# Our Young Solks.

Bilence. BY PROY. UPRAM.

When, smitten, thou dost feel the rod, Be still, and leave thy cause with God; And allence to thy soul chall teach Far more than comes from outward speech.

When secret arts and open for Conspire thy peace to everthrow, In silence learn the hidden power hich saves theo in that bitter hour.

Doth not thy father take thy part? Deta He not know thy bleeding heart? And when it seems that then wilt fall, Doth he not feel it? bear it all?

Make no reply, but let thy mind In silent feith the triumph find Which comes from injuries forgiven, And trust in God, and strength in Heaven.

### The Ants' Monday Dinner.

How did I know what the ants had for dinner yesterday? Ha, it is odd that I should have known, but I'll tell you how it

happened. happened.

I was sitting under a big pine tree, high up on a hill-side. The hill-side was more than seven thousand feet above the sea, and that is higher than many mountains which people travel hundreds of miles to leak of. But this hill-side was in Colorade. look at. But this hill-side was in Colorado, so there was nothing wonderful in being so high up. I had been watching the great mountains with snow on them, and the great forests of pine-trees,—miles and miles of them,—so close together that it looks as if you could lie down on their tops and not fall through; and my eyes were tired looking at such great, grand things, so many miles off; so I looked down on the ground where I was sitting, and watched the ants which were running about everywhere, as busy and restless as if they had the whole world on their shoulders.

Suddenly I saw, under a tuft of grass. a tiny yellow caterpillar, which seemed to be bounding along in a very strange way. In a second more, I saw an ant seize hold of him and begin to drag him off. The caterpillar was three times as long as the ant, and his body was more than twice as large round as the biggest part of the ant's

body.
"Ho! ho! Mr. Ant," said I, "you needn't think you're going to be strong enough to drag that fellow very far."

enough to drag that follow very far."

Why, it was about the same thing as if you or I should drag off a heifer, kicking and struggling for dear life all the time; only that the heifer hasn't half so many legs to eatch held of things with as the caterpillar had. Took caterpillar I how he did try to get away! But the ant never gave him a second's time to take a good grip of anything; and he was cunning enough, too, to drag him on his side, so that he couldn't use his legs very well. Up and down, and under and over stones and sticks; inaudout of tufts of grass; up to the very top of the tallest blades, and then down again; over gravel and sand, and across bridges of pine needles from stone to stone; backward all the way,—but, for all I could see, just as swiftly as if he were going head-foremost,—ran that ant, wragging 'he head-foremost,—ran that ant, aragging 'he caterpillar after him. I watched him very closely, thinking, of course, he must be making for his house. Presently he darted up the trunk of the pine tree.

"Dear me!" said I, "ants don't live in the said I, "ants don't live in the said I," and the said I."

The bark of the tree was all broken and jagged, and full of seams twenty times as deep as the height of the ant's body. But he didn't mind; down one side and up the other he went. They must have been awful chasms to him; and to the poor caterpillar the few themselves caught and tree. trees! What does this mean?" chasms to hun; and to the peer caterpillar too, for their sharp edges caught and tore his skin, and doubled him up a lozen ways in a minute. And yet the ant never once stopped or went a bit slower. I had to watch very closely, not to lose sight of him altogether. I began to think that he was merely trying to kill the caterpillar; that, perhaps, he didn't mean to eat him, after all. Perhaps he was merely a gentlemanly sportsman ant, out on a frolic. How did I know but some ants might hunt caterpillars, just as some men hunt deer, for fun. lars, just as some men hunt deer, for fun, and not at all becarse they need food? If I had been sure of t.18, I would have spoiled Mr. Anto spect for him. Mr. Ant's sport for him very be sure, and set the pior energillar free. But I never heard of an ant's been cruel; and if it were really for dinner for his family that he was working so hard, I thought he ought to be helped and not hindered. Just then my attention was diverted from him then my attention was diverted from him by a sharp cry over my head. I looked up, and there was an enormous hawk, sailing round in circles, with two small birds flying after him, pouncing down on his head, and then darting away, and all the time making shrill cries of fright and hatred. I knew very well what that meant. Mr. Hawk also was out trying to do some marketing for his dinner; as he had his eye on some birds in their nests; and there were the father and mother birds driving him away. You couldn't have be-lieved two such little birds could have driven off such a big creature as the hawk, but they did. They seemed to fairly buzz round his head as flies do round a horse's head and at leat he just gave up and flow head, and at last he just gave up and flew off so far that he vanished in the blue sky, and the little birds came skimming home

again into the wood.

"Well, well," said I, "the little people are stronger than the big ones, after all the big ones, after all the big ones, after all the big ones.

Whore has my ant gene?"

Sure enough! It hadn't been two minutes that I had been watching the hawk and the birds, but in that two minutes the ant and the caterpillor had disappeared. At last I found them—where do you think? In a fold of my water-proof clock, on which I was sitting! The part had het one; the caterpillar. And was hawk and the birds, but in that two minutes the aut and the caterpiller had disappeared. At last I found them—where do you think? In a fold of my waterproof cloak, on which I was sitting! The aut had let go of the caterpillar, and was running round and round him, perfectly bewildered; and the caterpillar was too near dead to stir. I shook the fold out, and as soon as the cloth lay straight and smooth, the aut fastenod his nippers in the caterpillar again, and started off as fast as sever. I suppose if I could have seen his face, and had understood the language of ants features; I should have seen plainly written there, "Dear me, what sort of a moment, she wrote, telling hum that his comment, she wrote, telling hum that his content, she words. I have seek one to come." In trembling say, "I seek one to come." In

fully black and smooth?" By this time the caterpiller had had the breath pretty well knocked out of his body, and was so limp and helpless that the ant was not afraid of his getting away from him. Es he stopped a second now and then to rest. Sometimes he would spring on the cater pillar's back, and stretch himself out there; sometimes he would stand still on one side and look at him sharply, keeping one nipper on his head. All the time, though, he was working steadily in one direction; he was headed for home now, I felt very certain.

country was that I tumbled into, so fright

It astonished me very much at first, that none of the ants he met took any notice of him; they all went on their own way, and never took so much as a sniff at the exterpillar. But protty soon I said to mysolf. "You stupid woman, not to suppose that ants can be as well behaved as people! When you passed Mr. Jones yesterday, you didn't peep into his market basket, nor touch the big cabbage he had under his

atm.' Presently, the ant dropped the caterpillar, and ran on a few steps-I mean inches-to meet another ant who was coming toward him. They put their heads close together for a second. I could not hear what they said, but I could easily imagine, for they both ran quickly back to the caterpiller, and one took him by the head and the other by the tail, and then they lugged him along finely. It was only a few steps, however, to the ant's house; that was the reason he happened to meet this friend just coming out. The door was a round hole in the ground, about as big as my little finger. Several ants were standing in the door-way, watching these two come up with the caterpillar. They all took hold as soon as the caterpillar was on the door-step, and almost before I knew he was fairly there, they had tumbled him down, heels over head, into the ground, and that was the last I saw of him.

The oddest thing was, how the ants

came running home from all directions. I don't believe there was any dinner bell rung, though there might have been one too fine for my ears to hear; but in less than a minute, I had counted thirty-three might have been been supported by the belle I fonced to the state of the s auts running down that hole I fancied they looked as hungry as wolves. I had a great mind to dig down into the

hole with a stick, and see what had become of the caterpillar. But I thought it wasn't quite fair to take the roof off a man's house to find out how he cooks his beef for din-ner; so I sat still awhile, and wondered whether they would lay him out straight on the floor, and all stand in rows each side of him and nibble across, and whether they would leave any for Tuesday; and then I went home to my own dinner.—H. H., in St. Nicholas for Nov.

#### Working for Jesus.

A preacher in England was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus. In the congregation was a little boy who became intensely irterested. He wished to help to buy Bibles for the heathen. But he and his mother were very poor; and at first he was puzzled how to raise the money. Single he his upon the plan. The near

Finally he hit upon the plan. The people of England used rubbing, or door stones, for polishing their hearths and scouring their wooden floors. Those stones are bits of marble or freestone, begged from

the stone cutters or marble workers.

This little boy had a favourite donkey named Neddie. He thought it would be named Neddie. He thought it would be nice to have Neddie help in the Lenevolent work. So he harnessed him up, and loaded him with stones, and wont around calling:

Do you want any door stones? Before long he raised fifteen dollars. And then he went up to the minister and

"Please, sir, sond this money to the heathen."

"But my dear little fellow, I must have

"But my dear little lellow, I must have a name to acknowledge it."
The led hesitated, as if he did not understand. "You must tell me your name," repeated the minister, "that we may know who gave the money."

"Oh, well, then, sir, please put it down to Neddie and me; that will do, won't it,

sir?

## Value of a Tract.

When forwar ling his quarterly report a colporteur of the Presbyterian Board of Publication, in Wisconsin, writes as fol-

About two weeks ago a man stopped up to me and said:

"I suppose you don't know me ?"
I replied that I had seen him somewhere,

but under what circumstances I could not say. Taking me by the hand, with tearful

eyes and utterance, he said:
"I thenk God for sending you to my house over a year ago, and for the tract, 'Do You Pray?' which you then gave me. Until I read that tract over and over I never know what prayer was. But for a year my his has been, I trust, one of prayer. I have circulated that tract among my neighbors, and it has been read until it is

nearly worn out." At his carnest request I promised to visit him again in a short time.—Presbyterian

## A Word for the Master.

A lady when writing a letter to a young A lady when writing a letter to a young naval officer, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" Then, lifting up her heart for a moment, she wrote, telling him that his constant also up a seems and place was an ant

# Indunth School Tencher.

LESSON LIL.

Decomber 27 | FOURTH QUARTERLY REVIEW.

(October 4.) At the beginning of this quarter's "Lessons" we found our Lord—where? The peculiarities of Decapolis—manning of the world "These was beautiful. mouning of the word? There was brought a deaf mute-some thing to be learned from the bringing—peculiarities of his case, and of our Lord's method of curing him-truths that had to be there taught mg him—truths that had to be there guarded against—peculiarities in our Lord's course—why "sigh?" Why enjoin silence? The testimony drawn from the people. The les son to us?

(October 11.) In the next mighty work the sufferer is not brought by friends, but by whom? The evil to be dealt with? The hopelessness of the man from failuro— with whom? His appeal—the faith of the man—how it is called out—confessed—the mixture in it—the word of power—the lesson to the disciples—and to us?

For the disciples needed teaching and training, as our third lesson (Oct. 18) shows. They had much remaining selfishness—in what two forms? The likeness between personal ambition and the pride of a party?
How they showed both? The details of such case? By whom was the second error mentioned? The reply of the Lord? error mentioned? The reply of the Lord?
The real honour this outsider put on
Christ? The grace opposed to amoutions
and to sectarianism? Meaning of "offend"
in this connection? Where else the "mil'
stone" is the figure for utter ruin? and in
what connection. The active side of eatholicity? How a "cup of cold water" may
be given so as to bring reward? Forms in
which we may give it?

It is not hearing only, but sight that one

It is not hearing only, but sight, that our Lord gives, as we saw in our fourth Lesson (Oct. 25.) Sufferor's name—condition—posi tion—cry—discourage nent—concuragement—request? The blank check given to faith to fill up—(" wl at wilt thou?") and the lessons of it to us. Can we explain the the lessons of it to us. Can we explain the principle of these curse? Jesus puts away sin. Its wages? Diseases the beginning of "death"—a part of it. If He can deal with the effects, then the cause of them is under His control. Other uses of mirales acles.

·But there is judgment as well as mercy. But there is judgment as well as mercy, as we saw at the beginning of November (1st); yet it is God's "strange work," how shown? Fig tree—where? Giring what promise—peculiarity of the tree? Had fig gathering passed? What reason to expect figs? The lesson taught? When the disciples noticed the effect—why not scener? ciples noticed the enect—why hot sound? The apology to Hebrow people—warning concerning the nation? Warning also to us? Anything to blame in the trees leaves? No, then in what? No fruit. In a profession of religion? No, except where no "fruits of righteousness."

In the lessons, November 8, 15 and 22, where war Levil is contact with persons of

we have our Lord in contact with persons of the most marked character, from whose reported intercourse with whom we are intended to learn something. Such are the scribes—their attitude, their tone, their question as to the law, and the answer brought out-the "two commandments '-vhat? The likeness? The difference? The charac-ter of the scribes—how denounced? The contrast presented by the widow—her gift?
Its merit? The commendation? The lessons to us regarding giving? The enter-tainment at Simon's house—has former con-dition—the grateful woman—her anoint-ing of Jesus—the criticism of a disciple— the defence of the act by the Master—the prophecy regarding her? And the last les-son of this month also fives our attention son of this month also fixes our attention son of this month also fixes our attention on one unhappy person in connection with "the Betrayal." Recall description of Judas—his name—its significance—the indirect testimony he bears to the purity of Jesus' life? His secret sin? Was it known at the time, or afterwards? His probable downward course? Disappointment? Object at last? His tempters? His betrayer, who "entered into him?" The aggravations of his sin? The mode of betrayal, and why then and there? The awful warning his case furnishes. How did the twelve behave? Particularly how did Peter behave? Particularly how did Peter behave? (December 6.) Recall the facts? What may be learned generally from such? Les-sous such as these (a wise teacher will bring them out by questions and answers) may be learnt. Not only have the most emu-ent servants of God sinned, but they have gone astray on that side where they appeared gone astray on that side where they appeared to be the strongest; faithful Abraham by lack of faith, meek Moses by impatience, patient Job by over haste, courageous Peter by fear of man. No flesh can glory in

God's presence.
Another use is served by such incidents faithfully recorded. They show the honesty and therefore, the truthfulness of the sacred writers. Deceivers setting up a scheme of their own would not be likely to report the disgrace of a leading disciple. But Peter must himsel have given the account of his own fall to Mark, with whom he laboured and whom he calls his son (1 Pet. v. 18.) He magnifies God's grace in his own un-worthiness like Paul, (1 Tim. i. 13-15).

A careful rending of Peter's letters, first and second, will show the effect on his own mind of his temptation and failure. Nowhere else have we so many pointed lessons on the reed of watchfulness and the wiles of the devil. He had learned the meaning of Luke xxii. 81.

In gazing on the cross, after recalling the facts, what point should be impressed on our minds? Such as these: mind of his temptation and failure. No-

ur minds? Such as these:

(1) The death of Jesus fulfilled Ser uture.

from Gen. iii. 16 in an ever widening stream f prophecy and type.
(2) It was official, public, and abundantly

witnessed, "not in a corner"

(3) The guilt of it is ou man, as man. It was deliberately effected by Jews and Gentiles, and by the rulers and the ruled of

both.

(4) It was the most momentous deed over done on earth. It was not only the death of Christ, but the destruction of Satan's kingdom, the end of Judaism, and the overthrow of heath-nism. The three death of the particles was not fee much as a the overthrow of beath raism. The three corn; but there is nothing between the two liours darkness was not no much as a poles to compare in boauty with the trant to funeral pall, nor the surthquake out of pro-

portion to the shaking of all things in the moral and spiritual world.

(5) The only parallel to it will be found (5) The only parallel to it will be found in his coming again (Isa. ii. 10).

The subject of the last lesson may be supposed to be distinctly in the mind that it will be sufficient to show how we should feel towards this "risen Saviour," and how we should be influenced by our rising in him (Col. iii. 1-8).

#### Interpreting the Bible.

Some people are so fond of saying-"You some people are so that of saying can prove anything from the Bible," that it is worth while to consider how true the saying is. If it means that men have saying is. If it means that men have handled the Scriptures so constantly in an unfair manner, as to make it teach anything or nothing, then the proposition is undoubtor nothing, then the proposition sundenti-edly correct. But if it affirms, either that the Bible has no positive meaning to con-vey, or that meaning cannot be determined it is uttorly false. The former notion puts it below every book that has a claim to the respect of mankind. It is absurd to suppose that a meaningless book is in any sense the word of God. But it is frequently claimed that because it is God's book, the thoughts is beyond as; too great for definiteness, incapable of expression by human formulas. The answer to that is, it as the most human of books; its statements rentre about ONE who spake as a man, even while he spake as never man spake Suppose thoughts as never man spake Suppose thoughts about the infinite and unsearchable do eater, that does not made the whole a puzzle. We can use formulas for infinity in the most practical matters. Because the side and diagonal of a square are not commen-surable, but require an infinite decimal to express their relation to each other, mathematicians do not give up the formula which convoys that relation. If that difficulty were an insurmountable one there would be an end to modern science as once.

Leaving this phase of the subject to itself —for such views soon die from their inhe-rent destructiveness—let us ask what the facts are in relation to the New Testament. Here is a book in a given language written at a certain time. Irrespective of its inspiration, what are the facilities for determining its meaning? The answer is not uncertain. While the truth it contains uncertain. While the truth it contains proves to be inexhaustible, there is no book in existence which can be studied so easily, none for which history has contributed so many helps.
In the first place, the fact that it is in a

In the first place, the fact that it is in a dead language is an advantage. We are not embarrassed by the present meaning of words, so different from the older ones, as in reading from the English Bible. Then it was written at a late period in the history of that language. This too i, an advantage. We do not depend on fanciful etymologies, but can trace the use of the words for conturies. A wer' in the New Testament can be proven to have a definite meaning far more readily than a word in Homer. Then too, the antecedent history in general sheds more light than in the case of any other more light than in the case of any other book. Classical works are usually illustratod by few facts from a limited period. The New Testament is illustrated by all the ages which preceded, i. o., historic ages. If there is any plan in history, that plan centres in the facts this book records. But even on lower ground, the Jewish religion even on lower ground, the Jewish religion and Greek culture are to be regarded as exogatical helps. Then come in inturies of comment, of laborious research, so min-ute that every important word has had

aries written upon it.

Now if all this led to greater divergence of opinion, there would be room for a neer. But whonever honest, unbiased effort has been put forth in the line of Biblical study. the tendency has been toward unanimity. When men do not like the conclusions, they begin to adopt some other than what is rightly called honest exegess. When a man denies Justification by Faith, and the Vicarious Atonoment, he invariably casis about for some theory of interpretation which differs from the straightforward historical one. Traditional reverence for the Bible may keep such an one from neglecting Scriptural study, but his followers adapt his inferences as their opinions, and despiso

In fact the number of appliances for getting at the meaning of the New Testament is so great, the advantage for definite interpretation so pro-eminent, that the hand of Providence is clearly to be seen in these things. What else could we expect, if this is what it claims to be—a revolution from God? That there are dark places, that there are difficulties, that imperfect mon- exposed to bias from every quarter-fail to interpret correctly, is undeniant; but that there is less reason for uncertainty than in the case of any book older than two cen-turies, may be boldly affirmed. If we can prove anything from the Bible, it is not because it has no meaning, nor because that meaning is undiscoverable.

## Glory of the Southern Skies.

The glory of the southern sky, in the region near the cross, is indescribable. There where the thick stream of bright stars which skirts the milky way crosser the river of light, its brilliancy is wondrously increased and it exhibits a magnificence unequalled in any other portion of the heavens. There in any other portion of the neavers. Increditter a multitude of bright stars, more thickly scattered than in any region within our northern via s, while the background is gorgeous in its splender. Often, on some clear night when it has suddenly been brought to my view in passing some edifice or turning some street corner, I have stood amazed at the food of light w. ch it dif fused; and often, too, after leaving the observatory in the early morning hours, after a night of weary labour, I have felt reluctant to abandon the much-needed repose In close proximity are the rich constellations of the Centaur, the keel and sails of the slip Argo and the Welf, and the glory reaches through the Alta oven to the south ern portion of the Scorpism. There are large tracts which rival the Pleiades in the profusion of their stars gleaning upon a background of nebula. Elsewhere the souther heavens are not so brilliant as the northern, nor do they cortain so many stars as bright as the faintest which we can dis-

## Migcellaucous.

A LITTLE explained, a little endured, and a little passed over in silence, and lo ! tas rugged atoms fit like smooth mosaic.

Much depends on the way we come into trouble. Paul and Jonah wer, both in a storm, but in very different circumstances. -Rev. John Newton.

Ir is only from the Bible we learn that God is love; that his character is epotlessly holy. There we are informed that our first duty, our chief interest, is to acquire a character in righteousness and benevolence like God's.

An elevated purpose is a good and en-nobing thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

INSTEAD of spending much time in re-futing error, real or supposed, let the pulpit confine itself more particularly to the expo-sition of sound and errest practical Christian truth, which will prove a much more perfect weapon than any argumen-tative discourse directly addressed agains!

THRSE things as comely and pleasant, and worthy of honour from the beholder.
A young saint, an old martyr, a religious soldier, a conscientious statesman, a great man courtous, a learned man humble, a child that understands the eye of parents, a cheerful companion without vanty, a friend not changed with honours, a sick man happy, a soul departing with comfort and assurance.—Bishop Hall.

God is the Go' of love-Christianity is # religion of love. Jesus Christ was on incar-nation of love. He was love, living, b. eathing, speaking amongst men. His birth was the nativity of love; his sermons, the word of love; his miracles, the wonders of love; Lis tears, the melting of love; his crucifixion, the agonies of love; his death. the sacrifice of love; and his resurrection, the triumph of love.

The setting of a great hope is like the setting of the sun. The brightness of cur life is gone, shadows of the evening tall behind us, and the world seems but a dim reflection itself—a broader shadow. Ye flection itself—a broader shadow. We looked forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is hely.—Longfeliow.

Ir you have ever tried it you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you have maked in your first reading, on reverting to them you find many of them were nor striking, or weighty, or original as you thought. But the word of God is striking; it will stand a thousand readings, and the man who has gone over it the most frequently and carefully, is the surest of finding new wonders there.—Rev. James Hamilton. ings, and of the memorabilia which you

THE Scriptures appear to be the best The Scriptures appear to be the best reading in retirement, especially for the poor, and those who have little leisure. They are the fountain; other books are streams, and streams are seldom entirely free from something of the quality of the soil through which they flow. Who would not draw the water of his for himself from the spring-head? The Scripturer come immediately from God, and lead immediately so Him! There is a boundless variety and fullness in them. They are always now. fullness in them. They are always new. They entertain while they teach, and profit while they please. There is always some-thing in them that bears upon our own haraster and condition, however peculiar it may be.—Jay.

In its own sphere, Power is greater than Suffering; but, in this sphere, Suffering is greater than Power. Power creates; Suffering cannot creater. Power provides; Suffering cannot provide. But can Power redeen? Oh, no! it is Suffering, and Suftering only, that redooms. Power can illumate the obscure constitution; Suffering can do that. But can Power correct the prevented character? Oh, no! Suffer-

the pervorted character? Oh, no! Suffering, and Suffering alone, can do that. Power, like the lightning, shiftes a single object, Suffering, like the cloud, baptises the world with its tears, and bonds the rain! w of peace over mountains all rustling with thanksgiving, and valleys of silent beauty all sparkling with praise.—

Thomas H. Stockton.

## Steps and Stages

I recollect, when a lad standing in a field watching the process of brick making. The clay, loing dug, was softened with water and placed in a cask, in which was made to revolve a perpendicular shaft, to which was fixed a number of knives arranged so as to mix the clay to a required consistency, and mix the clay to a required consistency, and cut it into lumps of the size sufficient to make a perfect brick, which fell out at the bottom of the cask, and was taken up by a boy in attendance, and placed on the unoulder's board, who, by his skill and quickness, soon produced from his frame the correctly-shaped bricks ready for the kiln, in which they were hardened by the heat. heat.

I have since thought how much this sets forth the work of the Sunday-school teacher. The teacher in the junior class is moustening and preparing the clay for the moulder (the senior class teacher), and as the digging, grinding, and mixing the clay is a work of some sucrifice and labor, so also the junior class teacher finds it difficult and perplexing to break in the way-wardness of the youth of his charge. Now, wardness of the youth of his charge. Now, the moulder could not get on without the proparatory work of his follow-labourer (grinding of the clay); so neither would the Bible-class tencher find his work so easy without the proparatory effort of his junior follow workman in the Lord's vineyard. This should encourage the desponding and ready-to-halt, tried teacher of the bates. because, though his work may not bear the stamp of equal dignity, yet it is, nevertheless a necessary stepping stone to the suc-res of the teacher of the young men-toth are employed by the same righteous Master, and both shall "ave the divine plaudit when the "Land of the vineyard." shall call His laborers and give them their

zwwwcu.