; and his highest wishes in regard to usefulness

have been more than answered. He is a faithful pastor and preacher, settled over a large field, where his labours are fruitful and richly blessed of God.

You see, my children, how God opens the way to a noble purpose. The boy who has been found faithful over a few things, God will surely make him a ruler over many things.—H. C. Knight.

#### WHATEVER YOU LIKE.

ROBERT BROWN was the son of a poor man, who could only send him to school a few months in the year. Robert often said, "It is no use for me to try to be anybody; I have no advantages. I shall always be poor and ignorant."

Now Robert was mistaken. He had some very great advantages. He had a well-shaped, handsome head, and a fine full chest and strong limbs. He was a bright, healthy boy, and I think he had a fair chance to become whatever he liked. He used to beg his father to give him a piece of land for his own, where he could raise vegetables for market. His father was too poor to give him a part of the garden, but gave him a bit of sandy land in the corner of the lot. Robert struck his spade into it, and turned up the soil. "It is of no use planting anything here," said he; "only see how sandy it is; nothing will grow."

But there was some strength in this loose soil, just as there was strength in Robert's healthy brain and stout arms and legs. And the wind sowed some seeds there, and they came up and grew; and one hot day in July, when our little farmer was tired with raking hay, he went to look at his despised corner; and there, just where the ground was broken by his spade, was a large cluster of strawberries, ripe and delicious. While he was eating them he felt something prick his bare foot, and looking down, there was a large, ugly thistle, just going to seed.

Now both the thistle and the strawberry grew from seeds which the wind had sown; but the land was Robert's, and he had a right to say which should grow. "Be gone, you hateful thistle," said he. "You are a thief, come to steal your living and my pocket."

Then he dug up the thistle by the roots, and as he was too poor to buy manure, he used to go in the evening by moonlight with his wheelbarrow, and get black soil from a hollow in the woods full of old leaves and rotten wood; and he mixed it all thoroughly in with the sandy soil that bore the berries, and then filled it all with the best plants he could find, and the next year he had a great deal of fruit. Moreover, he sowed turnip seed between the rows, and the turnips grew large, and round, and sweet, and he sold them in November for a broad piece of silver. Robert was delighted. "I find," said he, "that I can raise on my land whatever I like."

And then the thought came into his mind that he could make of himself whatever he liked, if he would only set about it in earnest. And I believe he will, for where a boy has conquered one difficulty, he is generally ready to try another.

#### SUNDAY SCHOOL LESSONS.

##### PENTECOST.—ACTS II.

Joel saw in prophetic vision the day of Pentecost, which was the birthday of the present dispensation. [Joel ii, 28-32.] The holy Spirit was the bond who was to bind all into one. [Gal. iii, 28; 2 Peter i, 4.] Other prophets spoke distinctly of the outpouring of the Spirit. [Ezek. xxxix, 29; Zech. xii, 10.] This special presence of the Holy Ghost was first attested by miracle. Miracle is now unnecessary, for the Spirit has not left the church since the period of His first coming, and His presence in the heart is the experience of each successive generation of Christians. [1 John iv, 13; y, 10.] Much of Joel's prophecy was literally fulfilled during the life-time of the apostles. [Acts ix, 10, 12; x, 8, 10; xi, 28; xiii, 1; xx, 23, 29, 30; xxi, 9-11. Gal. i, 12, 16. 2 Thess. ii, 3, 12. 2 Tim. iii, 1, 4.] Joel also taught that one revelation would follow another. [Joel ii, 30. Matt. xxiv, 29. Rev. vi, 12.] The day of the Lord is yet to come. [Joel ii, 31. Mal. iv, 5.] The present time is our day, the day of probation. Let us see that we make a right use of it. [Matt. vii, 21. Luke xxiv, 47. Luke xxi, 36.]

The Psalms quoted by St. Peter are the 16th and the 110th. In the 16th Psalm, vs. 7-9, David speaks of the presence of the Lord, of which he had experience in his own soul, even in this life, and therefore he believed and rejoiced in a future life, where he would be in the Divine presence for evermore.—Vs. 10, 11.

The 100th psalm is a prophetic vision, and covers the whole period of the Christian dispensation

from the Ascension to the end of time. David saw his Son, who was also his Lord, [Mark xii, 35-37.] sitting on the right hand of God, and from that throne ruling His mediatorial kingdom. The third verse of the psalm requires some explanation, as its meaning is hidden under our translation. It should read—"Thy people offer themselves willingly in the day that thou warrest (clad) in holy vestments." With this compare Rev. xix, 14. The ascended Lord should have an army of willing soldiers fighting the world, the flesh, and the devil for His sake and in His name.—[Acts xx, 24. Ephes. vi, 10-20.] This king is a priest after the order of Melchizedek, the priest-king, who came forth to bless the victorious Abraham on his return from the battle with Chedorlaomer.—[Gen. xiv, 17-20.] Our Melchizedek,—our risen Lord in the power of His unchangeable priesthood, will come forth at the time of the second Advent to meet the victorious Christian soldiers, and to bless them.—[Heb. viii, 1, 2. Rev. xix, 11-16.] The last verse of the psalm can only refer to the refreshments of the Spirit of God, provided for the Christian warrior, that he may not faint in his march through this weary world.—[John iv, 13, 14.]

What was the feast of Pentecost?—Ex. xxxiv, 22. Lev. xxiii, 15, 16.

Where was it held?  
Where were the disciples at this period?  
What did they hear?  
What did they see?  
What happened to themselves?  
Was this a common event?

What do you call an event so much in advance of the common course of nature as this speaking with tongues without the labour of learning?

What do you mean by speaking "with other tongues?" V. 6.

What people were attracted by this miracle?  
How came the Jews to be scattered amongst the nations of the earth?

What brought them from time to time to Jerusalem?

What did these Jews call the disciples? V. 7.

About what did the disciples discourse? V. 11.

What effect had it upon the hearers?

What did St. Peter say in defence of himself and his companions?

Who was the prophet Joel?

Where is the passage from which the quotation is taken?

After the quotation what person does Peter bring under the notice of his hearers? V. 22.

Upon what events of Our Lord's life does St. Peter lay stress? Vs. 23, 24.

Who prepared the world for this?

From what psalm is the quotation taken? Ps. 16.

Who witnessed the Resurrection?

Who witnessed the Ascension?

Who witnessed the result of the Ascension? Vs. 5-7.

What Psalm is quoted vs. 34, 35? Ps. 110.

Whose history is covered by that prophecy?

What effect had the address of Peter upon his hearers?

What was the first thing required of them?

Who were baptized?

What was their manner of life?

#### REGENERATION AND CONVERSION.

Conversion is the effect of regeneration; regeneration is the effect of the life of the Holy Ghost implanted in the heart of man. Both regeneration and conversion are the effects of the life and power of the triune Jehovah. Regeneration means a being born again; conversion means a turning or a being turned; regeneration takes place before conversion, inasmuch as life is needed in order to motion. Motion is a proof of life, and he who is returned by the gracious influences of the Holy Spirit, to the Shepherd and Bishop of his soul is born again. We have heard it said of a certain person that he is converted, and is going on well; but in a short time we have heard it said that he has gone back again; yes there was a turning from outward sin, but this not being the result of regeneration or the new birth, hence the turning back. A man said to be converted cannot be really so apart from regeneration. A regenerated man is a truly Christian man, though there be no signs to the world of his conversion, which signs, however, must follow in due course.

—The *Record* learns with deep regret of the murder of two out of seven native converts at Chengmai, a district tributary to Siam. It is added that the King acknowledged his complicity in the murder, and avowed his intention to pursue the same course towards any of his people who deserted the faith of their fathers.

EQUAL RIGHTS.—An unsuccessful attempt was made in New Orleans recently to introduce coloured children into public schools. A committee of eight, with three colored boys, made the demand, which was refused on the ground that instructions for the admission of colored children had not been given by the Superintendent. The police were called to disperse the crowd.

#### HOMELY WORDS—DR. NEWMAN.

In reviewing the "Parochial and Plain Sermons" of Dr. Newman, the *Rock* says:—

"The sermons before us are no ordinary or hackneyed compositions, made up, or vamped up from the writings of others, but the pure coinage of a powerful brain, acting under the impulses of an enthusiastic, earnest, and highly conscientious heart. That such a man, so sincere in his search for truth, and so powerful in the grasp of his genius, was ever lost to the Church of England is a calamity which we cannot deplore too strongly. Turning, however, from the man to his work before us, few sermons, we may observe, have a better title to be considered 'parochial' and 'plain'—parochial as addressed to the many-sided characters and sympathies to be found in a parish. They are also plain—in their clear, popular language, which goes at once to the heart and sympathies of the audience. It is well known that Dr. Newman has achieved a reputation second to none as a master of a clear and popular style of Saxon English. Before, however, giving any specimen of his style from these discourses, we must preface two points. Firstly, that these discourses were delivered before Dr. Newman seceded to the Church of Rome, but, secondly, that they are in some few passages tinged with sacerdotal and Romish views, which found their final development in secession. Against such we must caution our readers. Here is a passage remarkable for its calm and homely appeal to the Christian heart, on real earnestness in Christian faith:—What I have been saying comes to this:—be in earnest, and you will speak of religion where, and when, and how you should; aim at things, and your words will be right without aiming. There are ten thousand ways of looking at this world, but only one right way. The man of pleasure has his way, the man of gain his, and the man of intellect his. Poor men and rich men, governors and governed, prosperous and discontented, learned and unlearned, each has his own way of looking at the things which come before him, and each has a wrong way. There is but one right way; it is the way in which God looks at the world. Aim at looking at it in God's way. Aim at seeing things as God sees them. Aim at forming judgments about persons, events, ranks, fortunes, changes, objects, such as God forms. Aim at looking at this life as God looks at it. Aim at looking at the life to come, and the world unseen, as God does. Aim at 'seeing the King in His beauty.' All things that we see are but shadows to us and delusions, unless we enter into what they really mean. It is not an easy thing to learn that new language which Christ has brought us. He has interpreted all things for us in a new way; He has brought us a religion which sheds a new light on all that happens. Try to learn this language. Do not get it by rote, or speak it as a thing of course. Try to understand what you say. Time is short, eternity is long; God is great, man is weak; he stands between heaven and hell; Christ is his Saviour; Christ has suffered for him. The Holy Ghost sanctifies him; repentance purifies him, faith justifies. These are solemn truths, which need not be actually spoken, except in the way of creed or of teaching; but which must be laid up in the heart. That a thing is true, is no reason that it should be said, but that it should be done; that it should be acted upon; that it should be made our own inwardly. Let us avoid talking, of whatever kind; whether mere empty talking, or censorious talking, or idle profession, or descending upon Gospel doctrines, or the affectation of philosophy, or the pretence of eloquence. Let us guard against frivolity, love of display, love of being talked about, love of singularity, love of seeming original. Let us aim at meaning what we say, and saying what we mean; let us aim at knowing when we understand a truth, and when we do not. When we do not, let us take it on faith, and let us profess to do so. Let us receive the truth in reverence, and pray God to give us a good will, and divine light, and spiritual strength, that it may bear fruit within us."

INFALLIBILITY ILLUSTRATED.—Pope Innocent XII. excommunicated all who used tobacco in any form, while Pius IX. smokes and uses snuff.