# Our Young Holks.

MARCH 10, 1876

#### The Missionary Express.

"Your wagon squeaks awfully; why don't you put some oil on it?" said Lovell Banks to Earnest Russel, as the two played

together on the walk.
"I don't want to," said Ernie.

"But there's no use baving it squeak."
"Yes there is," persisted Erme; "If
my mamma hears it squeak, then she
knows where I am." With this explanation, he was turning away, but Lovell's

next remark arrested num.
"I made some money with my wagen yesterday. Uncle David had a whole armful of big books to take down to the office, and he let me carry them in my wagen, and he pud me ten cents for it. Yes he did, and I bought this with it' exhibiting a ball attached to an elastic string, which he drew from his pocket. Emie looked thoughtfully at Loven tor a moment, answering not a word, then turned and ran through the gate to his own home, dragging the wagon, which squeaked louder, and rattied too, in the boy's haste Pushing open the door, he eagerly cailed "Mamua! mamma! Now I can do it!"
"Do what, my son?"

"Children's work, you know!" and be coming breathless by this time, the child made a pause, in which the mother was able to call her thoughts from the sewing that had claumed them, to the matter which seemed so to interest Erme. Yes, she knew! Mothers have a way of following the thoughts of their little folks, though ever to many tinks may have been dropped between parts of the childish talk So, without questioning Ernic, she resum ed a conversation held on a previous evening, just before his bedtime. She had read to him about this lit-le imagazine which we were preparing, and he had been quickly pleased with the notion of one all o' purpose tor cuildren, like me," as he said, and had proposed at once that she should give him the money and let him take a copy. But mamma had pendered not a little on this point already, and suggested that to do so would be for her to "work for children," not him. Ernie had no money just then, never remembered having any which was not the gut of some one, and when his mamma had said, Earn some, my boy!' he had felt all thrown i with it. in his sudden enthusiasm.

Yet the master had taken firm hold on his child. In attention; for, though but eight years old, he could "keep on thinking" when he choose. The remark of his little playmate had seemed to supply the eagerly rushed in to consult his best friend.

It was soon arranged that he might go and seek crrands to do for the grocer, on

and seek crands to do for the grocer, on the next street, and the boy smiled at the man's look of surprise, as he asked for "some work for his wagon." However, Mr. Weed (the greeer) gave Ernie some parcels to carry to the other end of the street; and, as the errand was promptly done, gave him five cents.

Ernio had expected more, but concluded to say nothing about it, only confiding the disappointment to the ever sympathizing ear of his mother, who explained that it was not gifts, but wakes he was steking now. Then she sent him to the carpenter's shop to get some blocks for kinding, and take them up to the Widow Noyes, way up on tep of Burt's hill, engaging to

pay him five cents for this second errand.
On the way he met Loveli Banks, and
of course told him the plan; and straightway there were two express wagons doing missionary errands.

We cannot stay to tell how Ernie had more success, did many errands, gaining the fifty cents in less than three days; nor how he upset once, and broke a jug, spilling molasses alt into his mee clean wagon, and cried, and thought he would have to pay for the jug and more too, and how it would take all his money, but that his good sister Addie undertook to "fix it all right" with the grocer; nor how Lovell Banks went to the baker's and got leave to carry all the bread to the customers. There are ups and downs in all undertak-

But while this was going on, there had been sweet little talks with mamma and Addie between; and both boys had learned well to understand that it was not only to obtain the magazine for themselves they were working, but to help poor little hea-then children who had never heard of Jesus, to know and love Him, that chil-dren like themselves might "work for children," might live as the Saviour lived, in striving to do good.

Ernie's wagon was called the "Missionary Express," Lovell's the "Missionary Help," and when Ernie's mamma, at their request, counted their gains for them, she found that these two little boys, one eight, the other nine years old, had earned more than three dollars in less than two weeks by their little plan.

Are there not some other "Missionary Express Waggons' by which "Children can work for children?"—From Children's Work for Children.

# Be Steadfast.

An English admiral, who rese to his high station by his own steady exertions, used to be found of relating that, on first leaving an humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a gumea, saying, "God bless you and prosper you, my lad and, as long as you live, never suffer your self to be laughed out of your money or

The young sailor carefully followed this advice through life, and had reason to re-joice that he did so; while thousands have regretted, when too late, that they have pursued a different course.

Never let your honest convictions be laughed down. Be true to yourself, and in the end you will not only be respected by the world, but have the approval of your cwn conscience. See to it, that whatever you lose, whether it be money, or place, or reputation, you do not lose courage, konesty, simplicity, or truthfulness.—Reformed Church Monthly.

## A Sermon on Push.

When Cousin Will was at home for yaca tion the boys always expected plenty of fun. The last from before he went back to his studies was a long tramp attor ingel nuts. As they were hurrying along in high glee, they came upon a discouraged-looking man and a discouraged-looking cart. The cart was standing before approximate the cart was standing before a process. orchard. The man was trying to pull it up the hill to his own house. The boys did not wait to be invited, but ran to help with a good will. "Push ! push!" was

the cry.

The man brightened up; the trundled along as fast as rheumatism would do it, and in five minntes they all

stood panting at the top of the hill,
"Oblige to ve," said the man; "you
just wait a munute;" and he hurried into the house, while two or three pink aproned

children peoped out of the door.
"Now, boys," said Cousin Will, "this is a small thing; but I wish we could all take a motto out of it, and keep it for life. Push I'" it is just the word for a grand clear morning.

"If anybody is in trouble, and you see

it, don't stand back, push l"
"Wherever there's a kind thing, a Christian thing, a happy thing, a pleasant thing, whether it is your own or not, whether it is at home or in town, at church or at school, just help with all your might; push !'

At that moment the farmer came out with a dish of his wite's best doughnuts, and a dish of his own best apples; and that was the end of the little sermon.

#### Teacher, Do not Give Up.

Harvests come in human life very unexpectedly. Take the sculptor, Thorvald-sen, who produced "Jason of the Golden Fleece;" he was in reality about to for-sake his studies altogether, and leave Rome filled with bitter disappointment; he had already broken up one statute of Jason. and smashed it in pieces because his master, Zoega the Dane, criticised it so severeiy. However, he sculptured another Jason which disappointed him, and he was waiting for his passport to quit Rome altogether, when an English getleman, a patron of art, Thomas Hope by name, came one day to his studio, and he saw "Jason" and greatly admired it. When told the price, 600 zecchini, he offered 800 zeechini for it, and his offer being cheerfully accepted, Thorvaldson, to use a nautical expression, "tacked back" to the line of his old purpose, studied again in Rome, and as the son of a poor Icelander, started afresh in what ultimately proved his most successful career! Success comes very strangely from unexpected quarters, and very suddenly sometimes, like the sun-light through black clouds! God has often thus cheered the weary Christian worker; the least likely scholar has given evidence of the divine life, and the least likely day has become bright with a beautiful gloum of the sunlight of success.—
Selected.

## A Generous Deed.

A great mundation 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 Adigo carried off a bridge near Verona, except the middle part, on which was the house of the tollgatherer, who thus, with his whole family. remained imprisoned by the waves and in momentary danger of destruction. They were discovered from the bank stretching forth their hands, screaming, and implor-ing succour, while fragments of the only remaining arch were continually dropping into the water. In this extreme danger, nobleman who was present, a Count of Pulverini, held out a purso of 100 seques as a reward to any adventurer who would take a boat and deliver this unhappy family. But the danger was so great of being borne down by the rapidity of the current, of being dashed against the fragment of the bridge, or of being crushed by the falling stones, that no one in the vast number of spectators had courage enough to attempt such an exploit. A peasant passing along was informed of the circumstance, and of the promised reward. Im-mediately jumping into a boat, he, by strength of oars, gained the middle of the river, brought his boat under the pile, and the whole family safely descended by means of a rope. "Courage," said he, "now you are safe." By a still more stronuous effort, and great skill of arm, brought the boat and family to shore.
"Brave fellow!" exclaimed the Count,
handing the purse to him, "here is your
recompense." "I shall not expose my life
for money," answered the peasant, "my
labour is a sufficient livelihood for myself, my wife, and children. Give the purse to this poor family, who have lost all."

# 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 advance. This Book inspired by the Spirit of God, climbs ateep hills and crosses broad rivers. It is found under the sailor's pillow; in the soldier's kunpsack; and it soars with a wing that is not numbed by polar snows, or relaxed under equatorial suns. It carries with it an earnest of its ultimate and everlasting victory. And this Book tells us what the real disease of man is. It lays its fingers on the very spot, and it tells us the blessed truth that there is no chance or accident; that all is settled and perfectly arranged and even that ripple of sorrow that some times comes to the sensitive heart, as you will find, if you trace it backward, came from no earthly spring to fret us, but from the fountain of living waters to strengthen, cheer, and encourage us.

SPEARING truth is like writing fair, and comes only by practice; it is less a matter of will than of habit; and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—
Rushin.

# Sabbath School Teacher.

### LESSON XII.

March 19, r 1876 - 1 ABSALOM'S DEATH.

COMMIT TO MEMORY, V. 33. Paralate, Passages.-1 Sam. IV. 11;

Prov. xi. 19. 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. xxv. 6, with vs. 29, 30, read 1 Sam. xxv. 41; with vs. 31, 92, read Ps. xxiii. 17, 48; with v. 33, read Vs. 21, 10

read Zech. xii. 10.
Golden Texr.—He that pursueth evil oursueth it to his own death.-Prov. xi.

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 Davit's friends time to rally. David came to Mahanaim, which must have been a strong place, as Ishbosheth made it his capital (2 Sam. ii. 8). It was near the woods, and the bills. 8). It was near the woods and the hills. in which a small force has a better "chance" than on the plain. His adherents brought supplies (2 Sam. xvii. 28, 29).

David's military wisdom does not for-sake him, or rather God gave him and his sake him, or rather cod. gave him and his friends direction. He divided the force at his disposal into three portions, with skilled leaders. He proposed moreover to go himself, but his loyal people would not permit such a risk. He was their leader. If he were slain, there would be no representations of a seed cause. Their language sentative of a good cause. Their language is as true as it is touching, and applies to many a great enterprise. "There are ten thousand like us, but not one like thee." So David remained in the gate of the city, encouraging the troops, and in their hearing charging the generals to deal gently with the young man Absalom. His kindness of heart, amounting in such matters to weakness, remains the same.

Dr. Blaikie notices the resemblance of this battle to that in which General Braddock was defeated in 1755 at Pittsburgh the men who understood "bush" warfare defeating regular troops. The woods of holly and turpentine trees, with the glens, pits and precipioss, were all against Absalom's troops, gathered from "all Israel," for the old friends of Saul followed him, while probably David's troops knew the ground. The first collision usually decides a battle among the impulsive and excitable Orientals. Hence the panies of which we so often read in Old Testament wars. The troops of Absalom gave way at once and suffered terrible losses; and their leader, now fully committed to deadly war with his father, is alone and deserted, riding off the field in such hot haste that the fails to notice the danger overhead, is enuglit by the head—hair, Joseph says—referring probably to 2 Sam. xiv. 26, and was so held till recognized and reported to Joab. It is dangerous to be vain of anything. We are weakest and most exposed where we deem corselves the most secure. This good and graceful horseman (2 Sam xv. 1), with his flowing curs, is a pitiable

object in the tree (Piov. xvii. 12).
It would have been convenient to Joab had the informant killed Absalom; and he offered a strong inducement to him to repair the error. But the man would not. He knew two things and uttered them. (a) David would have found it out. The popular impression of his vigilance was strong. (b) Joab would have been among the first to denounce him. The estimate of Joab as unscrupulous, was just. Ambitions men who use the weaker ones as their tools, do not care how many of them are broken. (See Prov. x. 20. and an example to Judas, Matt. xxviv. 8, 4.)

Joab had a double reason for putting an end to Absalom (1) He had his own quarrel with him (2 Sam. xiv. 29-33). (2) Ho had wisdom enough to see that there would be no peace while Absalom lived to plot and scheme. Such men know one another. The details of Absalom's death, on which we need not dwell, are given because the event was so important, and because the sevent was so important. The details of Absalom's death, cause after events turn on it. The unnatural rebel was stabbed, hewed to pieces, flung into a hollow, and covered with stones, the nearest approach, in the circumstances, to the doom of the rebellious son, in Moses' law (Dout. xxi. 18-21).

It has been found necessary to enter fully into the foregoing details, as without to understand ımpos the entire situation. We now proceed with the immediate portion for the study

of the day.
(V. 24.) Meantime David sits in anxious expectancy by the gate, and the watch-man's eyes range over the plain. Ahimaaz had wanted to carry news to David, but for reasons of his own Joab did not wish to send him, but Cushi, probably a stranger, a Cushite. But Ahimaaz was eager to bear what seemed to him good tidings, and his importunity prevails. Taking the lower and level road, which he probably knew, and doing his utmost Cushi did not know he had a competitor) he is seen coming first alone, and so reported.

(V. 25.) David knows he must be a messenger. Had he been fleeing from the field, there would have been companions. (V. 26.) So also he reasons regarding Oushi when he is seen coming.

(V. 27.) Ahimaaz is recognized. Mon who hye in unsettled forms like the In dians on the plains grow keen-eved from experience, and David expects good new from the loyal Ahimaaz (2 Sam. xv. 86,

iroin the loyal Altimatz (2 Sam. Xv. 5b, and xvii. 17). He was David's friend.
(V. 28.) Ahimaaz gives only the pleasing side of the victory. He speaks devontly and forcibly, "delivered up," literally "shutup." But

"shut up." But (V. 20.) In pity, or in policy, he evades the offensive part of the news. Though his words are unskilfully rendered in our version, it is plain that he said in effect, "There was a great stir and I could not see details." He will let other tongues tell the evil. Perhaps this was Joab's feeling in sending the Cushite. It was not always safe to carry bad news to Eastern

about way that Absalom is powerless to do any more hurt; and the pier, heart-stricken king, tender even to this rebel.

breaks down uttorly.
V. 33.) A picture of surpassing pathos. The aged king, the traces of great care on his tace, bowed down, staggers from his seat, from the public view, clumbs 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 sm is puntshed (2 Sam. xii. 10).

But even here the teelings of the father ever these of the index and king.

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 Jeab spoke truth though with some bardness in 2 Sam. xix.

this lesson of course conceins the two principal persons, David and Absalom—iather and son,

(1) How great is the burden on a parent. He is bound to guide, correct and vectors in a shall Good, 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 emmently good men go astray, this is frequently the reason. But 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 chaetise 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.

(8) But the sin is non-the less 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 com-pelled 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 char--its issue-Absa.om's position-how killed—the news bearers—David's posi-tion—the first story—the second—the difference between them-the effect on David-the lessons to parents, to children, and the "beginning of evil."

## Who Shall be in the Sabbath School?

BY THE LEV. W. M. TAYLOR.

The Sabbath School is a growing insutution. When Robert Raskes first organized the modern Sabbath School in Gioucester, England, nearly a century ago (1781-2), its membership was composed only of the poor and neglected classes of children. The instruction was largely secular, and the teachers were hired at twenty-two cents per day. Soon after, the teachers gave their labours gratuitously; the instruction became almost entirely roligious; and the children of all classes were embraced in its membership. But for a long time it was understood to be an

for a long time it was understood to be an institution only for the children and youth; except so many older persons as were necessary for teachers and officers.

Within the past few years there has been an advanced theory. This theory, we are happy to say, has been tried sufficiently to prove that it is thoroughly practicable. It is this: That the Sabbath School ought to embrace all—children and parents—persons of every age—the child of four and sons of every age—the child of four and the old man of fourscore. The pastor ought to be there, if possible; the elders; the deacous; the whole membership; in short, the whole congregation should be there. All ought to be engaged either as

scholars or teachers, or in some capacity.
We used to hear a great deal of nice
talk in conventions about the Sabbath
School being "The aursery of the church;" figures. Everything implied and went on the assumption that it was not for older persons; but only for the children. This was altogother a falso idea. It was a Pandora's box, full of evils. It has done in the past and is still doing immense ingirry. It encourages boys and girls as soon as they become young men and young women to leave the Sabbath School. It prevents the fathers and mothers from ever entering it. They seem to feel that they have no place or business there.

In the great original Sabbath School at the foot of Mount Smai, the Lord's command was, "Gather me the people to gether," Dout. iv. 10. "All the people" were there, Exodus xx. 21. That the Sab bath School is only for the children, is a most pestiferous notion. It should be knocked in the head and laid out for dead. It is a miserable loop-hole through which

tens of thousands escape from their duty. Things are not as they should be, when the parents on the way up to the church service meet their children on their return from the Sabbath School service. while the parents occupy their pews alone. the children are at home alone, and have rollicking time in the absence of the "old folks." The children should be in the church. If they can spend six hours a day in the common school for five days in the week, it should not be death to them to spend half of that time in the House of God on the Sabbath.

The parents should be in the Sabbath School. For the sake of their children, and on account of their own best interests, they should be there. The Sabbath School is engaged in the work of the church and in the work of the Lord. And let me ask, upon what ground and on what authority upon what ground and on what authority in America which pleased him more than do so large a part of our church member. (V. 30.) He is hidden to stand aside, and do so large a part of our church member. It is work in Princeton, and that it looked. Cashi, or the Cushite, (v. 31) has no ship excuse themselves from any responsi-

scruples. He declares in a loyal, round bility 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 me may have ye did it not to one of the least of the my have ye did it not to me." Matthew xxy, 45. The time idea is, "The congregation in the Sabbatl School, and every body in both." Let us never rest satisfied till this noble ide it reached and realized. Its member John Wesley's motto. It has greatly aided in making the power of Methodism telt all over our land and around the world; "All at it and always at it!"— Presbyterian at Work.

In an address on "Instruction in Sundry "chock," before the Episcopal Sunday. reho d convocation held in Philadelphia The points to be suferced in teaching is lesson of course concerns the two represented persons. David and Absolute property of the two represented, showing that twenty different series of leasons were studied in one city, and in the Sanday-schools of a Cherch which is usually credited with great uni-fo unity in her toachings. Among the most sadely used schemes were the Inter-national Series, the Toronto Series, a series breed on the Episcopal Prayer Book, and another very similar based upon the Epis-copal Catechism. In view of these mixed extens, Mr. Whitney made a error plea for greater uniformity, and gave illustrations of how the International selections of lesions, could be made to conform to the regular weekly Episcopal Church service.

### The Iheory of Redemption.

Every person in the whole world is a num. We have all broken God's laws, s nuon. we old deserve punishment. That pun "hment is eternal; and we are all liable to it is nature, and condemned by our over wickedness. But God, because Ho loved us, provided a way of escape. He gave no His Son; His Son become a man; lived a perfectly holy life; kept the whole law; and died in our stead, bearing our punishm at-"the Jast for the unjust." Now if we repent of our sins, accept of Christ as our Saviour, and then here on Him here on earth, God will consider us hely for Jesus sake, and we shall be saved; but it we neglect His salvation, or fail to receive Him as our Saviour, we shall be lost. That is all of it.—" More Light," by Rov. David R. Breed.

## College Revivals.--Princeton.

These are the most important among revivals, because of their remote nutlu-nee. 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 im ortant 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 cajoying a revival of great power. The most full account is from the Presbylerian of Saturday last. It has been in progress of the Week of Payor. Buildes the labours of Provident McCosh, and other resident clergynen in Prince-ton, Dr. Taylor (Congregationalist), of the Broadway Tabernacle, N. Y., Dr. Cuyler, of Brocklyn, and Messrs. Moody and Sankey, have aided in the services. We subjoin a few sentences from the Presbycrian's letter from Princeton:

nero 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 Tabornacle Church, N. Y., preached a powerful sermon on "Almost Persuaded." Every word that he uttered was full-freighted. Persuaded." Every word that he uttered was full-freighted with meaning, and carried conviction to his hearers. Λt twenty minutes of seven there were prayermeetings held by the different classes, in some of which there was a great deal of insome or 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 prayermeeting 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 ear-nestness in the prayers and exhorta-tions, and on Saturday some fruit was

gathered. On that night the usual prayer-meeting was held, and the Philadelphian room was full, probably nearly two hundred present. The presence of God's Spirit was at once manifest. The prayers and remarks were more carnest 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 add:
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 arreli-

gious students have been converted.
Dr. Cuyler of Brooklyn, preached one night last week. Messrs. Moody and San-key spent last Sabbath in Princeton, and Mr. Moody, speaking on Monday night in New York, said that "he had seen mothing"