

Our Young Folks.

The Jewelled Tree.

A FABLE.

When all the trees were clad in green,
And all the birds were singing,
And the ones full of incense sweet
Their perfumes forth were flinging,

One tree, in all the joyous scene,
Look'd sad and discontented,
And, to the gentle summer breeze
In whispering tones lamented.

It murmured to an oracle
That on its boughs was swinging -
"Last evening in a silvery train
I heard a poet singing."

"Of trees, alas, with jewelled fruit
In flashing diamond splendor, -
These green leaves are a common place,
For jewels I am pining!"

The summer fled, - the tree stood bare
Amid the wintry weather,
Until one night, when rain and frost
Came silently together -

Then, when the dawn had ushered in
The rosy-dimmed morning,
The tree rejoiced at its array
In dew and strange adorning.

From every twig and bough there hung
A sparkling crystal pendant, -
The proud tree glitt'ring in the sun,
In jewelry resplendent.

Against the clear blue sky it shone
A diamond tree in seeming,
And, in the sunset's golden rays,
Its topaz fruit was gleaming.

But with the night there came a wind,
And with the wind came sorrow, -
And then, alas, a piteous case
Was seen, upon the morrow.

For when the morning broke again,
The helpless tree presented
A sight to warn all other trees
From being discontented: -

The ground was strewn with broken ice, -
The stately boughs lay under, -
Borne downward by its weight of gems, -
The tree was snapped asunder!

You want a moral? Here it is, -
Take, gladly, God's bestowing, -
Trusting His never-failing love,
And His all-perfect knowing!

- A. M. M. in S. S. Presbyterian.

ANSWERS TO "ANAGRAM" IN PRESBYTERIAN of 3rd of March: I. "Presbyterian." II. "Best in Prayer." Correct answers from GRAVE CAUT, GALT; C. P., Toronto; H. McD., Avonmore; "A Stratford Subscriber."

An Acrostic.

G-ive therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad.
O-boy God rather than man.
D-epart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.
I-am that I am.
S-earch the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.
L-et love be without dissimulation.
O-ffer unto God thanksgiving; and pay thy vows unto the Most High.
V-anity of vanities—all is vanity.
E-very word of God is pure; he is a shield unto them that put their trust in him.

Freddie's Patched Clothes.

Freddie Ray was generally a good little boy, but he had one very bad fault; he was proud.
One morning Mrs. Ray heard him call a little boy whose mother was very poor, an "old, dirty boy," and said he would not play with him. Then she was sorry, and thought she must punish Freddie in some way.

In about an hour she called him in, and Freddie was shown an old brown suit of clothes, with a great red patch on each knee and one elbow.
"Where are those for?" he asked.
"For you to wear," she answered.
"Are they as good as Neddie Lee's, aren't they?"
"Very good, but why must I wear them?"
"I want to see if my little boy is as good a playmate when he wears old patched clothes, as when he wears a pretty blue suit," Mrs. Ray said.

Freddie began to understand.
"Must I wear them all day?" he asked.
"All to-day and all to-morrow."
That was a hard day for Freddie, but the next was even harder; for Mr. Ray came home from a long journey, and although he was very glad to see his family, he could not help laughing at the comical patches.

It was more than Freddie could bear, to have papa laugh at him, and he began to cry. Then his father kindly asked him all about them, and Freddie told the whole story, and added: "But I won't laugh at Neddie any more, and I'll play with him all he wants, for patched clothes are awful to wear, and he has to wear them."

What to Teach Our Boys.

Not to tease girls or boys smaller than themselves.
When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in the house.
Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes to sit down.
To treat their mother as politely as if she were a strange lady who did not spend her life in their service.
To be as kind and helpful to their sisters as to other boys' sisters.
Not to grumble or refuse when asked to do some errand which must be done, and which will otherwise take the time of some one or other, who has more to do than themselves.
To take pride in having their mothers and sisters for their best friends.
To try to find some amusements for the

evening that all the family can join in, large and small.

To take pride in being gentlemen at home.

To cultivate a cheerful temper.
To learn to sew on their own buttons.
If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering those things cannot be unlearned, and that they are terrible drawbacks to good men, necessities to bad ones.

To remember there never was a vagabond without these habits.

To learn to save their money, and invest it, from the first money they earn, and they are sure to be rich men.

To observe all these rules, and they are sure to be gentlemen.

A Delusion.

A young man who thinks that he can lead a reckless and profligate life until he becomes a middle-aged man, and then repent and make a good and steady citizen, is deluded by the devil. He thinks that people are all fools, destitute of memory. He concludes that when he repents everybody will forget that he was once a dissipated wretch. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break up in middle age bad habits which have been formed in youth. When a horse contracts the habit of balking, he generally retains it through life. He will often perform well enough until the wheel gets into a deep hole, and then he stops and looks back. Just so it is with boys who contract bad habits. They will sometimes leave off their bad tricks and do well enough until they get into a tight place, and then they return to the old habit. Of those boys who contract the bad habit of drunkenness, not one in every hundred dies a sober man. The only way to break up a bad habit is never to contract it. The only way to prevent drunkenness is never to drink.

Preach the Gospel to Every Creature.

The New York Independent gives the following:—"A Scotch speaker at the anniversary of the London Society gave a striking account of the first debate on missions in the General Assembly of the Church of Scotland, about eighty years ago. It was brought on by an overture from two Presbyteries, imploring the Assembly to send the gospel to the heathen. In the course of the debate, Dr. Carlyle, of Inverness, rose and said, 'I have sat in this Assembly for fifty years, and a more absurd proposal than sending the gospel to the heathen has never, in that period, fallen upon my ears.' Before the Moderator lay a large, unopened Bible, and up to that time none of the speeches had made any appeal to the Scriptures. Old Dr. John Erskine, a man whose sympathies were with the abolition of slavery and revivals in religion were half a century ahead of his time, could no longer remain silent. He rose, trembling with age, to his feet, and said, 'Moderator, reach me the Bible, will ye?' Then he turned to the great commission—'Go ye into all the world, and preach the gospel to every creature'—and reciting one promise after the other in regard to the universal spread of the Redeemer's kingdom, thrilled the Assembly."

Christian Men and the Press

Nothing is more certain than that unsound papers gradually corrupt their readers. "Evil communications corrupt good manners," and this is especially true of the action of the press. And "to him that knoweth to do good and doeth it not, to him it is sin." Some may be ready to ask what we would have them to do in such circumstances. If the press is without doubt a great power for good or evil, we would have them to discountenance the evil and encourage the good. Every Christian man and minister has without doubt much in his power in these respects; and if all would exert their influence on the one side of a sound and Christian press, we should soon see a vast and blessed difference in the state of matters in our land. Why should not every true Christian man determine at once to take in a sound newspaper? Why should they not persuade their friends to do the same? Why should not educated Christian men write for the public press, especially in their own neighbourhoods? A great leeway is to be made up amongst us in all these respects, and we implore those who value the cause of Christ, the best interests of the country, and the salvation of immortal souls, to aim at once at turning the mighty agency of the public press towards the promotion of the highest and most vital objects. If, in addition to discouraging a vitiated press, every Christian man who reads a sound newspaper would only persuade another to follow his example, very much might soon be the divine blessing be accomplished; nay, more if men were only faithful and earnest, vastly more even than this might speedily be done.—The Rock.

The education authorities have intimated to Archbishop Lynch that the grants to the separate schools in Toronto will be withdrawn unless their efficiency and management are improved. The inspector states that the teachers could not take a third-class certificate if examined by a regular board.

DON CARLOS has gone to England for a temporary refuge. Before leaving France, where he was under strict surveillance during his passage, he authorized the publication of a document stating that he has not relinquished his claims to the throne of Spain, and that he has voluntarily laid down his arms after a heroic struggle, reserving to himself the future which awaits him. About 15,000 of his army have taken refuge in France. The Spanish government, meanwhile, celebrates the success by the national diversion—a three days' bull fight—at Madrid.

Sabbath School Teacher.

LESSON XIII.

REVIEW—FIRST QUARTER, 1876.

GOLDEN TEXT.—Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land. when the wicked are cut off, thou shalt see it.—Ps. cxviii. 31.

CENTRAL TRUTH.—God is with us as we are with Him.

This quarter's lesson have been of such a character as to admit of direct question and answer. We vary the method of reviewing by giving a dozen questions on each lesson, not necessarily to be put by the teachers as here presented, but to be suggestive specimens. Teachers can modify them without difficulty.

FIRST LESSON.

In what sense does God repent?
Why was Saul finally rejected?
How did Samuel receive the news?
How did Saul receive Samuel?
How did he define his course?
How far did he pervert the lots?
What was the fault of the Amalekites?
What was Samuel's reply to Saul's defenses?
The sin of Saul—how aggravated?
Why obedience is better than sacrifice?
What do we render in sacrifice?
What in obedience?

SECOND LESSON.

Did Samuel himself move for a successor to Saul?
His state of mind?
Who was David's father?
What did Samuel fear from Saul?
How was he directed to proceed?
Where did Jesse live?
What was David's appearance?
Occupation at that time?
Names of some of his brothers?
Samuel's judgment of them?
Principles on which the Lord judges?
How does it apply to us?
What may we learn from it?

THIRD LESSON.

What errand had David to the camp?
Where was it?
Who was the principal figure there?
Who was Goliath's challenge?
Its effect?
What question did David put?
How was David first equipped?
What change did he make, and why?
What was his confidence?
The effect of his victory on the Philistines?
On the Israelites?
On David's fortunes?

FOURTH LESSON.

What friend did David find?
What proof of friendship did he receive?
Where did he now live?
What was his employment?
How did he behave?
What temptations had he?
How was he complimented?
How did Saul feel as to him?
How was Saul affected?
What change did he make with David?
What was the real distinction between the two?
In what sense does God depart?

FIFTH LESSON.

What was Jonathan's difficulty?
What did he suffer from his father?
What device was used to avoid danger?
Why did Jonathan employ it?
How did David show his respect for Jonathan?
How, his affection?
What was their covenant?
What lessons may we learn from Jonathan?
What proves his nobleness of character?

SIXTH LESSON.

In what way did David live when parted from Saul?
In what wilderness?
How did Saul pursue him?
Where was David sheltered?
How did Saul fall into his power?
What did David's men advise?
The error of their counsel?
David's course?
What did the piece of the skirt prove?
How did the act affect Saul?
Did he continue to feel rightly?
How did David defend himself?

SEVENTH LESSON.

Who were Israel's constant enemies?
Where was a decisive battle fought?
The end of Saul?
What other men of note fell in the battle?
How was Saul wounded?
What did he propose to his armor-bearer?
What did he do?
What other account of his death is given?
How reconcile the two?
The effect of this on David's prospects?
The lesson to us?

EIGHTH LESSON.

David's now position.
How the Philistines regarded him?
Their action?
David's course?
The Lord's direction?
The result?
What did David call the place?
What did the Philistines lose?
Contrast between the ark and the image of captivity?
Where was the second battle fought?
The divine direction?
The result as to David's fortunes?
The lesson to us?

NINTH LESSON.

Where had the ark been in these troubled times?
How did David proceed to honour it?
What untoward event happened?
Who erred?
What law did he violate?
With what result?
How did David feel?
Where was the ark placed?
What result followed to Obed-edom?
What was the second removal?
How did David show his joy?
Who resented this demonstration?

TENTH LESSON.

How was David...?

How the ark?
David's feeling?
Whom did he consult?
Nathan's personal feeling?
The Lord's message to David?
How was the refusal of the Lord softened?
Meaning of the covenant with David?
What did David say to the Lord?
From what did the Lord's choice proceed?
On what did David's confidence rest?
To what did it all tend?

ELEVENTH LESSON.

What was Absalom's character?
What was his aim?
What devices did he employ?
With what results?
What plea did he urge for leave of absence?
What means had he adopted for being proclaimed?
Who attended him?
Their simplicity?
His counsellor?
The effect on David's friends?
David's course?

TWELFTH LESSON.

David's action against the rebels?
His plan of attack?
What did he propose to do?
Who hindered him?
His directions to Joab?
Where he remained?
The news-bearers, who were they?
How the tidings affected David?
The lessons of Absalom's life and death?
Other methods might be adopted like the following: Take as a starting point 2 Sam. iii. 1. David a house "waxed stronger and stronger," Saul's weaker and weaker. Trace the steps of this rise and fall, by question and answer, and then apply it to (a) The growth of grace and the decline of sin in a believer. (b) The growth of Christ's kingdom and the decay of Satan's in the world. Or the Golden Text may be taken and made the keynote to a useful examination (for older classes especially), showing from the quarter's lessons how (1) God is waited on. (2) His way is kept. (3) How he exalts such waiting servants. (4) In what sense they inherit the land. (5) How their enemies are cut off. (6) The moral effect of the sight on God's people.

Ambition and Aspiration.

"I like to see my boy ambitious," said Mr. A. with a satisfied smile, after proudly enumerating the prizes which his son George, a quick, clever lad, had just received at a school-examination. "I would rather see mine aspiring," replied Mr. B., thinking of his own boy who, though less quick and less ready than Mr. A's son, was yet as his father know, passing through a more thorough mental discipline, and laying the foundation of a more solid and comprehensive education than George A., who was being taught on the "cramming" principle. Mr. A. looked rather perplexed. He had, like many others, regarded ambition and aspiration as meaning much the same thing. But they are widely different; and seldom does one become the ruling principle of a life without eventually displacing the other. "May a Christian lawfully cherish ambition?" is a question not seldom asked. Of course the answer depends upon what is meant by ambition. A good deal of light is often thrown on the significance of a word by considering its derivation. Now, the word ambition comes from the Latin word ambo, meaning to walk about, and had its origin in the customs prevailing among the Romans in regard to candidates for political honours. These were wont for some time previous to their election, to "walk about," clad in white robes—candidati—to solicit the votes of their fellow-citizens; an act which we now call canvassing. It is plain, then, that the word intrinsically means the desire for position, power, pre-eminence among men. That this desire, as a ruling motive, does not harmonize with the Divine ideal of a follower of the meek and lowly Jesus, is clear to any careful reader of the Scriptures. Even in the Old Testament we have the warning, "Seekest thou great things for thyself? Seek them not saith the Lord." And in the New Testament, from our Lord's exhortation to refrain from seeking the uppermost seat, and his rebuke to his disciples when they contended who should be the greatest, to the Apostolic injunction, "In honour preferring one another," no room is left for doubt as to the nature of its teaching. And its warnings receive additional significance from the fact that to personal ambition is clearly traceable the corruption which so soon darkened the purity of the early church; to the personal ambition of priests and bishops, covetous of worldly ascendancy and honour, which led them to use unholy means, contract unholy alliances, and even to foster and encourage false doctrines, for the sake of subserving their own worldly power and interests, unmindful of the emphatic declaration of their professed Master—"My kingdom is not of this world."

It is clear, then, that ambition in this sense of love of pre-eminence is not meant to be a characteristic of the highest Christian character, and, therefore, not of the noblest ideal. But aspiration, in its best and highest sense stands on altogether different ground. Our Lord commands the very highest aspiration when he says, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect!" Aspiration is the craving of the nature for the highest good, for communion and assimilation with the Divine, the reaching out of the soul towards the Divine goodness, that it may be filled with it, and lifted out of the iniquities and infirmities that, to its shame and anguish, prevail against it. Ambition is the desire to see a great according to the ideas of man. True aspiration is the desire to be good according to the thoughts of God. Ambition would fain be what men will praise and admire. Aspiration longs with an ineffable longing, to be what God loves and intends us to be. Ambition strives for the exaltation of self. True aspiration desires that the power of self be weakened and destroyed, in order that the being may be taken possession of and pervaded by God's Holy Spirit. Aspiration finds its highest and holiest expression in such words as these of the Psalmist: "My heart breaketh for the longing that it hath unto thy judgments all the times!"

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Ambition is the love of power, pre-eminence, of all that ministers to human pride; aspiration the "love of love," of truth, of goodness, of all that refines, ennobles and sweetens the nature. Even the ambition to be honoured as "an eminent Christian" is often no less injurious than any other ambition; while the aspiration to be Christ-like will make the Christian's light burn ever "brighter and brighter towards the perfect day."

Yet the Christian may often lawfully seek and enjoy place of trust and influence. It would be sad, indeed, for the world, if he could not. Christians are to be the "salt of the earth" in all spheres and positions. But he will seek such power and influence not for the sake of exalting himself, but out of love to his fellow-men, that he may be able to communicate to them the blessings which he has learned to value for himself. Just in so far as the desire for self-exaltation influences him, just in so far as the purity of his aspiration alloyed; just in so far as he forgets the Christian example set before him to raise him to its ideal height. There never was a sharper sentence of condemnation than was pronounced on certain parties who would cast our Lord out of the synagogue, that they "loved the praise of men rather than the praise of God!"

Canon Liddon.

Canon Liddon, if inferior to the Bishop of Peterborough as an orator, has been pronounced by Dean Stanley, a most competent judge, "the greatest preacher of the age." His sermons are seldom less than an hour long, and oftentimes exceed an hour in their delivery. An eminent Non-conformist preacher writes that on one occasion he listened to Dr. Liddon "with unabated interest for an hour and twenty minutes." His sermons are not merely hortatory, though he is a splendid declaimer, but are marvels of depression and condensation, notwithstanding their length, and they are so attractive that he invariably draws large audiences. The announcement that he is to preach anywhere in the kingdom is one that always widely excites curiosity and interest, and long before the hour of service commences the cathedral or Church is sure to be densely packed. In instances where the admission has been by ticket, the tickets has been disposed of days before, and hardly any amount of interest is sufficient to obtain one. Canon Liddon's audiences are usually largely made up of clergymen, including the most eminent of the clergy and prelates. They also attract men who are eminent in politics, literature, science and art, while the people are always present in thousands. When about to preach, he makes his way with a quiet, rapid tread to the pulpit, while an indefinable thrill of emotion—a contagion belonging to the hour and the scene—is felt by the vast audience. With a natural, earnest gesture, he at once buries his face in his hands to pray. When he faces you, you are impressed with his striking and somewhat monastic appearance, and by his remarkable likeness to St. Augustine in Ary Scheffer's celebrated picture of Augustine and Monica. The impression deepens, if you ever have been the student of Augustine, as you follow the chain of his discourse. You might fancy there was a monk before you, and the impression is helped by the rapid and almost imperceptible act of adoration with which Dr. Liddon accompanies every mention of the Name. It is stated on high authority that this great preacher has spent years in studying preaching as it is practised on the Continent, and has formed himself on the best models in France and Italy, with the greatest of which he need not shrink from comparison. He reproduces what is best in the most celebrated orators, disregarding mere externals, and appealing to the deepest sense of humanity—the passion, the tragedy, the will, and the emotions of men. Almost in his first sentence you see the essential character of his oratory. His manuscript is by his side, but he is liberated from its chains; he almost knows it by heart, and he declares it in a way that is as grand as it is peculiar.—CHARLES D. DEHLEN, in Harper's Magazine for March.

An invitation has been sent to Moody and Sankey from missionaries in India, to visit that country.

Copies of the medal struck by Pope Gregory XIII., in honor of St. Bartholomew massacre, recently produced in England, leave no doubt of the attitude of the Roman Church about that horrible slaughter.

"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child, grown or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth; of carefully respecting the property of others; of scrupulously abstaining from all acts of impudence which can involve him in distress, and he will just as likely think of rushing into an element in which he cannot breathe, as of lying, or cheating, or swearing."