# Our Young Kolks.

What I Love Best.

f love the blue sky, Where reetty birds fly. And morning's bright beauty as well; I love the fresh sir, That blows without care, And many more things I could tell.

I love the warm sun, And busy boo's buin, And walks up the grassy green bills, I love the fair flowers, And sunshining showers, ater that corass from the rills.

I love the tall trees That wave in the breeze, And daisies and buttercups, too; I love open day, And beautiful May, And all that light brings to my view.

But samathing baside. Quite close to my side, lovely and precious I call; 'Tis darling Mamma, And deargood Papa Hove, and Hove more than all.

But oh I there is One More bright than the sun-More passing fair than the rest; Tis Josus who shed His blood in my stead, Oh! should I not leve Him the best?

#### It Shall Come Right.

"You are not going to beat me, that is I have made up my mind; so you

had better give in."
If any one had been standing outside the door of the room in which Edward North was accustomed to study his evening lessons, he might easily have imagined that the boy was contending with an adversary of no mean size and strength. There was a spice of determination in his tone, too, which said very plainly that his enemy, whatever might be his pretensions, was certainly not going to have it all his own

way.

It is true the listener might not form a high opinion of the courage of Edward, if he had left the door imagining that the sweet girlish voice which immediately said, "Edward, my dear, remember your promise," belonged to the adversary in question. Still less would be have thought that the younger voice yet, which promptly added, "Yes, Edward, I am a witness," could have belonged to the fee to whom he was using such strong and resolute

It would have gladdened many a teachheart, if on the evening in question. he had possessed our privilege, and had opened the door, and walked in to catch a limpse of the three speakers. It was the our before bed-time, and, according to the invariable custom of Edward North and his two sisters, Eliza and Mabel, this period was spent in proparing the lessons of the next day. Eliza at her side of the table was busily engaged in finishing her zercise, and as it was a somewhat difficult task, before commencing she had made Edward promise he would not speak a single word until she had come to the end of it. Mabel, on a little footstool, was ernestly conning her spelling lesson, and following every syllable with the pencil the held in her hand. Edward stood with knitted brows, now tapping his forehead with his finger, and now looking resolutely a sum on the slate he was resting on a high stool. 'The "answer" in the book from which he had taken the question said one thing, and his working said another. He had gone over the sum two or three times, but had failed to see any error; yet as he had never found his tutor in a fault, be could but arrive at the conclusion that

"It shall come all right," he exclaimed. "That is a brave determination, Edward," said Eliza pausing in her writing, and looking at him with a smile, she added, "I have to thank you for having said it more than once."

the mistake was hir.

"What do you mean, Eliza?" asked Edward; "I feared I was interrurling fou by my growing instead of helping

"The 'growling,' as you call it was of rse unpleasant, bocause it reminued me somewhat of our little dog Snap when the flies are on his nose, and he cannot

Edward laughed at this curious illustration, and then asked what he had done to merit the thanks of his eleter.

"To-morrow, you know, is our 'theme' day, as it is called at school, when we older guis have to take in, as much as will go on sheet of note paper, an original composi-

ion, an essay, you know."
"Yes, I know," replied Edward, "but
what can my sum possibly have to do with

"It was not the sum, Edward, but what you said that came to my help just in the nick of time. What do you think I have written about, sir?" asked Eliza,

Aughing.
"That is more than I can tell." "Conquering difficu ties, Edward, is the subject, and as you stood up there saying, inquite a territic voice, 'It shall come nght, it gave me a hint that soon helped me to fill a page."

"I wish I could conquer my difficulty," returned Edward, in a somewhat rueful fore; "but I am glad at any rate, Eliza, that I have helped you. How do you deal with difficulties—with a sum that will not

ome right?"
"By saying, 'It shall come right,' and by keeping at it without any fuss until it

"Woll, that is capital, Eliza," said Edward, once more throwing a bright look at is unfinished sum, "and that is what I will do;" and once more he energetically bodied himself to the above he had also been been as the sum of t Pplied himself to the task which had alone more regard in the "schoolroom," at the room in which they usually worked the evening was called, when the parents of the abilities of the school of the of the evening was called, when the parents of the children, without being seen by hem, looked in upon the pleasing picture to the pulp. — en who, having been once thich the three presented as they thus sat tried, have proved themselves to have too little grace to stand the exucial test of height of the time when the "evening"

hour" was always one of trouble, more or less annoying, because the little ones having nothing to do generally got into mischief. Now, however, the time wont pleasantly by until it was time to "kies, and say good-night." As mother said, the Louse did not appear like the same place since the phylocenize the deliver to the place since the children had gone to school, and had "evening lessons," as they themselves had called the hour which they spent in preparing for next day's work. And the best of it was that they had planty of time for player, wall, and their plenty of time for play as well, and their games were all the more lively, because they felt they had a right to play when work was done.

Mr. and Mrs. North were gently turning away from the door when a loud shout from Edward caused them to look in once

"Hurrah, Eliza, hurrah!" "What has made you so triumphant

sir ?" she asked. "Harrah, Eliza!" her brother cried

again; "it has come out right."
"I am very glad," she answered; " and I think it was because you said, 'It shall come right.' So now that our difficulties

are conquered, suppose we have our usual bit of fun." Mr. and Mrs. North were too wise to take any part in this little scene beyond looking on; but that it was most pleasant to them to see their children so happy in their school life may be readily imagined. The only allusion made to the incident of the evening was when their father wished

them good-night.
"I think," he said with a smile, "children who conquer difficulties will always sleep well, and have really a goodnight."—British Juvenile.

#### Don't Halt.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel, that they go forward." But how? The Jewish leader might well cry out we have no floot to bear us over. Go forward! But Lord we cannot ford the gulf before us. Go forward! Wouldst thou have us, Lord, to perish in the billows? Still the same answer comes, "Speak to the children of Israel, that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to God always ensures a bless-Unhositating

Here is a lesson for halting inquirers. To you comes the command of God, "Go forward." Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give

1. Perhaps you say, "1 hrve prayed many times already, and no blessing has yet come." Will you cease to pray then? Will that bring an answer? As well might a voyager to London, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man. almost there; why does the foolish man retreat? How many a soul has quit pray ing when the door of mercy was just about opening. Go forward.

2. Another is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting room. He wavers before it. He winces under the slighest word, and imagines terrible things in store for huncelf. Go forward; the sea will open unto you, and so will many a heart, to cheer you on. You will inspire respont in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a

straw. 8. A third person complains, "I am in the dark; I caunot see my way." Then go forward, and get out of the dark, The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, looking for the c 288.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is to believe. Then, instead of halting and shivering in an ague fit of indecision, take a bold, decisive step. End the terturing uncertainty by going forward, "looking to

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their daty. His grace is all-suff lont for you. The deepest sea of difficulties will divide its waters for your advancing footsteps just so soon as you determine to obey that voice which says to you, "Go forwar?." The moment of ruin to Lot's wife was the moment in which she halted. A steady pushing-on towards Zoar would have saved her life. As soon as an awakened soul stops to parley with temptation, or to cavil at some Bible doctrine, or for any other reason, the Spirit of God is grieved. The great majority of unconverted persons no great majority of unconverted persons in our congregations have—at some time in their lives—been up ler serious convictions, and halted. Death will not halt. Time halts not one instant. Dear friend, if you halt one step this side of Jesus, you must perish outside of heaven's gate. Don't halt lor else the same bell which now rings for you a glad invitation will tell the knell of your lost soul.—Theodore L. Cuyler.

I nold very stern opinions with regard to Christian men who have fallen into gross sin; I rejoice that they may be truly converted, and may be with mingled hope and caution, received into the church; but I question, gravely question, whether a man who has grossly sinued should be very readily restored to the pulpit. Cmear's wife must be beyond suspicion, and there must be no ugly rumoursas to ministerial inconsistency in the past, 'r the hope of insofulness will be slender. My belief is that we sho he very slow to help back to the pulp. en who, having been once

# Sabbath School Teacher.

#### LESSON XLII.

October 17 1873. BHOISPAM YRAM

COMMIT TO MCMOBY, vs. 2, 8, PARALLEL PASSAGES. -John xvii, 24; Acts ii. 56**-6**0.

Sorietre Readings .- With v. 1, read 1 Peter I. 8; with v. 2, Ps. xxiii. 6; with v. 5, read Col. iii. 4; with v. 4, compare John xii. 82; with v. 5, compare John xi. 16; with v. 6, read Acts iv. 12, and Heb. x. 19-22; with v. 7, read John i. 14; with the whole passage compare Rom. x.

COLDEN TEXT .- But now they desire a better country, that is, an heavenly.—Heb.

CENTRAL TRUTH.—Heaven is prepared for disciples.

Everything connected with this lesson tends to deepen our interest. It is part of the last interview with the disciples. It was after the supper, and in view of the cross. It was spoken to cheer and comfort the depressed disciples. It is singularly plain, and direct from the heart of Jesus to the heart of the twelve, and of all other thereines. other disciples. It shows, with amazing clearness, how Christ stands to the Father, to the Holy Ghost, to his people, to the world to come. This discourse, ending with the prayer of John xvii., has been called the "Holy of holies in the evan-golical temple." Like the Twenty-third

Psalm it has comforted numberless saints.
The two lines of thought opened up are
—Troubled disciples: Heavenly comfort

I. TROUBLED DISCIPLES (v. 1). They were troubled by the intimations in the chapter before, that one should be a traiter (vs. 18, 21); by the uncertainty as to the man (vs. 23, 29); by the evident anxiety of Jesus (v. 21); by the thought of his leaving them, no matter how; by the fear for their own future in life as his followers, and at death: and by the startling announcement to Pater (v. 88).

Believers have corresponding causes for trouble. It may be well to see how. They are troubled by fear of falling (Ps. lxxiii. 2; by the assaults of enemies (Ps. xxxi. 4); by fear of their own deceitful hearts (Ps.xix 12); by the errors of professors (Phil. in. 18); by the badness of men (Ps. vn. 1-3); by apprehensions as to their own future (Ps. xxvii. 9-18); by the fear of death and its consequences (Heb. ii. 14, 15.) Of course it is easy to say they ought not to se troubled by these things. Faith ought to triumph over them; but our concern is not with what ought to be, but with what is, and what the Scripture assumes will be, because the earthly life is one thing and the heavenly is another. See John xvi. 83; Rev. vii. 14.

From all these there is one way of relief (Ps. xxxiii. 7; xlvi. 1; lxii. 1. 2). It is better to be in trouble with disciples, than out of it with God's enemies (Ps. xxxvii. 53, 37, 38).

II. THE COMFORT FOR THE TROUBLED (vs. 1, 2-7). It is comio t that the Lord Jesus knows these troubles—neart troubles; that he notices them, that he speaks to the troubled regarding them. If any real comfort can be had it is from him; and as he is not visibly here, now, the comfort must come to us from his words made clear and memorable by the Holy Ghost (vs. 18, 26). Hence the first step to the troubled is—faith in Jesus. (v. 1), "Ye be-hove in God," that is assumed. Many who own God's existence and character deem that enough. They have to go farther; so have we. Jesus is one with the Father whom we already confess; but we need a Saviour, an atonement, a pardon, a title of life, because we are sunners. The disciples were to be tested speedily, hence the need of believing in Jesus. When Peter is lifted up, Jesus casts him down (John xii. 83). When the disciples are cast down he lifts them

up.
They would be homeless and friendless st the departure of Jesus, but the comfort is "in my Father's house" etc. (see Ps. xxxiii. 14). It was his also; they would be welcome to it As in the temple with its many homes round about for the priests, there is room enough above for the holy priesthood. If it had not been so, he would have told them. He would not have called them to follow him, if there had not been a home at last, a father's house and perfect

The "mansions" are not (as the word now implies), splendid residences, but abiding-places; homes, as contrasted with the pilgrim state here 'Hob. xiii. 14'). There is a place in which God's glory is revealed, in which the saints are. in which Enoch and Eiljsh dwell, roomy enough for the great multitude (Rev. vi. 9). Where this is, no man can confidently say, in our system, or elsewhere. The starry worlds are vast, and out of all proportion to the earth, which is great to us, and perhaps interesting to all the rest, as the one wandering sheep after which the shephord-owner has gone. Nor need we inquire so much where as who. How shall we get into the way to it? Nothing is to be argued as to degrees of bliss fr m these words. Our Lord is not dealing with that question at all.

It is prepared, not as an empty house is furnished for a family, but as Egypt was prepared for Joseph's brethren. The was made their friend, and the inhabitants were reconciled before-hand to their coming. Study Gen. xivi. 81-94; xivi. 1-6. Compare with his "I am going" (Heb. ix.12). See the "fore-runner

(Heb. vi. 20).
They were troubled at his going away; but he would "come again" (v. 8), as surely as he went away. This phase does not shut out death, which for practical purposes is the end of the world to a believer; but neither does it shut out the second coming, when the bodies of the saints will be raised up (Phil. i. 23), and how really Christ comes for dying saints, Scripture (Ps. xxiii. 4) and their experience prove. At the last day the believer's nature is white perfected by his body being raised up fully (1 Cor. xy. 42). The presence of Jesus he assumes will be a great joy to them. Can he assume that it us? "Where am I" etc. ridge

Have we such deep personal love to Josus Christ that the most joyous prespect that could be offered us to be with him? How could be outred us at 10 by with mar; 120-do we enjoy his day, his word, his table? Are we happler in fellowship with him than in gayety and carthly pleasure? "Examine your own solves."

Multitudes like Thomas speculate as the pleasure at the pleasure at the pleasure.

to the place, etc., when the main question to which the Master coninces our attention is the way. For hear Thomas, generally slow at perceiving truth, in reply to our Lord's word (v. 4), partly inter-rogatory and partly reminding them of

former words,

V. 5, "we do not know the place, and of course, cannot know the way." A mere human teacher would have followed the order of Thomas' words and set about explaining the place. Not so Jesus. To holds the disciples to the one main thing. V. 6, "I am the way," and he goes

father than the question, "I am the truth; farther yet, "I am the life;" farther yet, I am so exclusively. "No man comoth" etc. I am not one of several ways. He is not one of several instructors, science, morality, philosophy being others among which mon may choose. He s not one of several life-givers; work, penance, culture, being others through which men may reach the many mansions. He who would come to the Father must come through him. He is the way: they are out of the way who are not in him. He is the truth: not to be in him is to be in fatal error. He is the life; out of him we are dead in trespasses and sins. He is not a guide only, or an enlightener, or a quickening force. He is all these and more than all these. He is the way and he takes us into himself. He is the truth and life, and "he is in us and we in him;' so we know and come to the Father. For his aim all along was to reveal this about himself, that he stood for an i showed the

Father. Hence,
V. 7, "If ye," et s., "if ye had caught the real meaning of my words and truly known me, ye should have known the Father whom I reveal." They thought too much of the present Messiah, by him self for his own sake and as they were self, for his own sake and as they were affected; but it would be different by and by—"from henceforth" when they should receive the Holy Ghost. See Acts ii. aud iv. 27.

From this we may learn-

(a) How slow we are to receive the There is a good deal of The mas duliness in us.

(b) How patient Jesus is in teaching it. (c) How essential it is that we know him. We are to be not deists but Christians (Phil. iii. 18).

(d) how considerate Jesus is! He knows our troubles—our heart troubles.
(e) How perfect his consolations are

adapted, plain, tender, and sympathetic. (f) How glorious a future is before believers—a home, a Father's house—ready, eternal, introduced to it by Jesus.
(g) If he prepares it for us, how eager'y we should prepare for it.

## SUGCESTIVE TOPICS.

The interest of this part of Scripture—where uttered—to whom—the feelings of the disciples—how produced—the troubles of saints now—their sources—the remedy for them—what ought to be—what is—the words of Jesus—the disciples present at-tainment—their duty in the future—their home—the main question regarding it—
how prepared—meaning of the coming
again—our Lord's assumption as to our
feeling—Thomas's question—the reply—
its meaning—and the lessons of the whole

### Go, Because it Rains.

"I suppose that you won't go to Sabbath school to-day, Lucy," said a mother one stormy Sabbath, setting herself to some reading after breakfast.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a

reason for going?"
"Our teacher always "oes, mamma, in all weather, although she aves so far away. Sho is often obliged to hire a carriage to bring her; and she told the class that one Sabbath, when she went through the storm and did not find even one scholar, she was so discouraged that she couldn't help cry ing. She asked u., too, if we did not go to our day schools when it rained harder; and she said, while we must always do as cur parents thought best, perhaps if we asked them pleasantly to let us go, and were willing to wear our thick boots and waterproofs, they would be willing, if we were well. Please let me go to-day, mamma; you know if it rains ever so much worse to morrow, I shall go to school to keep my place in my class."
"Well, I am willing, my dear, if you

wear your school suit; go and get ready." But when the mother heard Lucy singing softly in the nursery, as she dressed herself to go out,

"Must Jesus bear the cross alone, And all the world go free?"

she could no longer take interest in her book. When her husband, who was a lawyer, came in soon after from his library, she said, smiling:

"Our Lucy is going to Sabbath school especially because it rains, that her teacher may be encouraged by the presence of at least one pupil. What say you to going to church ourselves for the same reason, if

wo do not for a better?"

"I'm agreed, my leve. I was just thinking I could never plead a cause to a vacant court-room, and that our minister must find it hard work to preach to empty

I wot up first see what sin deserves from the wrath of an offended God, and next, what it shall never have, because of atoning blood.

Neven you did there exist a full faith in the Divine Word (by whom light, as well as immortality, was brought into the world) which did not expand the intellect while it purified the heart—which did not multiply the aims and objects of the un-derstanding, while it fixed and simplified those of the desires and passions.—Cole-

### Miscellancons.

THE PHEKSKILL Mining Company, N. V. has fulled, liabilities \$ .50,000.

North America has now communicution with Europe by five Cables. The French inundation subscriptions

amount to twenty-four willions of francs. Tw. Chenry scholarship has been won by J. G. Scharman, of Prince Edward Island. When Adassiz was pressed to co year

ectare for pay, he replied:-"I cannot afford to waste my time for money. Two LADIES have been arrested as

vagrants in Derby, England, for soliciting subscriptions for a charicy, The ROMAN Hierarchy in Ireland have

ield a synod at which the education of the young received special attention. THE PRINCE of Wales will embark on

the Serapis for India, at Bradisi, a scaport in Southern Italy. I'me London Times states that Britain

will have to import forty or fifty million bushels of wheat. Last year in London 13,000 doors

and 6 000 windows were found by the police unfastened at night. Both Turkish and Servan troops are

concentrating on the Boscian and Servian frontier. THE NEW Iron Blackfriars Bridge,

London is now open for foot presengers. It will be fully completed in a few days.

A Colliery disaster has taken place t Donnington wood, Shropshire, cleven persons having perished from poisonous

It is expected that \$25,000 will be raised for Captain Webb, as a testimonial for having swum across the Straits of A FEARFUL cyclone in Texas has caused

so great a flood as to submerge the town of Indianola entirely. One hundred and fifty lives are reported lost. THE OBATION OF Esther was produced in St. Catherines a few evenings since,

when the execution of Haman was performed to the delight of the audience. In Bellepontaine, Ohio, one Schell, ardered a young lady after an attempt to outrage. A mob of three hundred people took the murderer from prison

and hung him. Another swimmed feat is announced. Miss Emily Parker, a few months older than Miss Beckwith, swam from London Bridge to Blackwall, seven miles, in an

bour and a half, and was not exhausted. THE Pope held a consistory on the 17th inst., and anounced that seven new cardinals had received the hat. He also conferred the title of Santa Maria Sopra

Minerva on Cardinal McCloskey. The receipts at the gates of the Provinc' l Exhibition last week were about \$10,000, against \$19,194 at Toronto last year, \$15 950 at London in 1873, \$12,-568 at Hamilton in 1872, and \$6,056 at

Kingston in 1871. THE BUFFALOES caught last year in the "Great Lone Land" furnished 100,-000 robes. On quarter of them were sold in Benton, the great centre of the trade; 10,000 found their way to Winnipeg; the rest passed through Montreal

The Pope's demands on Spain are an illustration of the alt.mate aims of the Ultramontane party which is troubling the world at p. ont. Complete suppression of liberty worship, exclusive control of education, and extermination of heretics.

Man has the power or inditating almost every motion but that of flight. To effect these, he has in maturity and health, sixty bones in his head, sixty in his thighs and legs, sixty-two in his arms and hands, and sixty-seven in his truck. He has also four hundred and hirty-four muscles. His heart makes sixty-four pulsations in a minute; and therefore 3,840 in an hour, 92,160 in a day. There are also three complete circulations of his blood in the short space of one hour.

In Wilson's "Abode of Snow" is an account of the universal prayer of the Lama religion, and which is offered up oftener than any other, not excepting the Pater Noster. It consists of four words-" Om man' padme haun"-the hteral translation of which is, Om-God; mani-the jewel; padme-in the iotus; haan—That's so. "These primitive six syllables," says Koeppen, in his work on the Lama Hierarchy and the Church, "which the Lamas repeat, form, of all the prayers c. the earth, the prayer that is most frequently repeated. writer, printed, and conveniently offered up by mechanical means. They constitute the only prayer which the common Mongols and Tibetans know; they are the first words that the stammering child learns, and are the last sighs of the dying. The traveller murmurs them upon his journey; the herdsman by his flock; the wife in her daily work; the monk in all stages of contemplation; and they are the cries of conflict and triumph. One meets with them every-where, whever the Lama Church has established itself -on flags, rocks, trees, walls, stone monuments, utensile, strips of paper, human skulls, skeletons, and so forth. They are, according to the meaning of the belizver, the essence of all religion, of all wisdom and revelation; they are the way of salvation and

the entrance to heliness."