

Our Young Folks.

The Missionary Express.

"Your wagon squeaks awfully; why don't you put some oil on it?" said Lovell Banks to Earnest himself, as the two played together on the walk. "I don't want to," said Ernie. "But there's no use having it squeak."

A Sermon on Push.

When Cousin Will was at home for vacation the boys always expected plenty of fun. The best frolic before he went back to his studies was a long tramp at rattle nuts.

Teacher, Do not Give Up.

Harvests come in human life very unexpectedly. Take the sculptor, Thorvaldson, who produced "Jason of the Golden Fleece;" he was in reality about to forsake his studies altogether, and leave Rome filled with bitter disappointment; he had already broken up one statue of Jason, and smashed it in pieces because his master, Zoega the Dane, criticised it so severely.

A Generous Deed.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, who thus, with his whole family, remained imprisoned by the waves and in momentary danger of destruction.

Do Not be Afraid of the Bible.

Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. Tribes may perish, priests may die, altars may crumble into ruin, but this blessed Book advances at a pace that never ceases; and if it ever retreats, it is to cover its retreat with a greater glory than its advances.

Sabbath School Teacher.

LESSON XII.

ABSALOM'S DEATH. COMMIT TO MEMORY, V. 33. PARALLEL PASSAGES.—1 Sam. iv. 11; Prov. xi. 10. SCRIPTURE READINGS.—With v. 24, read 1 Sam. iv. 18; with v. 25, read 2 Kings ix. 17; with vs. 26, 27, compare 2 Kings ix. 20; with v. 28, read 1 Sam. xiv. 6, with vs. 29, 30, read 1 Sam. xx. 41; with v. 31, 32, read Ps. xviii. 17, 48; with v. 33, read Zech. xii. 10. GOLDEN TEXT.—He that pursueth evil pursueth it to his own death.—Prov. xi. 19. CENTRAL TRUTH.—Disgrace follows disobedience. The best introduction to this lesson is the survey of the situation. The policy of delay had been followed by Absalom (2 Sam. xvii. 14), which gave David's friends time to rally.

scripulos. He declares in a loyal, round-about way that Absalom is powerless to do any more hurt; and the poor, heart-stricken king, tender even to this rebel, breaks down utterly. (V. 33.) A picture of surpassing pathos. The aged king, the traces of great care on his face, bowed down, staggers from his seat, from the public view, climbs the stair to the chamber above, weeping audibly in Eastern fashion, and crying in broken, sobbing voice, as he went, "O my son Absalom!" etc. Surely his sin is punished (2 Sam. xii. 10). But even here the feelings of the father overbear those of the judge and king. His grief was a reflection on his faithful servants. Absalom had forfeited his life. We can hardly help weeping with him, but we cannot but feel that Joab spoke truth though with some hardness in 2 Sam. xix. 5-7. The points to be enforced in teaching this lesson of course concerns the two principal persons, David and Absalom—father and son. (1) How great is the burden on a parent. He is bound to guide, correct and restrain a child. Good men often err here, sometimes from tenderness of heart, sometimes from excessive occupations of other kinds. In the exceptional cases where the sons of eminently good men go astray, this is frequently the reason. But it is not an excuse, nor do they escape suffering because good men. (2) How keenly such persons often suffer! Eli, Samuel and David are cases in point. And they often suffer in the way of their sin. Their spoiled children are the scorpions to chastise them. Rich men's neglected sons squander their wealth. Proud men's sons disgrace them. Bad men's sons improve on their father's badness, and let them see themselves in their offspring. (3) But the sin is now the loss on the rebellious children. How severe is Absalom's punishment! The hearts he stole, like all "stolen goods," are unreliable. He has no blessing. He is "deserted in his utmost need," slain by the man he had partly used, partly compelled to do his work. (4) Let the children be warned against the beginnings of evil—the impudent look or disrespectful word, or defiant course, the bad companion, the stolen indulgence, the first deception of a parent. Begin well. Remember the first commandment with promise. SUGGESTIVE TOPICS. The city to which David went—its situation—the army he gathered—how divided—his willingness to accompany it—how prevented—the battle—where—its character—its issue—Absalom's position—how killed—the news-bearers—David's position—the first story—the second—the difference between them—the effect on David—the lessons to parents, to children, and the "beginning of evil."

lility for, and active participation in a work of such vast importance? Men may excuse themselves; but will Christ excuse them for such a neglect in the day of judgment? Is it not to be feared that he will say to many such on that day, 'I never knew ye did it not to one of the least of the, ye did it not to me.' Matthew xxv. 45. The true idea is, "The congregation in the Sabbath school, and every body in both." Let us never rest satisfied till the noble idea is reached and realized. To remember John Wesley's motto, "It has greatly aided in making the power of Methodism felt all over our land and around the world; 'All at it and always at it!'" Presbyterian at Work. In an address on "Instruction in Sunday schools," before the Episcopal Sunday school convocation held in Philadelphia, John R. Whitney presented a tabulated schedule of reports from fifty schools there represented, showing that twenty different series of lessons were studied in one city, and in the Sunday-schools of a Church which is usually credited with great uniformity in her teachings. Among the most widely used schemes were the International Series, the Toronto Series, a series based on the Episcopal Prayer Book, and another very similar based upon the Episcopal Catechism. In view of these mixed systems, Mr. Whitney made a strong plea for greater uniformity, and gave illustrations of how the International selection of lessons, could be made to conform to the regular weekly Episcopal Church service. The Theory of Redemption. Every person in the whole world is a sinner. We have all broken God's laws, and we all deserve punishment. That punishment is eternal; and we are all liable to it by nature, and condemned by our own wickedness. But God, because He loved us, provided a way of escape. He gave us His Son; His Son became a man; lived a perfectly holy life; kept the whole law; and died in our stead, bearing our punishment—"the Just for the unjust." Now if we repent of our sins, accept of Christ as our Saviour, and then live for Him here on earth, God will consider us holy for Jesus' sake, and we shall be saved; but if we neglect His salvation, or fail to receive Him as our Saviour, we shall be lost. That is all of it.—"More Light," by Rev. David R. Breed. College Revivals.—Princeton. These are the most important among revivals, because of their remote influence. The souls of students are no more precious than those of others, but college students are often from our most influential families, and their education fits them for important positions in society. Then, again, the ranks of the ministry are often replenished from those who are converted in college. We have before mentioned that Wooster University has been greatly blessed this winter by the outpouring of the Holy Spirit. Just now Princeton College is enjoying a revival of great power. The most full account is from the Presbyterian of Saturday last. It has been in progress since the services of the Week of Prayer. Besides the labours of President McCosh, and other resident clergymen in Princeton, Dr. Taylor (Congregationalist), of the Broadway Tabernacle, N. Y., Dr. Cuyler, of Brooklyn, and Messrs. Moody and Sankey, have aided in the service. We subjoin a few sentences from the Presbyterian's letter from Princeton: There was a college prayer-meeting at noon, which was even larger than the one on Wednesday evening, and God's Spirit was evidently present. At 8 o'clock Dr. Taylor of the Tabernacle Church, N. Y., preached a powerful sermon on "Almost Persuaded." Every word that he uttered was full-freighted with meaning, and carried conviction to his hearers. At twenty minutes of seven there were prayer-meetings held by the different classes, in some of which there was a great deal of interest and some asking for prayer. At 7:30 Dr. Taylor again preached on the "Two Builders," in Matt. vii. 24-29. In his own eloquent style, Dr. Taylor brought out with marvelous power the contrast between these two builders. After this service there was a prayer-meeting in the college chapel, where two hundred and fifty or three hundred were present. At this meeting there was no excitement and no manifestation of the deep work going on in the hearts of the unconverted. Still there was a deep earnestness in the prayers and exhortations, and on Saturday some fruit was gathered. On that night the usual prayer-meeting was held, and the Philadelphia room was full, probably nearly two hundred present. The presence of God's Spirit was at once manifest. The prayers and remarks were more earnest than ever. After giving a particular account of a series of meetings of very deep interest, the latter proceeds: "The whole college is moved to its very depths. The subject of salvation is the talk on the street and in the study-room; prayer-meetings are held at all hours; lips accustomed to utter curses are singing God's praises. Of course a great responsibility rests upon the professed followers of Christ at this time, and we wish the earnest prayers of God's people, that he may bless us, for he alone can give the increase." To the foregoing the Presbyterian adds: From another correspondent we learn that this gracious work in the college has been marked specially by the return of young men who had wandered from their duties as Christians, and whose influence had been against the cause of Christ, and not for it. It is said that more than fifty of those who had grown indifferent to their religious obligations were brought back. Almost as many, it is hoped, of the irreligious students have been converted. Dr. Cuyler of Brooklyn, preached one night last week. Messrs. Moody and Sankey spent last Sabbath in Princeton, and Mr. Moody, speaking on Monday night in New York, said that "he had seen nothing in America which pleased him more than the work in Princeton, and that it looked as if all Princeton would be blessed."