# Our Young Folks.

It was only a robin, With crimson breast, Singing gay songs To his wife on her nest;

But a fatal stone, From a careless hand, Broke the fondest heart In robin-land.

It was only a lily. With heart of gold, Left to droop and die In the garden meld;

But the child who had watched it With tender care Shed meny a tear O'or the hly fair.

It was only a baby, With closed blue eves. Beneath summer skies:

But she who would gladly Have died to save, Buriod her heart In her baby's grave

-Lizie O. Atwood.

#### Letter to the Ashburn Sabbath School

DEAR CHILDREN, -I have often thought of you, but up to this time, I have been prevented from writing to you; and now write not from South Atrica where I expected to go when I saw you, but from Manitoba, a distant part of the Dominion of Canada. On going from you to Toronto I found that our Home Mission Board had henoured me by an appointment to Emerson, in Manitoba, and Pembina in Dakota, U.S. Leaving Galt on the 16th of October, we got here on the 1st of November, and since then I have been much occupied in the Lord's blessed work in this part of the Red River Valley. As to the country, dear children, you can form but a faint con-ception of it. Its immense plains stretch out for hundreds of miles, only broken by rivers, the banks of which are fringed with In summer the plains are covered by grasses and flowers of a great many kinds. Above is the blue sky of honorary grasses and nowers of a great many kinds. Above is the blue sky of heaven,—beneath is the green grass of the earth, waving in the wind like the waves of the sea. As you journey over these plains called prairies, the distances are so great that you are reminded of eternity. The road going wast from Emercen in a road going west from Emerson in a straight line towards the Rocky Mountains is above 600 miles long. In another directian towards Peace River, the distance is 1000 miles. When looking above and below, I am often led to think of that Psalm:

# "God's mighty works who can express, Or show forth all his praise."

The prairies around were once covered by countless herds of buffaloes, but now we see only their bones lying white on the ground. They have gone far west, and the Indians that hunted them are fast passthe Indians that hunted them are fast passing away. You see pictures of them in your geographies, and of the "Tepees" or tents that they live in. They are very poor and very degraded. They can neither read nor write. On the plains they hunt, and in their tents they sit and smoke to-bacco and "kinnic kinnick" the bark of the red willow, by the box. They are living the red willow, by the hour. They are living without God and dying without hope. Like all the wicked, they make no good provision for the future. In that respect they are worse than the beasts that perish. We sing about the tiny ant,

"Yot see with what incessant cares She for the winter's storms prepares, In Summer she provides her meat, And harvest finds her store complete."

Besides the ant, we have in Manitoba, a little creature about the size of a red squir-rel, called a "gofcr." Their hillocks, like mole hills, are seen all over the prairie. They often sit on their hind legs like a kangaroo, and munch their food like a monkey. They are very pretty, very harmless, except to farmers, and very busy. From spring to autumn they are busy gathering all sorts of grain into their holes in the earth. It is wonderful what a quantity they often store away. By little and little, and always at it, they do it. They have no time to sit and bark like a red equirrel upon a tree, when he gets beyond the reach of the dog. With the inst ct that God has given them, they provide abundantly. When winter comes vide abundantly. When winter comes they are safe. In their deep earth homes no wind chills them, no frost bites, no hunger kills them. The "Blizzard" or winter storms, sweeps over the prairie more fiercely than the rush of the buffaloes, shaking the dried grass pointing above the snow, but it does not rufile the soft hair of the gofers. In their warm holes they are safe, and when the sun shines warmly in the spring, out they come as lively and busy as ever. The poor Indians have not the sense of the gophers. In summer they lay up no good store for the winter. This is how sindied near Pembina of starvation, and the near Pembina of starvation, and the kindness of some here and in Ontarlo preserved others from dying. Now you say "How stupid are the Indians of the West!" Yes, dear children, and others here and in Ontario too. They know that Death is coming, and that the Lord is coming, and that the Judgment Day is coming, but make no preparation. God offers them Jesus, the "Bread of heaven," but they wont accept of Him. If they reject steamed life. accept of Him. If they reject eternal life, nothing remains for them but eternal death. Manitoba is a great country for birds—very knowing birds. The great number of them seem to understand that there is a future time called winter. Before it comes they fly away. What a lesson to those who will not flee from the wrath to come. The birds and gophers of the west teach lessons that the standard of the west teach lessons are standard of all lands. of wisdom to the unconverted of all lands and ages. Read Jeremiah viii. 7.

God bless you, dear children, and make you wise unto Salvation. Then you can sing

"Safe in the arms of Jesus, Safe on His gentle breast, Then by His love o'ershaded Sweetly my soul shall rest." John Scott. Yours very truly, Emerson, Manitoba, May 15th, 1876.

Do you ask me, beloved, what it is that chiefly atrengthens faith? It is having much to do with Jeaus.

Borrowing a Dollar.

BY MRS. F. BUTTS.

It was mid August, and the city lay burning in the sun. The streets were like narrow strips of desert, so hot that they almost scorohed the little bare feet of the newsboys, and made all weary pedestrians long for the fresh green fields and lanes of the blessed country. In a tiny cottage a little girl looked wistfully out of the window, now and then setting impatient at the delay of some expected arrival. At last there was a stop on the gravel walk, and the child ran eagerly to the door.

"Did you get it, mamma?" lifting a very anxious face as near to the level of the lady's as she could.

"No, dear; I didn't have money enough."

"Then I can't go," was the answer, in a "Not unless you can earn a dollar to-morrow, or are willing to wear your old

"Oh mamma, I can't do that; all the

girls will have levely new hats, and my old one is'nt fit to be seen. I wonder what I

Mrs. Eldridge went into the kitchen to see about dinner, and little May was left to her hopes and fears. This new hat was a very serious thing to the eager child. She had always lived in the city, and a visit to the country seemed to her about the same thing as a visit to heaven. She had been myited by the teacher of the private school that she attended to spond the day with her at her private home. All the girls of her class were invited, and Mr. Green, the teacher's farmer brother, was to come for them early in the morning in his big farm wagon. But May could not go without a new hat, and her mother hadn't money enough to buy one. Mrs. Eldridge was a widow, who supported herself by dressmaking. She had just finished an elaborate dress, and hoped to save money enough to get the hat; but the lady paid her considerably less than she expected, and when the necessary expenses were met, the hat had to be left out.

May thought the situation all over a great many times. "If I can get one dollar," she said, "mamma can give me the rest; where can I get a dollar?"

At last a thought came to her suddenly. I ought to say that May blushed at it, but she did not put it out of her mind, as we ought to put out all thoughts that we

May had a cousin, a boy about fourteen years old, who worked at a trade, and boarded with her mother. The little fellow, George by name, was very fond of the study of natural history, and was laying by small bits of money, as he could get them, to buy books for his favorite pursuit. That very morning he has shown May a nice new dollar, saying to her joyfully, "I have just had all my script changed into a big Just had an my source that the box bill, 'cause you see it is handier to keep. I've locked it up in this little box, and I wish you would put the key in the box where you keep your ring and locket."

"Of course I will," said May; "it will

be safe there, for I'm ever so careful of my ornaments."

So it happened that May had had her cousin's dollar in trust, and this was the thought that came to her:

"Why can't I use George's dollar for a little while; I can put it back before he will want it; it is only borrowing." This question haunted May, till she went to her jewel box, as she called it, took out the key and opened George's box where the coveted dollar lay. That was a poor way to resist temptation, was it not? If there to resist temptation, was it not? If there is something that we want, and ought not to have, we should put it as far from us as possible; we should try not to think of it, and then with the belt and the with the belt with the possible; we should try not to think of it, and then, with the help of our Father in heaven, we can resist. But May looked and looked at the money till she felt that she could not give it up. The visit to the country seemed every minute more inviting, the wrong to George seemed smaller and smaller and at lest the strange and an order. and smaller, and at last the struggle ended with May's taking the dollar and putting it into her own purse. There was something else to do now; she must ask her mother to let her get the hat, and tell her that she had the money. But how should she account for its sudden possession? That question was soon settled. George came home to supper, and after he was gone May said, "See, mamms, I have a dollar after all; it is George's."

made the child feel very disagreeable to hear her mother speak as she did, and she felt worse still when the kind lady said, "Well, go and get your hat, and I will do my best to aplace the money very soon. I will thank George myself for his kind-

May had not thought till that minute of the difficulty of keeping such a secret as hers. She grew dreadfully frightened, and "O mamma, please don't say anything to George about it; he don't like to

talk about it when he is generous."
"Well, well, child, you needn't look so anxious; I won't say anything if you don't like for me to." So it was settled, and May went to the milliner's for her hat. She selected a brown straw with long brown ribbons, paid for it, and ran home as fast as she could. When she tried it on before her own little looking glass she felt very proud and pleased indeed; it was very becoming to her, and when she saw her fresh bright face, she could not feel very sorry for the deception she had prac-Her sorrow was yet to come. While everything goes well we are not apt to repent of our misdeeds.

The day of the visit dawned fair and sweet. May was up early, and long before it was time to go she was dressed in her neat white frock with blue ribbons and pretty buttoned boots. She tried on her hat again and again, pulled her curls this way and that, tied the bow at her neck at least half a dozen times, and then, quite tired of "fussing," as her mother said, she

sat down by the window to wait. By and by there was heard the grating of wheels on the pavement, and the sound of many

"They are coming," shouted May, springing to open the door.
"Hurry," cried the girls from the big

wagon.
"I'm all ready! Come, mamma, and see me off."

May was at the side of the wagen, her mother was giving her some directions about keeping quiet in the middle of the day, when up ran George quite out of breath.

"Just in time," he gasped; "I thought you would be off May in spite of all I could do. Please give me the key of my strong bot before you go; I have a chance to make a splendid bargain, the very book I want—to be sold at half-price—hurry. May !"

Poor, poor May; she stood as if paralized by the side of her happy young friends.

you go after the key," said Mrs. Eldridge, "don't you see that George is in a hurry?" May turned suddenly, and threw herself idto her mother's arms. Her face was

ghastly pale. O, mother," she said, in a low frightened tone, "I took George s dollar. What shall I do?"

Mrs. Eldridge hesitated an instant, then she said to the impatient boys and girls, "You must go without May; don't wat any longer." Then she took her daughter's hand, and beckoning to George, went into the house.

No words could describe the girls humiliation. What a price she had paid for a new hat; how hateful to her was the poor little piece of brown straw for which she had sold truth and honor. George suffered keerly when he heard the story

"I don't care a cent for the money, Aunty," he said. "Please forgive May. She thought she could return it before I should want it."

"Indeed I did mother. You will never love me any more now that I am a thief," and May broke out into loud sobs and cries.

A week passed away, the saddest week of May's life. Her mother had forgiven her, and she had asked God to forgive her, but she could not easily forget the sin that she had committed. At last there came a time when she could make atonement for her wrong. There had been another ex-pedition planned for the country of much more importance that the visit at the teacher's home. All winter May had talked about going to her grandmother's in the August vacation. Mrs. Eldridge had set aside a certain bill for her daughter's expenses. One day she came in and said, "May, Mrs. Grey has paid me, and I think you can set about getting ready to go to grandma's."

"I am not going, mamma."
"Not going! I thought you were very

anxious to go. "I did want to go, but—O mamma, will you do me a great favor?" "Certainly, my child, if it is in my

power."
"Let me take the money that you have saved for me, and buy some books for George.

"And you will stay at home all summer?"
"Yes, if you are willing."
"But you need to go to the country for your health. You have been in school all the year."
"I shall be so much happier, dear mam-

ma, if I can make up a little for what I have done." "Very well, dear," said Mrs. Eldridge

who in her heart was rejoiced at her daughter's decision; "I cannot object to such an arrangement, and it makes me very happy to see that you are willing to deny yourself of such a great pleasure."

This praise touched the poor child deep-

ly. She threw herself into her mother's arms, and cried as if her heart would break. But she was soon comforted, and indeed her tears were more joyful than sorrowful. The books were bought. George was made very happy, and at last May was able to feel that she was fully forgiven and loved more than ever.

### Early Impressions.

A few years since, a gentleman from England brought a letter of introduction dollar after all; it is George's."

"But," said Mrs. Eldridge, "do you think it is right to take your cousin's money; it is very generous in him to offer it; but I'm afraid he will want to use it before you can give it back to him."

May blushed, this time very deeply; her mother thought that George had offered the money, and that was exactly what May wished her to think. But it made the child feel very disagreeable to theman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hespit-able dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the provi-dence of God again led that stranger to the same dwelling. But, oh, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed to his Maker. This act brought to his mind such a crowd of recolbrought to his him and a constructions, it so vividly remainded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. But God made this the in-strument of leading him from the dreamy strument of leading him from the dreamy wild of infidelity to the peace and joy of piety. His parents had long before gone to their rest; but the prayers they had offered for and with their son had left an influence which could not die.

Subbuth School Teacher.

LESSON XXXI.

SOLOMAN'S PRAYER. 1 Kings vill.

COMMIT TO MEMORY VS. 27-30. Parallel Passages.-Isa. Izvi. 1; 2

SCRIPCURE RIADINGS .- With v. 22, road Isa. 1. 15; with v. 23, read Ex. xv. 11; with v. 21, read Ps. lxxxix. 33, 84; with v. 25, read 2 Chron. xxi. 7; with v. 26, compare Luke i. 32, 33; with v. 27, read Acts vil. 48, 19, with v. 28, compare Noh. i. 6; with v. read Dan. vi. 10: with vs. 30, read 2 Chron. xx. 9.

GOLDEN TEXT.—Arise, O Lord, into thy rest, thou, and the ark of thy strength d.iizzzo

CENTRAL TRUTH. - "God's throne is a

throne of grace."

Israel had but one temple made with hands. The New Testament church has many. While there are many differences there is much in common. The building of a "church" is too often vulgarized by accompanying circumstances, merely human feelings, plans for raising money, &c. It would be a good thing if we could get one solid and Scriptural conviction into the mind as to the real and lofty end in in the erection of a house for God. May this lesson serve this purpose!

this lesson sorve this purpose!

The wealth stored up by David, and contributed by the people (1 Chron. xxix. 2, 9-9), had been laid out by Solomon in building the temple. Seven and a half years it was in hand. The structure was complete. Its costly furniture was in its place. A solomn assembly of the olders, heads of tribes, and chief of the fathers of the people, was convened at Jerusalem to the people, was convened at Jerusalem to place the ark of God with besitting solemnity in the temple. It had to be brought by the priests (v. 3) out of the city of David (v. 1). It was the solemn dedication-day. Costly sacrifices were offered (v. 5). The ark was set in its place, and nothing untoward occurred (as in 2 Sam. vi. 6-8. "The cloud filled the house" (v. 10). There could be no doubt as to the

presence and favor of the God of Israel. The king uttered some fitting words of dedication and blessed the people, after the example of David (2 Sam. vi. 18). So a king is "the father of his people." Then came the prayer of dedication, of which we study a part.

THE ATTITUDE of the king (v. 22), standing while blessing the people, kneeling with hands spread forth toward heaven while praying (see v. 51)—the oriental way of expressing desire and appeal to God (see 1 Tim. ii. 8). The attitude of prayer may vary with custom, convenience, fitness, but it should always express reverence. He stood before the altar on a scaffeld prepared (2 Chron. vi. 18). The people assembled in front and around. This was probably

the best day in all Solomon's reign. THE LORD PRAISED.

He expresses adoration (v. 28), a most He expresses advoration (v. 28), a most seemly part of prayer, and which is flippantly censured, at times, by the ignorant, as "telling God what he knows already." If we are only to tell Him what he does not know, there is an end of praying! The supremacy of the one God is dwelt upon. supressincy of the one God is dwelt upon. It was part of Israel's mission to witness to this against the "lords many" of heathenism. The nations had gods of the heaven, like Baal, Jupiter, Apollo, &c., and of the earth, like Neptune and the local demigods. The words do not refer to the persons in the godhead, but to the one Jehovah as against these false deities. There is also grateful record of His promise kept. Men rarely give thanks as earnestly as they ask. Solomon recalls the divine faithfulness. Our hope ic exactly his, in mercy—covenant mercy. We sinners, can appeal only to mercy. God promises it, shows it in Ohrst, binds Himself by His own promise, and after the manner of men and to assure us, calls it his "covenant. It is a good work to study through the Scriptures (see 2 Sam. xxiii. 5; Ps. xxv. 14; Ps. exi. 9; Eph. ii. 12; Luke i. 72). Solomon had no trouble of mind, philosopher as he was, as to God hearing prayer. When God commands his covenant, they who accept it pledge themselves to fidelity to God's service (Ps. xxv. 10; Dan. ix. 4), and the extent and quality of the service is "with all their heart."

### A PROMISE FULFILLED.

David had been promised that his son on his throne should build the temple. That had been made good (v. 24). What the mouth of the Lord says the hand of the Lord does (Num. xxiii. 19. A promise fulfilled is an encouragement to believe, ask and expect more. So Solomon prays (v. 25) (a) that there might always be a man to sit on his throne, and (b) as a thing necessary thereto, that each generation should walk in God's way. Sense might say—if God has promised.

why ask? Faith pleads because there is a promise. If we would pray well we should know the word, and special requests should

rest on special words.

Solomon's idea of the Divine majesty is put with great force in v 27, as a part of his adoration. "But will God indeed dwell," &c. Do I suppose that this house is worthy of Thee? or that Thou wilt be confined to it, as a man to the house, so that when there he is nowhere else? No, no. Pile up words, "heaven and heaven of heavens"—all the expanse above cannot contain Thee—how much less this house! No one can, in view of these words, allege that the Jews thought of God as a local and limited being; nor that they deemed He was confined to the temple or the tabornacle.

But inadequate as the gift, and poor as was the shrine, in the light of Divine greatness and glory, He is implored to accept it, and to hear the prayer in which it was now tendered to Him.

was now tendered to Him.

But further, it was to be a place of prayer (v. 20), a place in view of which prayer would be made continually. Did not the glory appear between the cherubim? Did not the blood of atonement flow there? Was not the high priest there the type of another? Did not God set up all this costly and varied service that men might see how he is to be approached? Was not see how he is to be approached? Was not the meaning of all this—God is to be reached through priest, sacrifice, bloodshed-

ding? Hence the devout Jew in any part of the world prayed towards Jerusalem. So we offer praises, prayers, services, with our eyes directed to the cross. It is as if we said—Lord, we can only be heard and blessed through Him who died for us. As for beak as Derit, will him company to the content of the co far back as Deut. xii. 11, this sacred and central "place" was predicted for this very thing. Now it had been realized. So as far back as Eden, the seed of the woman was promised (Gen. iii. 15). He has come, and through Him we have beldness of access (Eph. ii. 18).

Bolomon assumes that the people would

continue to pray, and a ke that the Lord would hear (v. 80); that they would have sin to confess—of which specimens are given in vs. 33, 46, 47; and he begs for-giveness. The same thing is true of us. Though we be children of God by 'is saving and adopting grace, we are yet wayward children. Though we be pardoned, we are pardoned sinners, and our sanctification is imperfect. Hence believers confess sin; come, though they believe Christ to be their righteoueness, and ask ratherly forgiveness. The idea that men "in Christ" have no confession to make, and no rardon to a-k, is a "fond and foolish fancy," bred of ignorance ci the place and proportion of truth, and tending only to pride and vanity (1 John i. 8-10). We may learn from all this—

(1) That buildings can be connected with God's glory, made helps to his service, and filled with displays of his power (2) Chron. vii. 1-5).

(2) That there is no peculiar piety in having them poor, mean and uneightly, particularly if the worshippers live in nice houses (Hag. i. 8, 4).

(3) That the temple was typical, and our churches are not, is no degradation to the churches. God's presence is finvoked there, and especially enjoyed there. He there, and especially enjoyed there. He blesses "especially the preaching of the word." Saints rarely have such a solemn joy as at the Lord's table. Christ is more clearly set forth in a Christian church than in the temple. Noither temple nor church can be worthy of Him, but both should be the best the people have to give, that they he not unwently of us. that they be not unworthy of us.

(4) The temple is gone. A thick mass of ruin covers its foundations, but till the judgment day Christian churches shall be built and standing (Dan. ii. 44).
(5) There was but one temple: churches

by millions shall yet stud the earth; "IN EVERY PLACE" (Mal. i. 11).

(6) But the building is nothing in comparison with the worshippers. This temple became "a den of thieves" (Matt. xxi. 18). Spiritual worship is the desired sacrifice (John iv. 28, 24).
(7) The Sabbath-school is the part of the

church fitted to the children, in which they learn to worship and obey God, and to understand His blessed word. The teachers

understand His blessed word. The teachers are building up the church.

Suggestive Topics.—Who built the temple—who provided the means—how long the work lasted—how dedicated—Solomon's greatest day—his attitude—position—gratitude—adoration—promise fulfilled—promise presented for fulfillment—the reason and warrant of faith—the reason and warrant of faith—the reason are provided to the provided that the provided the provided that the provided t condition of God's promise—the prayers of God's people—why toward the temple—why "forgive"—the lesson to the Hebrews our high priest—to whom we look—the lessons to us of this temple.

### Saving Faith.

I know of a man who, being obliged to sleep in the upper story of a lofty building, keeps a fire escape in his room, in the shape of a stout rope ladder. He believes in that ladder. That is, he has perfect confidence in the stoutness of the homp, the strength of the wooden "rounds," and the ability of that ladder to bear his weight. But on some dark night let the cry of "fire" ring through that edifice, and let him put the grappling-irons fast to the window casement, and swing himself out into the air, and he will believe on rope-ladder. He will trust himself to it. When he has done that he will have exercised saving faith in

that he will have excrete saving fatth in his fire-escape. Not before.

Thousands keep Gospel truth coiled up in their memories as my friend kept that rope-ladder coiled up in one corner of his room. They have heard and read of Jesus, the Atoner for sin; they admire Him, they believe in His divine qualities, love, etc., and received a very super strong future day. to believe in His divine qualities, love, etc., and vaguely expect, at some future day, to get to heaven by Him. But they have never for one moment trusted their souls to Jesus. They never have even attempted to escape out of their guilt and danger, by resting their whole weight on what Jesus has done for the sinner, or on His omnipotent grace. Perish they must, if they remain where they are. Perish non they remain where they are. Perish your will, my orthodox sinner! if you never have any other kind of faith than your mere assent to Gospel truth, and good opinion of Ohrist. You have got to leap out of that state of guilt, and foolhardy trespassing on God's forbearance, and have got to cling for dear life to Jesus Christ. Else you are lost. The act of resting on the crucified Jeaus saves. That must be continued as long as you live. The mo-ment you quit your hold you fall. Strength ment you quit your noid you isil. Strength to hold on you will get from God, and as much as you require. That is the main thing to pray for, and your strength will come, "equal to the day." Faith, saving faith, is simply letting Ohrist save you by clinging to Him.—Rev. Theodore Cuyler.

A FEW missionary doctors would not be A rew missionary doctors would not be out of place amongst the Kasirs. Witch-craft is the great leading feature of the Kasir religion, and "witch-doctors" are its priests. In those places where British influence docs not exist, a system is regularly carried out by means of which men with property are sacrificed to the rapacity of the chief. A witch doctor "smells out" some person who has caused or is causing sickness of some cyll. ed or is causing sickness of some evil.
Cruel tortures followed by death, are immediately applied to the unfortunate victim, and his wives and cattle taken from This is an everyday cocurrence him. This is an everyday cocurrence among the Kafirs, and urgent representations are very frequently made to the British colonel authorities upon the subject. The Kafirs believe in a Eupreme Being, but most of their rites are connected with the worship of their deceased an active whose chosts they endeavor to cestors, whose ghosts they endeavor to propitiate.