

Our Young Folks.

Jesus Only.

"And when the voice was past, Jesus was found alone."—St. Luke ix. 36.

The vision faded away,— The brilliant radiance from heaven is gone; The angel visitants no longer stay, Silent the Voice—Jesus is found alone.

In strange and sad amazement The three disciples watch, with longing gaze, While the cloud-chariot poars beyond their gaze;

Yes, these must go—He only will remain "Oh, linger, leave us not, Celestial Brothers! heaven has seemed so near

While ye were with us—earth was all forgot!" See they have vanished; He alone is here.

"He only—He, our own, Our loving Lord, is ever at our side. What though the messengers of heaven are gone!

Let all depart, if He may still abide!" Such surely was their thought

Who stood beside Him on that wondrous eve. So would we feel; Jesus, forsake us not, When those unutterably dear must leave!

For all their priceless love, All the deep joy their presence could impart, Foretaste together of the bliss above, We thank Thee, Lord, though with a breaking heart!

Nor murmur we to-day That he who gave should claim his own again; Long from their native heaven they could not stay,

The servants go,—the Master will remain. Jesus is found alone— Enough for blessedness in earth or heaven!

Yet to our weakness hath His love made known, More than Himself shall in the end be given—

"Not lost, but gone before," Are our beloved ones; the faithful Word Tells of a meeting-place to part no more; So shall we be forever with the Lord!"

Greenland's Icy Mountains.

Our young friends will be pleased to read something about Greenland and the beginning of missions there: "Whales and seals abound, the latter are the principal food of the natives, who are clever in catching them. The bears are more clever still, for Mr. Bruin shows far more wit in his own northern home than he does in his little wet yard in the Zoological Gardens in London.

"He knows that the seal constructs its habitation under the surface of the ice, and that in this cold nest, which is called an 'igloo,' the young seal passes its infancy. With his keen scent, the bear soon finds out a seal's nursery, and then going a little way backward, he makes a great spring, and comes down with such a weight on the roof of the 'igloo,' or seal's nest, that he crushes it, and immediately seizes the young seal with his paw. But he is too cunning to eat it at once. He knows that where a baby is, there is generally a mamma, and that if baby cries, mamma soon comes. So holding the young seal by its flipper, he allows it to flounder about till the mother approaches, then he slyly draws the young one on and on till the old one is within reach, when he seizes her with the other paw, and thus captures both! If the bear wants to vary his dinner, and have a walrus instead of a seal, he adopts another plan. He knows where they sit on the rocks to sun themselves sometimes; so he perches himself aloft, watches his opportunity, and when one of them has placed himself in a convenient position for the purpose, Bruin lifts a large piece of rock, and with astonishing accuracy, throws it down on the animal's head.

"But though a visit to these regions may not be without its peculiar pleasures, and though God has provided even there, where little will grow, food for man and beast, yet few, very, very few, would be willing to take up their abode in these dark, dreary, barren, ice-bound, ice-cold regions; willing to spend their lives there, not for fun, but for the sake of doing good to others for Jesus' sake.

"Ever since Queen Elizabeth's days, when the gallant Martin Frobisher first passed the straits that bear his name, voyages of discovery have been made up in these Northern Polar seas. As to the people living there, Frobisher only spoke of them as 'savage people like to Tartars, having black hair, broad faces, and flattened noses.' He gives a poor account of them. He says he 'found both Indians and men voids of all civility; they live upon raw fleas of wilde beasts which they take by hunting, they eat also raw herbes like brute beasts. Their houses are covered with whale skins; it is their most bitter colds. They learn their houndes (dogs) to bear the yoke, and draw upon the ice all things necessary. Their weapons are bows, arrows, and slings. They have great store of hartes, (reindeer) and as the countrie is barren, so are the inhabitants stupid and blockish, slow and dull, and without any spirit or understanding. The men are stout hunters, and above all cunning fowlers; they use a kinde of boat made of skins, therein only one man can sit, who hath no need of any oars but one; in the right hand he holdeth an instrument wherewith he shooteth birds."

But after his days, some Christian men, the Moravians, remembering that these savage people must have souls as well as

other people, resolved to plant a mission among them, and with great difficulty and self-denial did so. In the summer of 1738 (what sovereign was reigning in England then?) Kajarnak, a Greenlander, became the first convert to Christianity from these icy regions. He had been hearing the account of the crucifixion read, and Mr. Beck, the missionary, had been explaining that those sufferings of the dear Son of God were for us, for our sakes, that we might be saved, when Kajarnak, suddenly stepped up to the table, said aloud and earnestly, "How was that? Tell me all that once more; I too want to be saved!" And he was saved! and he preached the glad tidings to his countrymen, and many were saved.

In 1770 the Moravians planted missions on the opposite coast of Labrador. (Look at these places on our map, dear children.) They named the first Habron and there, before many years had passed, they gathered together thirteen hundred skin-clad Esquimaux, many of whom became real children of God under their teaching."—Missionary Advocate.

Trades of Animals.

Bees are geometicians; the cells are so constructed, as with the least quantity of material, to have the largest sized spaces and least possible loss of interstice. The mole is a meteorologist. The bird called the nine-killer is an arithmetician; also the crow, the wild turkey, and some other birds. The torpedo, the ray, and the electric eel are electricians. Nautilus is a navigator; he raises and lowers his sails, casts and weighs anchors, and performs other nautical acts. Whole tribes of birds are musicians.

The beaver is an architect, builder and wood cutter; he cuts down trees, and erects houses and dams. The marmot is a civil engineer; he not only builds houses, but constructs aqueducts and drains to keep them dry. The white ants maintain a regular army of soldiers. Wasps are paper manufacturers. Caterpillars are silk spinners. The squirrel is a ferryman; with a chip, or a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals, and many others, are hunters. The ants have regular day-laborers. The monkey is a rope-dancer.—Congregationalist.

In Demand.

One day Tommy had been asked to do several "choreas" about the house. He was wanted to bring in wood, hunt eggs, run errands, etc. He grew tired of it at last, and upon some new request he said, I think impatiently, half jokingly, "Well, I think here's a boy that's in pretty good demand to-day!"

"Good articles are always in demand," replied one who heard him. "Oh! yes, I s'pose so!" said Tommy, as he marched off to do his favor also, evidently thinking it was a little tiresome. The "demand" seemed to press a little hardly upon the "supply."

Yes, Tommy, "good articles are always in demand." This is true the world over. People like to choose the best they can find, not only the best things, but the best men. Good lawyers, good doctors, good teachers, good merchants, good mechanics, good farmers, good editors, good preachers, will all find that the great world has plenty for them to do. They are in demand.

But worthless things have poor sale. They may go a-begging. Men don't want them. The lazy, the dissolving, and the careless are not often asked to do much when better hands may be had. If you would succeed in life and be counted a useful member of society, then strive to be obliging, helpful, and careful. Learn to do with your might what your hand finds to do. And this must be done not merely for the sake of being praised or receiving ready pay, but because it is right, and manly, and Christ-like. Do it bravely and heartily, as to the Lord and not unto men." Men will often be thankful, but the Lord's reward is sure. The pay will be all right at just the right time; God will remember all.

He who serves most shall be accounted greatest. But only he who loves men can serve much, without growing weary and "giving up." But if we love Christ, we shall be strong to do all duties and endure all things.—Era.

"Good Enough for Home."

"Why do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded, old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"O, any thing is good enough for home!" said Lydia, hastily pinning on a soiled collar, and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"O, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think any thing would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that any thing was good enough for home.

There are too many people who, like Lydia, seem to think that any thing will do for home. Young men who are polite and pleasant in outside society are rude to their mothers, and snarl at their sisters; and girls who, among strangers, are all gaiety and animation, never make an exception to please their own family.

It is a wretched way to turn aiv the smooth side to the world, and the roughest and coarsest to one's nearest and dearest friends.—Child's Observer.

Sabbath School Teacher.

LESSON XXIX.

JESUS AT THE MARRIAGE

COMMIT TO MEMORY, vs. 2-4. PARALLEL PASSAGES.—John vi. 11; 2 Kings iv. 1-7.

SCRIPTURE READINGS.—With v. 1, read Matt. ix. 12; with v. 2, Heb. xii. 4; with vs. 5, 6, Mark vi. 8, 4; with v. 7, John xi. 30; with v. 8, Matt. vii. 4; with vs. 9, 10, 12, John i. 14, and John ii. 2.

GOLDEN TEXT.—This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.—John ii. 11.

CENTRAL TRUTH.—Jesus is Lord of all.

This lesson has an interest of its own from its being the first recorded miracle of our Lord (v. 11); from its occurring at a marriage, from its showing such a lovely side of our Lord's character; from its picture of manners and customs very like ours, and from its kindly sympathy with the home. May it have, as the scholars study it, the same effect as on the first disciples.—They believed on Him!

V. 1. Legends and accounts of false miracles are often uncertain and shifting as to time and place. Not so this. The date of the marriage (feast, that is), is fixed, "the third day" after the conversation with Nathanael. John marks time accurately here. The place is fixed, Cana, Nathanael's home (John xxi. 2). This pure and guileless man may have been the means of bringing Jesus to the marriage. It is placed by travelers variously from six to nine miles from Nazareth. (There is reason, from comparing Mark iii. 18; vi. 3, and John xix. 25, to think that the sister of Mary, our Lord's mother, who was wife of Alphaeus of Cleophas, lived at Cana. This would explain the presence of the mother of Jesus and the incidents of vs. 3 and 5.) It is to be noted that Joseph is no more mentioned. Superstition has, notwithstanding, led men to pray to him, as well as to the Virgin.

V. 2. This marriage feast is notable not from the rank of other circumstances connected with the parties, for they are unnamed, but from the guests—Jesus of Nazareth, who was called (invited) on His mother's account, and on His account, the five disciples mentioned in John i. All fables as to the bridegroom being John, and his leaving his bride to follow Christ arise from the desire to magnify celibacy, as if it were holier than wedded life. Christ's presence does not imply this. He promoted the highest holiness and countenanced happiness and not gloom for gloom's sake. He did not "forbid to marry" (1 Tim. iv. 3) nor did his presence make marriage a sacrament any more than it made a feast or a funeral. Nor are sacraments less holy than common life. Our Lord's presence shows that His disciples may go to such scenes of natural joy as a marriage. It says nothing as to artificial occasions.

V. 3. The occasion of the miracle was the failure of wine. Perhaps Christ's disciples were unexpected till the time of the feast. It may have lasted for some time (Judges xiv. 10-18), and had many guests (Matt. xxii. 2). The hint is given in the most concise words, "No wine," somewhat suggesting departure to spare the feelings of the host, or some remark that would turn attention from the circumstance. But most likely, the mother of our Lord spoke from a fine instinct, an impression made by all that had occurred, all he had been, all that had been said of Him, that he could help, and would manifest his glory.

Her request of her own motion while here on earth, is no warrant for our asking her intercession now that she is in heaven. Our asking it implies our belief that she can hear all, which is the exclusive honour of the Lord (Ps. lxxv. 2). If anything is taught at all on the subject, the Lord's reply discourages such hopes. We can ask the prayers of living saints; we have no warrant in Scripture for asking those of the departed.

V. 4. The Lord's reply is not harsh or rude. (Proved by John xix. 26). But the language was as much as to say, "I now enter on my public work, and only obey my Father which is in heaven; I am not to be directed by human wisdom." "What to me and thee?"—or "What have we in common?" "My ways are not your ways," &c. See Matt. viii. 29, and Mark i. 24. "Mine hour—which I am to choose," "is not yet come" for working.

V. 5. Nothing can be more beautiful than (1) her meek and gentle temper. Not a word of reply. Her confidence in him is not impaired; for note, (2) her direction, good for all men, in all times, "whatsoever," &c. While we give no religious homage to "the Virgin Mary" herself, we gladly regard her with love and deepest interest.

V. 6. By the time John has written his gospel, he could count on many Gentile readers who would not easily see the occasion for six large "waterpots," unless the Jewish custom about ceremonial washing were known (see Scripture readings). The size of the waterpots is very uncertain, as "firkins" are not well defined measures.

V. 7. The Lord's command, like all the details of the miracle, forbade the idea of preparation or of deception. The vessels were there for a distinct purpose. They were to be filled with water. It would surprise all to pour in anything else. They were to be filled "up to the brim," no room for adding anything.

V. 8, 9. The drawing out was instant, no time for devices or mixtures; and no deception about the quality, for the "governor of the feast," or appointed president, according to custom announced on it. The Greeks and Romans also had this usage, employing the like name. He knew nothing of the water poured in and it's wise drawn out. Hence his natural surprise. His senses (he "tasted") are treated as good evidence of the reality of a miracle, and are so everywhere, with "loaves and fishes," &c.; and with sacramental wine.

V. 10. Great mistakes have been made

as to the meaning of the ruler's words. Notice, he is not speaking of what had happened there, but of the usual method. He is not saying that any one was "drunk," but "when men had drunk enough." Nor, on the other hand, is it wise to argue about the quality, or to make a rule about the use of wine, one way or other, as if feeling total abstinence, out of this miracle. It has no direct relation to this great question. One may think it right and momentous (as the writer does), to forego the use of wine on other grounds altogether, than the *interior* suitability of using it.

V. 11. This, his first miracle before men (his best different), shows His glory, in the nature and qualities He possessed, and confirmed the faith of the disciples in Him as the Messiah.

I. This miracle gives *interior* hints, such as appear elsewhere to Christ (v. 5); our right and our duty in many things—we can fill the waterpots though he only can change the water into wine, the world's service, best at first, God's best at last; the gospel is joy-bringing; Moses changed water into blood, Jesus into wine.

II. It supplies *arguments* against asceticism, or the shutting out of one's self from happiness and enjoyment, for the merit of privation; against any creature being invoked to mediate with Christ for us; against marriage being an inferior condition, and in proof that miracles were meant to be proofs of a supernatural person and power.

III. It teaches *lessons*. Jesus approves of innocent enjoyments. He will give his presence still to the happy occasions of men's lives. What is sinful, or leads thereto, we are to shun. What is innocent and happy our religion approves. No absolute rule can be laid down for each person as to special occasions. All will be well, if we go as Christ did; kind, wise, holy, doing God's will. All our wants this same Jesus can and will supply, if we only place ourselves in his hand. He will withhold no good thing.

There are three forms in which this miracle has been poetically described, and of which the memory easily takes hold.

"At dead of night, when all was hushed,
The water saw its Lord and blushed."
or
"The modest water owned the power divine,
Confessed the God and blushed itself to wine."
or
"The modest water saw its Lord and blushed."
SUGGESTIVE TOPICS.

The teacher may raise questions as to the nature and use of miracles (v. 11)—how they effect their purpose—the first of our Lord's before men—the time—the place—the probable connection of Jesus with the parties—the presence of his mother—her conduct accounted for—why Jesus there—why his disciples—use of waterpots—why mentioned—the hint to Christ—how it was met—proof no rudeness in the reply—the lesson to us—the example set by the mother of our Lord—her suggestive words—proof that no collusion (or "collusion") existed—total them—the points suggested—the arguments supplied—the lessons taught by this miracle.

Pluck.

The hopelessness of any one's accomplishing anything without pluck is illustrated by an old East Indian fable. A mouse that dwelt near the abode of a great magician was kept in such constant distress by its fear of a cat, that the magician, taking pity on it, turned it into a cat itself. Immediately it began to suffer from its fear of a dog, so the magician turned it into a dog. Then it began to suffer from fear of a tiger, and the magician turned it into a tiger. Then it began to suffer from its fear of hunters, and the magician, in disgust, said, "Be a mouse again. As you have only the heart of a mouse, it is impossible to help you by giving you the body of a nobler animal." And the poor creature again became a mouse.

The Influence of Reading.

If I were to pray for a taste which would stand me in stead under every variety of circumstances and be a source of happiness and cheerfulness to me through my life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principle; but as a taste, an instrument, and as a source of pleasurable gratification. Give a man this taste and the means of gratifying it, and you can hardly fail of making him a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest—with the tenderest, the bravest, and the purest characters that have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible but the character should take a higher and a better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best bred and the best informed men have talked and conducted themselves in their intercourse with each other. There is a gentle but perfectly irresistible coercion in the habit of reading, well directed over the whole tenor of a man's character and conduct, which is not less effectual because it works insensibly, and because it is really the last thing he dreams of.—St. John Marsh.

LADY BURDETT COURTIS is establishing the reputation of a generous patron of artists. William Bradford painted a picture for the Barmess, for which he asked of her 800 guineas, and received 1,000.

Miscellaneous.

A young boy below Fredericton, a son of Mr. James Gibson, about 8 years old, was drowned by falling on a rock, while fishing.

The excavations undertaken by Sir George Alexander, for the purpose of recovering the obelisk which is known to be buried close to Cleopatra's Needle, in Egypt, have been connected with Khedive having authorized the explorer to excavate the mouth of the Red Sea, should he succeed in recovering it, and in this he means to carry it over.

The *Blomfield-Zentgraf* antiquities that the recent excavations near the old Popylon, at Athens, have brought to light the foundations of a house belonging to the name of Mithradates, in which were found six silver crowns of the same age, some of which are of great value and unique in character. At Aquilum, interesting descriptions have also been rewarding the soil of explorers; and, according to recent reports, the foundation walls of a circus of colossal dimensions have been traced.

At a public dinner, last week, in London, given the other day to Sir George Bowen, Governor of Victoria, the guest told an amusing story, illustrating the rapid growth of revenue in Queensland, of which he was at one time Governor. When he first went there, he found 73d in the Treasury at Brisbane, and a Chief who broke into the Treasury on the same night, fancying that assets had been brought from England by the new Governor, carried off that 73d. When Sir George Bowen left, the revenue exceeded £700,000 annually, and is now upwards of £1,000,000.

A sale of Dore's drawings and water-colour pictures in Paris, has brought to light the fact that very few of his drawings exist. His illustrations have been executed directly on wood, and have been destroyed in the process of engraving and printing. It is said that, besides the work offered at the sale, there are not fifty drawings of his in existence.

Mr. HENRY BLACKBURN'S "Academy Notes" on the present Royal Exhibition, have been published abroad, with forty illustrations of the principal pictures.

Messrs. JAS. R. OSGOOD & Co., will soon have occasion to add a new volume to the Baedeker guide-books, of which they are the American publishers. This is a "Hand-book for Palestine," and will be the work of their Baedeker himself, assisted by some eminent German travellers and Orientalists who have lately been exploring the country.

A special dispatch from Rye Beach, N. H., of the 10th, announces the completion of the laying of the shore connection of the Direct Cable. The telegraphers connected with the enterprise say that the new cable is one of the best that has been laid, and will transmit an average of 20 words a minute.

Tennyson's new Dramatic Poem, "Queen Mary," is published. The *Times*, in a review of the book, declares there is more true fire in this drama, than in anything which has appeared since Shakespeare's time.—A letter from Mexico states that a woman lately died at Morelia, at the age of 132 years. Two hundred of her nearest relations attended the funeral, among whom were two sons of 90 and 100 years old.—Senator Cochrane had a sale of some of his fine cattle, in Toronto, last week. A heifer 7 months old, realized the sum of \$18,000.—The income of the London Art Union last year was £19,000.—A letter from Jerusalem mentions the remarkable fact of a great snow-storm in that city on the 26th of March, accompanied by lightning and thunder. On the morning of the 27th the snow was a foot deep in the holy city, and on the hills around it.—Massachusetts still has a law which provides that whoever travels on the Lord's Day, except from necessity or charity, shall be punished by a fine not exceeding \$10.—Meissonier spends two years in painting a picture less than a foot square. A work of this size, representing a half of horse in the days of the first Empire, sold for \$24,000.—The Americans express great disappointment because Mr. Gladstone has declined the honour of attending one of their centenary celebrations.—The famous old artist, Count de Waldbeck, died a few days ago at Paris, aged 110 years. He had painted some pictures for the coming exhibition.—The Woolen Mill and Dye works of Messrs. Willis & Law, Portland, St. John, were destroyed by fire on the 12th inst. Loss, \$24,000.—The bush fires in the neighborhood of Ottawa are again becoming serious and alarming, causing a great amount of damage.—A large stone, four tons in weight fell a distance of 50 feet at the new Post Office, Ottawa, the beam of the derrick having given way. The man guiding the stone narrowly escaped.—Hydrophobia is reported as epidemic in Finland and Denmark.—An expedition has started from Australia to explore New Guinea.—A collision occurred, on the 4th of April, between the steamers *Osaka* and *Fusui*, between Shanghai and Tientsin. The *Osaka* sank, and 250 lives were lost.