Our Young Lolks.

The Chapel Spider.

(Distincted, institut permission, to those whom st may concern)

I we spiders, so the story goes, Upon a living bent, Entered the meeting house one day, And hopefully were heard to say, of Here we shall increat least but I hav, With nothing to prevent

Each chose his place and went to wer, The light volor grew tonce One on the platform spun has trent But aboutly came the "know; And swepthern oil, and so, half dend, He cought another piace

"In try the pulper next," said ne, "There surely is a prize.
The desk appears so next and closu I'm sure no spide, there has been The raster brashing dies

1, 18

He tried the pulpit But, alas: Withdusting brush the "keeper cane, And sporte this geometric game-Not give hen time nor space to claim, The right of sanctuary

At length bull starved und weak and lean, He sought his former neighbour Who now had grown so sleek and round, He weighed the fraction of a pound And looked as if the art held found Of living without labour

"How is it, friend," he asked, " that I Endure such thump, an iknocks, While you have grown so very gross Tis plain,' he answered, "not a lo-s I've met since first I spun across The contribution box "

What one Apple Did

In a small house on the outskirts of Salisbury lived old Job Peterson. No one lived in the house with him but his little grandson Ben. Back of the house was a little garden in which Job raised his potatoes and cabbages; in front was a small, grassy yard in which, by the side of the door, grow a tall apple tree—a constant scurce of great delight to little Ben, who was so lame that he could not get about from place to place without help. Every morning old Job's kind but rough hands helped him in his washing and dressing; then, when breakfast was over, he lifted him into his chair, which in winter stood by the wind w, arranged the pillows and soft cushions, placed his toys and picture books within reach, and then left him until dinner-time; the afternoon was also spent by little Ben alone, but when the day's work was over, his grandfather was with him in the evenings. On ramy days, and in the evenings, when he was not too tired, he had taught little Ben to read, and by books from the children he knew, he kept the poor child supplied with reading matter. But in the summer Ben's chair was by the open door, shaded by the long arms of the old apple tree. You, children, who can run about and play, and see so many things, can scarcely imagine the pleasure Ben took in watching all the changes of that one tree, from the first putting on of its leaf buds, and its pink and white blossoms, till the limbs were covered with their dense foliage; nor how regretfully he watched the leaves begin to fall, and knew that cold weather must ere long begin again and shut him within his four walls. keen eyes spied out every pair of birds which began house-building in its branches, and the progress of the little builders was of great interest to him. How Ben loved the summer and his apple tree, and how he fairly sang with joy when his grandfather having a little lessure at home, would lift his chair out in the grassy yard where the wind blow gently on his face, and realized the joy, so seldom his, of being out-

of-doors. Ben had one trouble. A big boy, named John Smith, who hved on the same street, took intense delight in teasing him; morning, noon, and night, he kept it up. He rarely passed Ben's win low, or saw the child seated at the door, without mocking his lameness, or daring him to come out and run a race. The child had read in his New Testament about the Land Jesus who forgave his enemies, and he really wanted to forgive John Smith, and make friends with hun; but, as he sorrowfully told his grandfather, John would not let

One day old Job was figishing off a piece of work in a great hurry. He had been hired to put away a supply of coal; night was coming on, and he had still much to do. He had just filled two baskets with coal, and was preparing to lift them into the cellar, when a little girl, who lived in the adjoining house, took a notion, as she came home from the school, to clamber over the pile of coal. Her foot slipped, and in her fall, she struck the full baskets, rolling them over and emptying them. Old Job was not generally impatient, but things had been very contrary that day, and the old man was tired; therefore, he astonished the little girl, who was accustomed to his usually kind face and pleasant voice, by his harsh words and sharp repri-

"I didn't mean to do it; I'm sorry," she

said, and passed into the house. There she was met by her mother with a large, rosy checked apple, a perfect beauty. Apples were scorce that season, and her mother was very much surprised to hear her say, as she looked at the beautiful fruit. 'I won't eat this apple; I'll give it to old

"Why will you do that?" said her mother.

"Because I was careless and knocked over his coal; he scolded me about

we over his coal; he scolded me about it, and I'm sorry for him. I'll give him this, and perhaps he'll forgive 'ne."
Old Job was heartily ashamed of his harsh words by the time the child had entered the house, and when she returned with the apple, he wanted to refuse it.

"No, no, little one," he said, "keep your apple. Job is sorry he spoke so

But the little girl insieted, and so the old matthebuilt archaet he put it into his person the state street the state of the state of

"I won't eat this apple; I'll take it to my

That night Ben received the apple, and an account of the cacumstances which had caused the little girl to give it. Now Ben had long been wanting an opportunity to do a favour to John Smith, that he mi turn him into a friend, and he thought i ero

was a chance "Grandpa," said he, I wou't eat this apple, please let me give it to Joan Smith.

The old man looked at him with a queer saule, but only answered, "You may do as yea like

Next morning tob went as usual to his work, but before he started he placed the with 15, Isa xiv 22, with v. 16, Joh carefully treasured gift within Bens xxxiii 21, with v. 17, Zerh is 12, revel Peor Ben! It was a sacrifice to the context of the way as a received to him to grant the goals for the treatment of the context of the to him to give a vay the apple, for front was a ranty to him, but he remembered a verse which spike of kindness to an enemy, "see also file upon he had and he had fully determined upon the sacri-

He looked patiently up and down the street for hours. At last the object of Inssearch came in sight, and no sooner was he in speaking distance than he began with bestaunts and mek names. Bon ratifed on the window and beckoned so earnestly that John was entired into the yard, and at Ben's repeated invitation through the closed window, he opened the dom and came into the house, saying as he did

"What do you want with me, broken-

"I want to give you this," said Ben, holding p the apple. "I kept it for you, grandpa said I might, he gave it to

me."
"You want to give it to me! what

"Because I want you to be kind to me. O' it is so hard to be lame and have to stay all by myself, c al not run about like other And please be friends with me, and don't call me ugly names;" and the tears came into Ben's eyes as he

Now John began to feel really ashamed of himself, for he had not meant to be cruel; he had not thought how much his words hurt little Ben.

"Well, boy, keep your apple. I'm sorry I hurt your feelings, I'll stop it, though. There, now, don't cry."

"Then you'll be friends? But please take the apple. 'No, keep it yourself."

"But I don't want it now. I've kept it

for you. Please take it.'

John Smith took the apple to please Ben; but as he thought it all over, he had no appetite for it, and he felt really ashamed to eat it.

"I won't eat this apple," said he, "Ill give it to Joe and Jane, and I'll be k nder to them, too."

Joe and Jane, his little brother and sister. were wonderfully surprised when John divided that large apple between them, and would no even take a bit himself. But they grew accustomed to John's kinder treatment after a while, for he stopped tensing Jane's cut, and heiped Joe's dog out of trouble, and to make a long story short, from day to day he began to be a better boy. Onen, after that, when old Job was busy. John would find time to lift the lame boys chair into the yard, and many were the kind turns he did for him.

So you see how a good deed and a soft word kept moving on. → Hearth and Home.

kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth, but a good book is the precious lite blood of a master spirit embalmed and treasured up on purpose to a life beyond life .- Milton.

If it were not that the believer is regarded by the Father as He regards His Son. there were enough of impenitence in his repentance, of heartlessness in his prayer. and of imperfection in his services, to banish him from His presence forever. There was a time when I then ht this presumption but he wno cannot enter into this truth has no clear view of his oneness with Christ.

forgiveness of sins? The proud Luarisee, who is toiling in his drudgery to earn an acceptance of God, knows it not. Nor has the man who has the terrors of a broken law dwolling on his conscience, and who has not yet beheld, with the eye of faith, a Saviour who casts out none. Even those who enjoy the closest walk with God as their Father have very inadequate ideas of

what is meant by "the forgiveness of sins Many who have been brought out from the gross world, and made a religious profession, are constrained to say, " Is this my The man is but brought into a smaller circle, and there is still the thoru. Resting in anything short of God Himself, is opposed to His Word, and can never bring peace. It is the hewing out of another cistern, which is either broken by the chisel in the act of hewing, or the Lord breaks it for us. Whatever he has promised is unspeakably precious, but I covot that grace which raises me above the promise to the Promiser.

As ic the fresh breeze to a ship becalmed at sea, filling her sails, and driving her on ward in spite of herself, so is the Spirit of God and of Christ to the torpid, languid human soul, which will not be roused except by a power greater and higher than itself. As is the fresh air to a close infected room, so is the keen, invigorating breeze from the throne of God, which pours into the narrow chamber or the heart, stuffed with the prejudices and passions and fon-cies of our own little circle, of our own little thoughts, whose doors have rever been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views. — Dean Stanley. To halls of heavenly truth admission would'st thou

On knowledge stands without, while leve may real and the second second

Sabbath School Ceacher.

LESSON XXX.

THE NEW BIRTH

COMMIT TO MEMORY, 58 7, 8 PARAMAN PASSAGES, STORE VANAL A. 10 , Numb. xxi 9

Semerer, Reades With v. 7, comp. Rom vin 5, 7, with v 8 ft on ix 15, 16, with v 3, John vi 52, with v 10, read Look, vacci, 25, with v. 11, 145 th v 12, John viii. 28, with v. 15, I Cor. F., with v. 14, comp. John xii. 32.

Hon, to them gave he power to become the sons of God - John (12)

CONDAC Tarry -- Nothing entereth into

heaven that dediath. The scene of our lesson is in Jerusalem -where less had wrought (John a. 23) in racles, in consequence of which he was visited by the Jawish ruler Nacademus is mly known to us from John's Gospet if it it is only conjectured that it is the same Nicodemus that appears in the Talmudi the was a Pharisee, a "ruler of the Jawa" in religious matters, and a recognized teacher (vs. 1, 10), of naturally timil character, yet caudid, just, and on occasion, not without firmness. We have three notices of hun, marking his growth in knowledge and firmness, and which may be studied together with advantage, the other two being at John vn. 50, and xix. 20. His coming by night was probably from the desire to learn truth without publicity. He was not withing probably to appear among even the inquiers, where none of the rulers were (John vii. 48). Porhaps there are persons still who fear to be "mixed up" with the followers of truth till they have gained a posi-

To understand the Lord's words in this momentous conversation, we must look at the progress of the interview. Nicodemus begins with some self-satisfaction. "We know," etc. It might have been thought by a common person in Jesus' place, desirable to have such patronage trom such a man. But Jesus went directly to the root of the matter. "Mero knowledge avails little without a change of

"Born again"-how can that be-with the old? (v. 4.) "Ah! it is not of the body I speak, but of the spritual change of which Ezekiel wrote; ("I will pour clean water —I will pour my spirit," &c., Ezek. xxxvi 25, 27), till this has taken place, flesh is flesh (v. 6). You wonder: but do you not remember in the next chapter, the vision of the dry bones and the breath of winddry and dead, till breathed on, then standing up and living; so is every one that is born of the spirit (v. 8). "I do

not understand—how can these things be? "What! you, a master in Israel, and not knowing these tlings, a tracher of the law and the prophets, and ignorant of these most important prophecies, and ignorant of all this?" This is the point at which our lesson takes up the connection. Note, and teach the pupils the following things regarding it.

(a) Nicodemus though afraid of man was sincere. Yet hid he a little of the pride of superior class, and plumed himself on his knowledge. Tais was like those among whom he lived (John vn. 49).

(b) Jesus dealt kindly with him, imidly glancing at his pride, and taking means to lower it. He did not reject him because UNLESS warmess be used, as good almost 1 of the mixture of evil in him. So gentle is he (see Matt. xii. 201.

(c) He does not refer to bantism here. bu to something which a teacher in Israel ought to have known, as it concerned Israel and had a high place in prophecy. And it is quite not: worthy that the two figures, the water and the wind, came in order from the two chapters (Ezek, xxxvi., xxxvi.) It is not spoken with reference to bastism, we venture to think, though connect it with that rite. would not be likely to reproach Nicodemus for ignorance regarding baptism-not yet established.

Two great truths are taught Nicode mus, and include ofth the foregoing explanation; the substance of this lesson:

1. Regeneration by the Holy Ghost. It is a matter of "marvel" that a Jew in good whom shall I ask what is mean; by the | (v. 7). This is anticipated in v. 6. "How" it is affected is the next question. answer is, in effect: the "how" is of no practical account; the fact is of essential importance. For there is much about the manner of the wind you do not understand. But the effect is undenuable. So it is here The manner of the Spirit's working is not unfolded, but the results show where he has been working. Men who walk according to the Spirit, show that somehow they are born of the Spirit."

Still Nicodemus wonders (v. 9). The reply of Christ has force only when we suppose the allusion to be to Old Testament Scriptures (v. 10; Ps. ii. 10; Jer. iv. 4;

Ezek. xviii 31, etc.).

How ignorant of spiritual truth we may be, and yet hold a high place, even in church!

The connection of the next three verses is not very clear; but it appears to be, "I have been telling you things already revealed on earth ("earthly things") and ye will not believe. How shall I be believed when I tell yo things "heavenly:" things yet to be revealed? (v. 12). For I speak not as the Old Testament prophets, what I have been told to say, but what, as God, I know and have seen. Thus, Jesus glances back to Nicodemus' word: "We know thou art a teacher come from God. 'Nay," says Christ, "I am more." this higher dignity he points again in v. 18. 'The prophets have not been in heaven to witness what they reported, the Son of Man has. I am more than the 'teacher' you make me to be. So he rebukes the self-complacency of the ruler, and brings him to his true level. Yet he does not forget his "how" (v. 6). The rest of the les-

son is the answer.

II. Redemition by Christ (vs. 14-17).

You ask how can a man be born again, w, for instance, con you? The answer wheels, believe, sea, ap. the mean (by God'a dissection), set up the

brazen serpent, that bitten Israelites might look and live, so I am "litted up" in the preaching, on the cross, in the church, that, etc., iv 151. And all this comes of Divine love I do not win over the Father, the love see the lit is to "the world." any man of any name, color, race, who believes me can share us blessing, even eternal life. He does not wish to condemn (v 17). He loves. He gives his only begotter son, like whom there is a cother, who not a creature among creatures, for men's salvation. And the alvation is on twined by believing, by any one whose ever, who will believe, the alternative of heavy said, twee percents, the alternative of heavy said, twee presented in v. 15 and 16.

Lurner called this the Bilde in minuture, ;

Use whole paint of antheway night he patin this toral, "You count yourself well informed and in a good position toward reply, born of the spirit, as the prophets taught. You golf ask how can it he Do-not dwell on that. 'Ve do not d wit about the effects of the ward though its causes are obscure, nor should we about the reality. of the Spirit's work, though the manner of a it is obscure. You say, What free am I to do, if the "bow is not revealed." Do this, the only thing needed, believe on me, the Son of God, sent of God from heaven. to reveal hun and save men, through be lieving in whom men, all men, any man, publican as ell at a Piarisee, and a Pharisee no otherwi e than as a publican can have eternal life."

The explanation which possibly J. in heard, is identically the same, only at greater length, with that given in John is 12, 13. Men are born again, by the Spirit, omehow, when they believe in Jesus.

We may learn from this lesson that (e. Every inquirer is to be taught, however slow, proud or timid. Let the truth work.

(b) The great things to be taught; the need of a new nature, and the way to get it by going to, believing in. Jesus.

The nature of Jesus, as a S m of God, is closely linked with the nature of the gospel.

(d) The work of teaching is not lost. though faith does not appear at once. See the latter history of this man.

(c) What is true of this ruler is true of every one in an unsaved, that is 1 . Christless condition.

SUGGESTIVE TOPICS.

Nicodemus-position - character - feel ing towards Christ—approach—where—when—how answered—meaning of born again-of" the kingdom -his questionstate of mind-reply to it-ni aning ofallusion to what- quote the passage-two chapters referred to-figures—their order—wind, how employed in Ezekiel—in John-point of comparison-Nicodemus difficulty—the further light—the Lord's nature-different from Old Testament teachers - how men are to act-the Old Testament type -where reported -- the points of resemblance—the gift of Jesus—the object—the result of receiving him—the freeness of their offer and the peraity of

Who shall be Superintendent?

In the choice of apperintendent the younger the man the botter, provided he is Sabbath school trained and thoroughly competent. Other things being equal, the young man is to be preferred to the old. The best old elder does not always make the best superincendent. There are, of course, splended exceptions to this rule, as there are to all others, because there are some There are, of men who never grow old, who continue young in spirit, even when their heads are giav There are veterans in the Sunday-school work who have always loved it, and will love it as long as they live; and these will always be good superintendents to the end. Still, as a general rule, it is best to have a ung superintendent, because he is more likely to be full of activity, full of entlinera-1em, full of joyousness, full of sympathy for the young, and because of the important fact that the young regard him as nearer to them, more congonial with them, and more accessible.—Dr. Halsey.

Northing in the world, be sure of it, can ever overcome the irresistable strength of a sweet temper. Nothing can overcome the teacher who has first of all overcome his own impatience—not even the 'bad boy."

Dr. VINCENT says in the S. S. Journal, and we will let him say it again here : " It you are a Bible class teacher don't be a lecturer. Don't be a preacher. Don't be an exhorter, Don't be a declarer. Be a teacher. A teacher gets work out of his scholars-gets questions, gets answers, gets hints, gets a good chance to keep his mouth shut a good part of the time, and the mouths of his scholars open and their brains busy, and their hearts excited. Teach! TRACH!

A WRITER in the Baptist Teacher does not speak at random, when, in answer to the question, "How better Sabbath school teachers than those ordinarily engaged in the work can be scoured?" He says:

(1). Let each one resolve to be a better teacher himself. (2). Let all together pray that the Lord

of the harvest will raise up such laborers as the whitening fields emand.

(3). Let the paste and superintendent conjointly seek out such elements of power in the church as ought to be employed in the school, and never let them go till they have brought them in. (4). Let a Normal class be formed, in

trained, and "thoroughly furnished unto all good works." which the teachers of the future shall be

I once remarked to a doctor, your profession is much simpler than mine; there are but few diseases of the human system to cure, while our cases is infinite. from the shelf and read me the names of thirty affections of one member, when I begged him to stop for fear that with such enpabilities of dissolution existence might not be possible at all. So he who thinks it enter eine beitel beite ger u en

Salar Control of the Control of Control of the Cont

Miscella rous.

The number off croons falled on the adways of Orest Act on last year was 1,425, and the nomber injured 5,050,

Caremoristion remains to Apail and May show a decrease of more than 6,000 upon the return of a the care quanting

New York, Jane 25 A letter from Maracarbo, Mrs 29, gives an account of the cuthorake at Cerenta New Granada. South America, on the 18th - The he thought velocity, wall in the very longmer in a longle in faut 8,000 people ent of a population of 10,000 - Several 1997 killed subsequently died from in-10075, and many were mandered by God. But you cannot be in that good pairs 100%, and many were mandeled by those till born arguin. Van ask parks, is a rolder. The shocks continued, and the fires burned neach property. Those say at fled to the neighboring country.

> On day hist week, Mr. J. O. Van wait caught is a trap at Greenwich, Koor's Courty, a large bear, wenting , about 700 pounds. A couple of weeks Do previous, Mr. Joseph Flewelling trapped one of about the some weight in a dead full. Bears have been seen about there frequently, and lave done a great deal of duringe to cattle and sheep. A boar with two cubs were seen near the Long Reach by Mr St critt, a few days ago.

> > Buxmonn, June 21 About three o'clock a terrific storm of lightning, wind, and rain passed over this place, doing great damage to numerous buildlogs, completely destroying e Town Hail, and causing the death of a young man named As Wood.

> > Newrot No. Nor has determined upon the construction of a radional of about three hundred miles in length. It is to extend from east to west across the island. The preparators surveying has already been begun, and as a matter of course, so the have newspaper and platform discussions. Various routes are being proposed as the most eligible -cach route having, in the omnion of its advocates, special advantages to recommend it. There is also a considerable difference of op., non as to which guage--the broad or the nar ow -it would be most prudent to adept. The narrow guage has cheapness in the cost of construction to recommend. But an ocean traffic is expected for the Newfoundland Railroad which-it is alleged

a narrow gaage road would not have sufficient capacity to accomodate. Besides, it is said that a narrow gaage road would require a good deal more labor to keep it open during the winter than a broad guige road. Whatever guage is ultimately adopted, it is presty certain that the construction of this road will tax the resources and credit . Newfoundland to their utmost capacity.

CONTADERATION OF COLONIES. - LORD Caera ayon is so well satisfied with the working of confederation in Canada that he proposes to apply the same principle

though, necessarily, with widely different forms to the British Colonies in South Africa and the adjacent independent Dutch States. The whites are in perpetual peopardy from the turbulence of the natives. One cannot think of the vast disproportion in their numbers without in some degree realizing the perd that exists. In Natal the whites number only 17,000, while of the Zulus -fierce and daring savages -there are 300,000. The disproportion is of course not so great in the Cape Colony, but it is even greater in the Province of Griqualand West, where the diamond fields are situated. Nothing like a uniform policy is pursued toward the natives, who are suspected of designs upon the settlements. They have firearms, and . some districts have acquired rough military discipline under white leaders. The danger, then, is not altogether a naginary, and until it be removed and the problem connected with it solved, South Africa is not likely to attract the immigration which under other cucumstances it might hope to receive. It is, perhaps, as a whole, the most magnificent undeveloped portion of the British Empire: its climate is delicious, its soil fertile. and its resources diversified.

UNITED STATES .--- We learn that the total earnings of all the railroads in the country for the year 1874 were \$520,-466,874, against \$526,419,935 for 1878. a decrease of \$5.953.061, or only about 1 per cent. Considering the generally prevalent cry of the great stagnation of business during 1874, this is a remarkable exhibit. The number of miles of railroad in operation at the close of 1874 was 72,628 against 70,688 at the close 1879-an increase during the year of 1,940 nules. This is the smallest numbor of miles of railroads constructed in any one year since 1806. The total amount invested in railroads reaches the enormous sum of \$4,221,768,594, or nearly double the entire outstanding national debt.

EARTHQUAKES and Tide' waves have been running riot amongst rome of the Islands in the South Pacific Ocean, and three villages are reported to have been swept away b, the latter, with an immense destruction of life and property.

QUEEN VECTORIA has created three-field. matshala. The first is John Forster Fitzgerald, the second the Marquis of Tweeddale, and the third His Poyal Highness Albest Edward, Princip of Walk.