This disposition, if not

## Our Young Folks.

### Maud and the Cricket.

· ficod-night, little Mandie," I softly said, As I tucked her up in her little bed, " sood-night, dear mamma," she said to me; "I'm just as sloopy as I can be."

But I scarcely had shut the chamber door, When her eager voice called me back once more 'O manama," she said, "what is it I hear? That strange little noise, so shurp and queer!"

t Hatanad, and told her all was still lave a merry cricket piping sheili ; He is hid away in the closet here. To sing you to sleep, my Maudic dear "

Then Maud sat up in her night-gown white. And her eyes grow big, and round and bright, Now, manuma, please move my little hed Right up to the closet door," she said.

Poor little fellow, he wants to speak, But all he can say is 'creak, creak, creak;' And I want to tell him I hear his song. And ask him to sing to me all night leng!"

"I'll leave the door open," I said, "part way, And let the cricket hear What you say : Now, while I go to your baby brother, Two little crickets may sing to each other."

Thear I no more from the little pair, And whon ugain I cropt up the stair, Over the household was silence dec Maud and the cricket were both asleep.

But, whon sleepy time came to Maud next night, e went to her room and with eyes so bright Peoped into the closet, and ov r the floor, "To find her dear little cricket" once more

He was not to be seen in any place. And Maud lay down with a mournful face; When beneath her crib a voice piped clear, Creak, creakity, creak ! I'm here!

Then Maudie screamed with surprised delight; And she always has thought from that self-same

That crickets can hear when little girls speak, And mean a great deal by their "creukity creak."

#### How a Beetle Saved a Prince.

"Once upon a time-"

"Once upon a time—"
"O, that is nice," quoth Queen Mab,
"all the best stories begin in that way."
"Once upon a time," repeated Frank
with a smile, "there was an Eastern
prince, about eighteen years of ago, who
had effended the king his uncle. So he
was shut up in a very high tower, and in
three days he was the part of the second of the Now there was a beautiful Arab maiden that dearly loved him, and she wont and sat at the foot of the tower, trying in vain to find some way by which she could set him free. At last she went to an old him free. At last she went to an old hermit, who was said to be a very wise man, and asked him, with many tears, how she might save her lover. The hermit stroked his beard, and thought a beetle, and told her what to do. So next morning, about sunrise, she came to the foot of the tower, and having tied a small green thread around the beetle, she set him clinging to the wall with his head looking upward. She then touched the nose of the beetle with one single drop of honey, and sat down with folded arms, and watched to see what the beetle would Now the first thing the beetle did to smell the honey. I wonder where was to smell the honey. 'I wonder where that honey is, said the beetle to himself; 'somewhere above me, I know.' So off he set, literally following his nose, straight up the side of the tower. He crawled slowly and steadily for a long while, and then stopped, sadly disappointed that he had not got to the honey yet. But as often as he stopped, the smell of the sweet prize came fresh and strong. So off he went again, dragging after him the fine silk thread, and at last reached the parapet, when the young prince seized the thread with trembling hands, and commenced to wind it up. Now the Arab maiden had tied to the other end a strong cord; he pulled that up by the thread; with the cord he pulled up a rope, and with the rope a ladder. Having made the ladder fast to the parapet of the tower, he came down in section and the ladder fast to the parapet of the tower, he came down in section and he was the ladder fast to the parapet of the tower, he came down in section. tower, he came down in safety, and he and the Arab maiden fled to another country, and lived a long time in happi-

ness and peace."

"Do you think that is a true story, uncle," said Ida.
"Well, my beauty, I think it is quite as true as most stories that begin with 'once upon a time 'are, and whether or no, there is something good to be get out of it for those who know how. Now, here's a round half-a-dozen of you who have heard it, and it it be a fable, it must have a moral. Who can find it out. Master Harry, what

"Well," said Harry, "it teaches that young folks do well to take advice from old folks, for the maiden got counsel from the old hormit.

"Well spoken, Middy. Years should leach wisdom, and good boys will listen to grey beards. Now, Miss Marion give us your opinion?"

"I think," said Marion, "it teaches the value of contrivance, and shows what may be done by a little wit in finding a way out of a difficulty.

"Very well said, little sweetheart. That's the lesson taught by the fable of the 'Crow and the Pitcher.' If you can't do a thing one way, try another. Master Frank, what say you?"

"I think the story shows how crownless."

"I think the story shows how everybody has to depend on everybody, and that none of us can do without our neighbours. The maiden had to depend on the hermit, and the prince had to be helped by the maiden, and even the beetle could not be spared."

Charlie. "The peer would get on pany without the ploughman, and we could not enjoy this cosy fire without the collier and That is the idea of Very true, Master Frank," said Uncle the chimney-sweep. That is the idea of tine brotherhood. Now. Miss Ida, point your moral.

"Well," said Ida, "I think it teaches "Well," said Ida," I think it teached the value of perseverance, for by creeping and keeping at it, the bestle reached the top, though I'm sorry he found no koney when he got there; he certainly deserved it."

"That he did," said Uncle Charlie, and your moral is very sound, for 'at and keeping at it' is the way to

reach the top of any tower that duty bids us climb. Now, Master Tom, squeeze another drop of honey out of Frank's

story."
"I think it is intended to teach that a small fault, like a small thread, may one day, become a strong rope that oan't be broken, and also that a feeble effort to do right, if carried out, will end in strong principle and power for

"Hear! hear! my boy. If we suffer ourselves to go wrong, it may become a ourseives to go wrong, it may become a habit so strong that we cannot break it, and good beginnings, however feeble, make a man strong as Sampson in the end. Queen Mab, what have you to

say?" "Well, Uncle, I think it teaches that the littlest of us may be very useful, and that however small we are, we may do big things, for it was a little beetle that saved

the prince."
"Bless your little majesty's heart; that's as clear as daylight," said Uncle Charlie. "Lattle seeds bring great harvests; little strokes fell great oaks; and the mouse in the fable set the lion

"Now, Uncle Charlie," was said in chorus, "What moral can you get out of

"Why this, my bairns," said the old man solemnly, "the poor bestle teaches us how Satan tempts us by sweet and lying promises to seek for pleasure and happiness where it can't be found, and poor foolish in ritals first that the honey is all delusion when it's too late to until the thread which binds them to his will, my precious bairns remember that all the Davit's promises are lies. However bright and sweet may seem the prize he offers, be sure you will never get it. So let us give him and his temptations a wide berth, and turn our eyes to Jesus. Let us climb Christward and heavenward, for in His presence is fuliness of joy, and at his Right Hand are pleasures for ever

The evening hymn was sung, and then kneeling down, Uncle Charlie prayed for his darlings, that they might be kept from all the wiles of the "wicked one," and find a true and lasting peace in the arms of the Children's Friend.—The Ohristian Globe.

### The Power of the Bible.

An African preacher illustrates the power of God's Word thus: "We know that rocks are very hard. Our cutlasses and hoes can do nothing against them, so we leave them alone. But white people have something that can break up and scatter any rock in Uwet or Umon. You will admit that that something must be more powerful than rocks. So we will know what country laws and customs are: we cannot change them, so we leave them alone. But a thing has come to Calabar, even God's Word, and it has broken up and scattered oustoms that our fathers thought would remain for ever! What must you say concerning that Word but that it is more powerful than the customs of our country? You know how strong of our country? You know how strong your hearts are: hearts as strong as yours have been changed in our town, have been changed by this Word; and what must you, therefore, say but that this Word is more powerful than a Calabar heart? Bend your heads, then, before this Word."

## Napoleon on the Divinity of Christ.

Canon Liddon, in his Bampton Lecture for 1866, gives with the authority for it, the following account of Bonaparte's sentiments on this subject, expressed in St. Helena:—"When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count de Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined and Napoleon proceeded. 'Well, then, I will tell you. Alexander, Crear, Charlemagne and I myself have founded great empires, but upon what did these creations of our grains alexander. great empires, out upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . . I think I underwould die for Him. . . . . I think I understand something of human nature, and I tell you, all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me votion that they would have died for me. but to do this it was necessary I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self-devotion in their hearts..... Christ alone has succeeded in so raising the mind of man towards the Unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or asman of his brother—He asks for the human heart; He asks to have it entirely to Himself; He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation of the empire of Christ. All who believe on Him, experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ."

Spurgeon says it will be an ill day when our brethren take to bragging and boasting, and call it "testimony to the higher life."

The body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, we must labor for all that we ask .- Jeremy Taylor.

# Sabbatu School Teacher.

#### LESSON XVI.

April 16, ) 1876. PETER'S DEFENCE.

COMMIT TO MEMORY VS. 16, 17. PARALLEL PASSAGES .- Ion. xiv 3; Ezek. XXVI. 26, 27.

STRIPTURE READINGS .- With Comp. v. 33; with v. 13, read Matt. 21. 197 with v. 14, read Matt. xv. 19; with v. 16, comp. Isa v. 11; with v. 16-21, comp. Joel ii, 28, 82; with v. 22 read John ii. 2; with v. 25, read John vn. 30; with v. 24, read Rom. viii. 11; with vs. 25 28, read Ps. xvi. 8-11.
Godden Texr.—Of which salvation the

prophets have inquired and searched diligently, who prophesied of the grace that should come unto you,—1 Peter

CENTRAL TRUTH. - Salvation is by Ohrist.

The miracle of the last lesson attracted the notice of two classes—"amazed" by the obvious facts, "in doubt" as to their cause—who are still represented in the world. (1) Inquirers, of varying degrees of earnestness, honesty ad curio-ity. but not contemptuous, who say, "What meaneth this?" (v. 12). They could not well describe it. It was a new thing for which they had not yet precise language; Peter, observe, uses the same form in v. 38, "hath shed forth this." Spiritual power is a mystery which men feel, but cannot

(2) The other class, (v. 13), residents who could not identify the various tongues, and were ill-disposed bond s, puts the worst interpretation on the facts, and ac counts for them, not seriously, by wine— sweet "wine," which was very strong, sweet "wine," which was very strong. So men call earnest religion "crazinesa," "faustici-m," "madness," etc. (Study in the light of this fact Luke xvi. and 1 Cor. xiv. 23). After this necessary pre-liminary statement, the address of Peter is given. He was forward in himself; was the apostle of the circumcision; and was permitted to open the kingdom of heaven to both Jews and G-ntiles, as promised. But he did not stand alone, but "with the eleven." One discourse is One discourse is given for the sake of order and clear-ness. They too had, no doubt, explana-tions and instructions to give to the great crowd.

I. THE ERRONEOUS THEORY he denies. Apart from other considerations, the time puts it out of the question. His bold appeal shows that the facts was then recognized as in 1 Thess. v. 7, that "they that be drunken, are drunken in the night," not at nine o'clock in the morning. Jews did not eat or drink on fastivals till after that hour induct the that hour; indeed this was their ordinary way, and on religious occasions the abstinence was often continued till noon. The time of morning sacrifices was allowed to pass before breaking the fast. Tins plea, alas! would not stand in our time !

Mark the calm dignity of Poter. does not resent or strike back; he has been given courage. It is cowardice that blusters and calls names. The Holy Ghost has changed him.

has changed him.

II. THE TRUE THEORY, not "drunk with wine," but "filled with the Spirit" (Eph. v. 18). "Is this amazing? Why it is only what was foretold in Joel nearly 800 years ago," and he quotes from memory, and not with verbal exactness. This is not a new religion, but an outgrowth of the old, for which the old prepared, and which it promised. Mark the time—' in the last days,' not of the world, but later than the Jewish dispensation, and "days" after which no new dispensation will be. (See Hob. i. 1, 2.) M.rk the gift—the (See Heb. i. 1, 2.) M.rk the gift—the Holy Spirit—in various forms according to men's wants. This gift of tongues was suitable to the times. (See last lesson.) Mark the abundance—"I will pour out"—not drops, but a stream. Mark the —not drops, but a stream. Mark the freeness—on, not one class, but "sons," "daughters," (see Acts xxi. 9), "young mon," "old men," "servants" and "hand maidens." maidens." No distinction of office, sex, age, condition is made; women and slaves have their place in God's house and service. (See Gal. in. 28). The gift will be given in various ways adapted to the receiver. Some, in the times of the prophet received divine light by dreams, some by visions, some prophesied. He uses the term then understood. It is as if he said, "A day comes when all God's people shall have His will revealed to them as clearly have His will revealed to them as clearly as seers and prophets now have it, and yet more fully—He will pour out His Spirit."
And this is true now. How much more knowledge we have than Samuel or Juel! The supernatural we should have if we needed it.

The remainder of the prophecy was entirely pertinent, because it referred to an event which Jewish unbeliet brought on—the overthrow of Jerusalem and breaking up the Jewish nation—the most breaking up the Jewish nation—the most important event to the race after the flood. The "day of the Lord" may mean any notable time in which he shows his power and justice, as the destruction of Jerusalem, of New Testament Babylon, and the end of the world—all of which events have much in common. Language of this kind is used in Matt. xxiv. 29, in reference to Jerusalem. Awe inspiring signs, in heaven and on earth, have always been connected in the popular mind with great tragical events. popular mind with greek tragical events. These are used to give an idea of the momentous deeds which the Lord would do in the last days. Nothing is to be gained by trying to explain the language. gained by trying to explain the language of vs. 19 and 20 by specific events. The language is the fit, poetto expression of men's feeling under tremenaous and crushing forces that turn things upside down. (See the lyric, "Mine eyes have seen the glory of the coming of the Lord," as an example.) The Jews were now provoking the wrath of which the fall of their state was one display. All unbelievers are doing the same, and will realize it when another display of it is made in the judgment day.

Thess. i. 7-10).

Who then can escape? (v. 21). "Who. soever shall call on the name of the Lord." So Joel predicted. In the full of Jerusalem this was verified. No Christian perishedthen.
Why? They acted on the Lord's warning

(Matt. xxiv.) and escaped. So it will be in the final day. They who call on the name of the Lord, i.e., believe (repenting and desiring safety implied therein), shall be saved. This is true to day and to every hearer of the promise—" Whoseever."

That is the Gospel.

H. H. Brown when A. M.

III. He now turns to the MEANING OF THIS MIRACIE (v. 22), renewing his pointed address. They knew "Jesus of Nazareth" a man approved (old style for proved), to be from God by miracles, wonders, and signs, which God did by Him, in the midst of you, as yo also know. The gospel nar rative explains this (see John ix.; Matt. xii. 24.)

How strange that such an one should be crucified? they might say. It was according to the distinct divine plan ("determin ated counsel and foreknowledge"), but that ated counsel and foreknowledge"), but that did not lessen the crime on the "worked hands' that slow him (v. 23). This J sus, God had resurrected, literally, for the reference is not to ascension, but to rising from the doad. Nor was it a thing out of the quantum. On the course, our Law h religion prepared for it, and he quotos from the Greek translation of the Old Testament made at Alexandria, long better, from David in Ps. vvi. 8 11 (vs. 25 28). from David on 18, tyl. 5 11 (vs. 2) 251, how David was dead and buried and still in his grave—they knew his sepulchre. He could not therefore refer to hunself, even typically, but to "some other man." Ho is led-thinking of death as it affects body and soul-to describe in direct prophecy what befel Christ, and he dwells on phecy what befol Christ, and he dwells on it as a means of comfort to himself, looking forward, as we, with fuller information look back. This is implied—" Speaketh concerning Hun." The best evidence that Peter did not twist or strain Bible language is that it was not refuted or denied, but received as true, producing conviction of sin and the erv of v. 37. Thus conviction of sin and the cry of v. 37. Thus he answered the question: Weat meanoth this? From this we may see-

(1) How mighty is the power of the Hoty Guest-first changing Peter (as teachers and ministers have first to feel His power and then do good, and then the crowd. That power is in the Church now, and wo only need to do as with the church-lamps, which, if the church will put them up, the city will give gas. Let us open our hearts and we shall be filled.

(2) How inseparable Old and Now Testerment. If the Lowe had been offered a

tament. If the Jews had been offered a new religion, they might well reject it, saying, "Ours is divine—anything new and different must be untrue." It was only new as the blossom and fruit are new on the tree. Prophecy spake of these things.

(8) How ample the evidence in all this of Christ's real life, death and resurrection, on the spot, at the time, among the actors in the awful scenes.

#### SUGGESTIVE TOPICS.

Two classes in the crowd-how marked -how they thought-by whom answered -why-his line of reply-wisdom of itopening address—quotation—Joel's time—meaning—promise of what—in what degree—on what persons—in what way—with what results—how fulfilled—then now-as to the meaning of the miracletraceable to whom how arranged for— what men did—what God did—this foretold by whom—meaning of—inferences from this—their duty and lessons from the

### Punctual Sabbath School Teachers.

BY REV. ALEXANDER M'KAY, D.D.

The individual Subbath School teacher is responsible for the success of his class and school as to his punctual and regular attendance at school

We find that in every calling, the men who have been successful were emmently distinguished for this quality. The richest men of the present generation are men of this stamp. Ministers of the Gospel who were highly honored by God as instruments in leading sinners to Christ were punctual and regular in performing the duties of their office. How very necessary it is that every teacher should outlivate this habit. for an aupanotual teacher is always an unsucceestul one.

His lack of punctuality is a sure evidence that his heart is not in the work, and if this be so, no matter how great his mental abilities may be, he will in all probability be unsuccessful in winning souls to

It is heart rending at times to see so eachers and children in the school at the time of opening. If seven teachers in one school are each five minutes behind the hour of commencement, how much valuable time have the young lost by this

irregularity.
Are God, the Church, and the young to be robbed of so large an amount of religious instruction, because Suuday School teachers are too indolent to cultivate this habit of punctuality. Teachers cannot complain about the children, when they themselves are irregular in their attendance. For upon their punctuality depends in a great measure that of the scholars'. A Sabbath School teacher should be zealous, persevering, and always at his post; always ready to honor God and do good to souls. Such as are punctual can speak with much better grace to the children who come in late, and bow much more collected will such sit down to instruct them, how much more comfortable and happy will they feel, and with much more fervent hope of success, having just joined with their fellow-labourers in praying for the blesssing of God upon their efforts. faithful teacher will never say, "What matters it though I be a few minutes after the time." Nor will he say, "There can be no necessity to be always at my class, or, at any rate, to be absent once a month can make little material difference, as some one can generally be found as a substitute." Sometimes the winds blow and howl around our dwellings, the rains of heaven patters against our windows; and heaven patters against our windows; and as we gaze and ponder, something whispers, "It will be a want of prudence to go." Too often teachers are diposed to listen to these, and a variety of other excuses of the wily serpent, who, when we cannot prevent them "labouring on at God's command," will do all he can to

checked, induces a want of punctuality, which too often counteract; the beneficial tendency of that refluences which always attends a faithful discharge of duty. Sab-bath School tenshers should be punctual to all their engagements, they should not allow anything to keep them away which will not hear the severest scrutiny before God a l their own conscience. It is scarcely possible to overestimate the benohts to be derived by a teacher by being m his class a few minutes before the opening of the school. To a great extent the success of the day may depend upon this. Some of the scholars may be in their places early, and thus require careful watching and attention for if they are alone, they will be opt to entertain one another with trifling trivolous talk and play, thus pre occupying their minds and unfitting them for serious thoughtful study. unfitting them for serious thoughtful study. Whereas, if the teacher is in the school waiting for his class, he will have an opportunity of speaking kindly to each scholar as he enters, and his presence will act as a check upon any disposition to levity, and his own solemn but cheerful demeanour will spread an atmosphere of hely Sabbath influence, which they will unconsciously breather; they will in this way be prepared to give autontion to those way be prepared to give attention to those sublime truths which will be bron hi before them. A teacher should, therefore, always am never to be behind time if he can at all help it. He does not know what pain is felt by other teachers by a want of punctuality on his part, and how much di-order it introduces into the school. I have seen a class waiting for their teacher; they have waited for a long time, and looked so inquiringly at the Superintendent that he was obliged to speak to them. What can he say? He mentions his regret that the teacher is not there, and tells them that perhaps he is sick and looks out for another one. A few minutes afterwards the teacher puts in an appearance. Is he ill? Perhaps he was never in better health. In another instance the class has not waited so anxiously, they commence playing, disturb the coassed around them, create confusion, until as length the neighbouring teacher is compelled to interfere. Teachers who really feel the importance of their scaling real feel the importance of their calling, the responsibility that rests upon them, cannot but be punctual; and they may feel assured of this, that a teacher who is not punctual himself will never have a punctual class. I am quite convinced that the only effectual means to secure regu-larity is for each teacher to feel his or her individual responsibility, and to set a good example in this respect before their classes.

their efforts.

Our readers will remember the appeal made by the Duke of Norfolk to English I'rotestants for assistance on behalf of the Romsh priests of Germany in their war against the Falk Laws. This has called forth a number of letters in the daily press, among which is the following from the Rev. J. P. Hutchinson:—"His grace has established schools in the village of Houghton—a place not very far from his grace's seat at Arundel. The population of the place is principally Protestant. There are at present few Roman Catholics. Were the school conducted on principles consistent with individual liberty, it might be indeed a boon; but it would appear that something else is intended besides the instruction of the juvenile rurals in the three R's. The rule is strictly enforced that those who attend the Houghton day-schools must not on Sundays attend any Protestant place of worship. It matters not whether the presents not whether the parents attend the parish church or the congregational chapel, the children must not accompany them. The children may be left in the house alone, or they may run wildly in the lanes; but to go to Houghton Church or Amberly Congregational Chapel is not permitted. I have been informed that not only has corporal chastisement been threatened, but that it has actually been administered, because the Protestant children of Protestant parents have attended a Protestant place of worship. On the other hand while these are threats for disobedience to the law, which like that of the Medes and Persians altereth not, there are tempting rewards to those children who submit to the rule. Let His Grace, the Duke of Norfolk, remove this shameful restriction, and then he may with much better grace make an appeal to his countrymen, estants as victims of the Falk or any other laws." is said that some of the Evangelical party in the Church of England are preparing two questions for the Premier. It is proposed to ask Mr. Disraeli whether the Duke of Norfolk is not infringing the law in endeavouring to raise funds on behalf of the " persecuted" Roman Catholic clergy in Germany. The matter is supposed to have its international aspect, from which it have its international aspect, from which it is believed to be not altogether defensible. The other subject relates to the degree recently conferred by Cardinal Manning, on the authority of the Pope, upon Professor St. John Mivart, of the Keneington Roman Cardinal Mannagair. Catholic University. A degree granted by the Pope is believed to be illegal in this country, inasmuch as the authority to grant such honours which his predecessors exercised previous to the Reformation was transferred by statute to the Primate of all England in the reign of Henry VIII., in conjunction with the power to grant special licences and dispensations. From the days of the Reformation till now no attempt has been made to revive the expired power. It is deemed by those who move in this matter to be unfair that Catholics should exercise a privilege from which Nonconformists are excluded.

The first step in the way of life is a right will; the second, a strong will; the third a devoted will; the fourth, a full will. In the first, the soul consented to the law of God, but, through weakness of the death findsh wat how to parform in the fieel, findeth not how to perform; in the second, it performed, although heavi-ly, yet firmly; in the third, it "runneth the way of God's commandments," be-cause "set at liberty;" in the fourth are cannot prevent them "labouring on at God's command," will do all he can to lessen their opportunities and frustrate body.—St. Bernard.