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Our Young Kolks.

When all the World.

When all the world is young, lad, And all the trees are green; And every geose a swan, lad, And every lass a queen; Then hey for boot and horse lad, And round the world away, Young blood must have its course, lad. And every dog its day.

When all the world is old, lad, And all the trees are brown.

And all the sporte are stale, had,
And all the wheels run down. Creep boras, and take your place there, The spent and malmed among, God grant you find one face there, You loved when all was young

Charles Kingslow Make Some One Happy To-Day.

As Mabel was starting for school grandma said," Good-bye, dear, make some one happy to-day," and leaving a kiss on the rosy cheek, she went back to her kutting.

The wood fire crackled away and blazed, while it sung, "Good-byc, Mabel; make some one happy to-day." "Good-bye, grandma, good-bye! old b!" And Mabel throw another kiss to

firo!" each and bounded off to school, dragging her sled after her. Just ahead of her was her dear friend, Mand Eastlake. Mabel ran faster than ever to overtake her.

But around the corner, between her and friend, came Philip Saunders and his little sister, Dora. A good mile they had come this cold morning, and Dora was crying be-cause she was cold and tired.

Mabel ran by and left them; but some celio voice said, "Make some one happy." She looked on at her friend, sighed a little sigh, then turned straight around and ran back to Philip and Dora. "This horse is too gay," she said to

Philip. "Put Dora on, then take hold, and we'll be a span." "You're real good, Mabel; Dora is real

"You re roll good, Maber; Dora is real stred. I've helped her all I can." And Philp lifted his little sister on.
"Don't cry Dora. We'll have you there in five minutes," he said as they started.

But the tears had already been driven back by the prospects of a rido. And when at last Philip and Mabel drow up in grand style, it was a pretty happy girl they lifted from the sled; Philip, too,

had been made happy.
"Thank you," said Philip again, as they stopped. "You've made us both happy."
"Ah," said Mabel, "that's what I did it for." Then she told what her grandmother

had said to her at starting.

"Well," said Philip, "you can count two you have made happy already. It's a good rule. I believe I'll try it, too."

"And grandma," said Mabel, as she told

of this and some other things at night, " wo ought to count it three, for it made me happy too. '-Advent Christian Times.

The Manly Boy

What is it makes a manly boy? It is not size or weight, for there are some large, heavy boys that are anything but manly. We saw one once, a big burly follow, about fourteen years old, with a fist like a small sledge-hammer, and a voice as loud almost, as that of a mule; but we did not think he was very manly whon we saw him pick up a small boy, who was quietly playing with a little wooden waggon, and lit him above his bead, while he screamed in his ear as loud as he could, and then set him down. The little fellow was pale with fright, and cried; the big fellow laughed aloud, and went his way, ha-ha-ing, as he went, and no doubt thinking he had done a very fine

thing. But he was not manly.

Nor does the power to smoke cigars, without getting sick, make a manly boy. Some boys think so, we know. We have even seen small boys, nine or ten years old, pick up stumps of cigars which men have thrown into the gutter, and puff away at them, holding up their heads, and stalking along, as if to say, "Ladies and gentle-men, look at us. We are men, we are. We smoke, and we don't get sick." But they aro not men.

A manly boy is one who shows some good, manly qualities. We don't expect him to be as large as a man, strong as a man, or as wise as a man. But he will be truthful, honest and well behaved. He will never speak of his father as the " governor," or the "old man," nor will be speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother: nor will he be afraid of all the ridicule which silly boys may heap upon him because of and say what they please about being "led by his mother's apron strings;" he does not mind that for he knows he is right.

He will never engage in low, mean sports; he loves real sport, but will do nothing for fun that he would be afraid to talk about at the dinner-table. He does not torment small boys, but is ready to help them when he can. His sisters are not careful to hide their work, their books, or their toys from him, lest he should disturb or destroy them; he would never think of that. He is careful not to be greedy at the table, or rude in company, but remem-bers that others have rights as well as him-

Does anybody say this is all very well to talk about, but that no one ever yet saw such boys as are here described? We am-There are such boys, plenty of them, and we have seen them. They are as full of fun as other boys; they equal anybody at the different sports in which boys delight they swim and skate, and play ball; and roll hoop, and run just like other boys; but their behaviour is gentle and kind.

These manly boys, when they grow up, will make real mon; they will be, in the best sense of the word, gentlemen.—Congregationalist.

MEN are divided about "the Higher Christian Life;" they ought not to be divided as to the highest Christian life; concerning this they surely should be of one heart and one mind.

Subbutk School Tencher.

LESSON XVI.

April 18, { THE CALL OF CODEON. } Judges vi

Сомыт то мемону, vs. 13, 14.

SCRIPTURE READINGS .- Concerning "tho angol," see Judges ii. 1, and Gen. xvi. 7; the hiding of the wheat, I Sam. xxiii. 1; the angel's appearance, Judges xiii. 8; and salutations, Ruth ii. 4; concerning the Midianites (v. 18) see vs. 1-6; on the force of "looked, see 2 Sam. 1x. 8; and on thy "might (v. 14), see Eph. vi. 10; with v. 15, read Ex. in. 11; and with v. 10, Ex. iii. 12, and on the sign (v. 17), see Gen. xviii. 8, and Luke xxiv. 41-48.

GOLDEN TEXT .- Lo, I am with you, even unto the end of the world.—Matt. xxviii. 20. CENTRAL TRUTH .- The Lord chooses the weak things of the world.

It was the Divine threat that Israel apos tatizing should also suffer (Deut. xxxi. 17-18). Our last lesson showed the apostacy. This the punishment. Nor did they fall without warning. A prophet (v. 7), not necessarily predicting, but teaching, pointed out the sin, and doubtiess called to repentance. Some at least heard and believed, Gideon probably being one of them. Ministers and teachers must not be discouraged if they see not instant results of their toils. The seed comes up, possibly when they are dead. The name of the prophet is not known, as Gideon s is, but the Lord knows the man and his work.

Gideon (" a hewer or bold warrior." see Isa. x. 83) was the youngest son of Joash, of the Abiezerites, living as Ophrah, pro-bably on "this side of Jordan." Place and family were both obscure. They belonged to Manasseh. He was not a youth, but had sons grown up (see Judges viii. 20), and probably was already known as a man of courage and valour against the invading and plundering hordes, who yearly ruined the Israelites (vs. 2, 3). One is reminded of the border raids of history, so often marked by cruelty and bloodshed.

I. We have his cal! (v. 11), by an argel, better "the angel," as in v. 12, who cat under a well known oak (such as a village, or sometimes a larger place has), while Gideon was threshing wheat with the hand. flail, as the quantity was small (see Ruth ii. 17), not on the threshing floor, but by the wine press to hide it. He was employ ed, and his very employment was a reminder of the bondage of his people. Oh, the blessings of freedom! Think of the dull, constant, deadening pain in a man's soul, who must hide his own corn from the oppressors !

The angel "appeared," so as to attract his attention, and addressed him in the ordinary (Ruth ii. 4) words of friendly salutaainary (18011 11. 4) words of friendly satura-tion. There are only four words in Ho-brow for the ten here. (In Ireland, where many early orientalisms linger, "God be with yoa," "God bless the work," "God save all here,' are common rural saluta-tions.) But the common words had a new turn given them by the augel, and perhaps by allusion to the name, which led Gideon, his mind running on the ill condition of the people, to express his despending thoughts. Yet he does not note sufficiently the sm that brought the desertion and suffering.

II. His preparation for work. It is God's way to empty us of self, that he may fill us.
"Oh, my Lord," words of civility, not adoration; he did not yet know him as the Divino mossenger, "if the Lord be with us," why our misery? Where is the Lord's power? "God hath forsaken us." Here is belief in God, knowledge of his deeds, sonse of dependence on him, and memory of his mighty acts. There will be, by and or his mighty acts. There will be, by and by, clear conviction that the misery comes from the loss of his favour, and "for cause." This is "might" (v. 141, God owns the graces he produces. Imagine Gideou tracing all this to blind force, chance, law or nothing of matter? It was a next of the potency of matter! It was a part of his fitness for rescuing that he owed the Lord. So be gots the commission "go," and the promise "then shalt save Israel from the hand of the Midanites." Self-satisfied, selfcomplacent men, ready to "accept the situation," with no high ideal of what might be, and ought to be, are not the m n of 'might."

It dawns on Gideon as he hears, "Have not I sent thee?" (v. 14), and notices the "look" and attitude of the messanger, it is turned (as in Ps. xxv. 16) that this is a di-vine person. The idea would not be so strango to one who knew of such appearances to patriarchs, Moses, Joshua, etc., as to us. And so he changes his style of address in a way noted in the Hebrew better than in the English, till we come to (v. 22), and he said (v. 15), "Oh, my Lord, where with," etc. Here is his lowliness of mind my family is poor in Manasseli," and am the least of it. How many heroes and deliverers have come from such conditions (Compare the angel's interview with Mary, and her reply.)

Then comes another element in his proparation, "I will be with thee" (v. 16). He is thrown off self unto the Lord, and this will give power before which the grasshop per hordes of Midianites will be as "one man." See Deut. xxxii. 80.

The Lord's presence is the strongest The Lord's presence is the strongest pledge of victory. So Moses was assured [Ex. iii. 12); so Joshua (i. 9). Good mon feel their foobleness, and fear to undertake the Lord's work. See Isa vi. 5; Jer. i. 6, Such are cheered by the divine word, as in Matt. xxviii. 20.

His assurance of this being the Lord iv. 17,, whose words he heard, and not a dream or delusion, is given in great condescenor delusion, is given in great contessen-sion. We are warranted in making sure that God is speaking to us, and we appro-hend his meaning. See Moses successful demand of a sign. Hence the need of all proper helps to the study of his Word. When we are sure he speaks, and that we know his meaning, we have no choice. We are to obey. In this instance a present is offered, if as the Lord promises, he will tarry (v. 18). The subsequent verses (19, 20, 21, show how the Lerd proved h s own reality and power, to the satisfaction and also to the terror of Gideon (v. 22), from which however he is relieved (v. 28). So he was called and strenthered he was called and strengthened.

Learn (1) The revelation of God to a man is often gradual. A prophet raises thoughts; an angel comes, raises others yet more definite; is respectfully answered; unfolds his dignity; is moskly addressed,

unious and aganty; is mostly addressed, and gives assurance of his power and glory. "To him that hath," etc., (Matt. xxv. 2º), (2) How much God hates apostacy. Boed of truth sown among the people neglected; the crops of their fields given to their fees. They who owned the land, by God's gift,

(B) Yet how prompt he is to help the penitent! The people cry—then a proplet, then an angel, then Gideon.

(4) How essential faith is to service. Ho who would make head against false gods, must have firm faith in the true. All Israel's mighty ones are men of faith. God is the source of their inspiration-Moses, Joshua, David. They are weak as they lose it—Samson, Saul.

(5) How much faith needs strengthening in the best I Gideon, strong, valorous, yet needing assurance doubly sure, not from presumption, but from humility, "I am so feeble in myself, I need to be very sure of the Lord's strength. This ought to be true of us in all walks of duty, parents, teachers, ministers; and not only so, but in the common Christian life, for "we wrested not," etc., (Eph. vi. 12), and not only so, but in our common tasks. See Col. ii. 17.

SUGGESTIVE TOPICS.

Judges-what kind of officers-why raised up-by whom-on what occasion-the sin of Israel—the warning—the prophet—Gideon—his family—rank—how employed when visited—what it shows—his might how increased—his complaint—the token now increased—line computation for the work—his assurance founded on what —similar cases—how revolation to a man may be gradual—how hateful is apostacy the way of escape from its consequences— how freed m is to be secured—how mighty men are strengthened.

REV. GEO. A. PELTZ writes, in the Sunday School Times, of the "weakly 'teachers' meeting, which he says is far more common than popular. He thinks that when a weekly teachers' meeting becomes weakly, the causes of its weekness should be carefully sought out and correction made accordingly.

THE sooner it is understood that no true Sunday School -one complete and wellappointed—is possible without a prolimiwhary teachers' meeting, or preparation and training class, the better it will be for all who are in the Sunday School as teachers or scholars.—Henry Clay Trumbull.

In illustration of the evil of giving rewards to children for attendance at Sunday School, or of tempting them in by gifts from Christmas-trees or treats at strawberry festivals, a writer in the Scottish Sabbath School Teachers' Magazine tolls of a little follow who, when invited to join a Sunday School, inquired: "What size o' a bag do yo gio?

THE suggestion of Prof. Halsey, in the Interior, as to the fittest man for a Sunday School superintendent, is worthy of consid-"Other things being equal, the young man is to be preferred to the old. The best old older does not always make the best superintendent. There are, of course, splendid exceptious to this rule, as there are to ull others, because there are some men who never grow old, who continue young in spirit oven when their heads are gray.

Still, as a general rule, it is best to have the young superintendent, because he is more likely to be full of activity, full of enthusiasin, full of joyousness, full of sympa-thy for the young, and because of the im-portant fact that the young regard him as nearer to them, more congenial with them, and more accessible.

THE International Sunday School Convention includes in its plan of membership the United States and the Dominion of Canada. Each State and Torritory of the United States is entitled to send delegates to the number of twice its full Congressional representation, senators included. From Canada the representation will be based on the population, as in the United States—say two telegates for each 135,000 people, with four in addition from each Province. Where Union, State, or Provincial Sunday School Associations exist they will name the delegates. In fields not thus reached delegates are to be arranged for by a general delegation committee, of which Rev. G. A. Peltz, of Newark, N. J., is chairman. The citizens of Baltimore tender hospitality to all of the delegates to the Convention who report their names to Rev. H. A. Smeltz, 8 North Charles Street, Baltimora, prior to May 1st.

THE International Sunday School Convention is to assemble at Baltimore, Md.

rention is to assemble at Battmore, Md., at ten o'clock a.m. of Tuesday, May 11th, to ntinue its sittings for three days. Its in resions are to be grouped under the general heads of "The Work Done," and the "Work to be Done." Under the first head reports are to be received from the executive committee of the Convention, the statistical socretary, and the International Lesson committee. Under the second head the thomes of discussion are: How to socure pupils from the unevangelized masses; How to secure more pupils from the to secure more pupils from the Church; how to secure more efficient co-operation with the home; how to secure for children the fullest advantages of the sanctuary service and of the social meetings of the Church; how to increase the tenching power of the Sunday School. The theme assigned to the last evening of the convention is, "The Contributions of the Sunday School to the Intellectual and Spiritual Power of the Church."

Howson has called attention to the fact that it was through boing ' mighty in the Scriptures that Ap-llos became mighty in other respects." It has been so with mul. titudes. Mr. Spurgeon o les not a little to his great acquisition of the rich stores of Mr. Spurgeon o les not a little to divine knowledge as contained in the Old and New Testaments. This is eminently true of Dr. John Hall. He has made the Bible his great study, and the fruits c study are manifest in all his work. (there are in humble life who have likewise, by dilligent, loving study, become mighty in the Scriptures, and mighty also in the

spheres in which they move.

Beripiure Glants.

Various estimates have been made of the probable height of Goliat's and Og. The uncertain element is the cubit used. Goliath's height, sie cubits and a span (1 Sam. vil. 4), has generally been concluded to be from nine feet six inches to twolve feet. Og is commonly supposed to have been rather taller, but the estimate is based on the length of his bedstead, nine cubits (Dout. iii. 11). On this it is quite hazardous to depend. A giant king raight pride himself on his stature, and wish to keep up the idea of it by a specially large bedstead of iron. It seems probable that Goliath was more gigantic than the war-riors mentioned as of "the sons of the giants," of "great stature," and the like. Supposing the shekel of brass to be the same as a shekel of iron, Goliath's spear was twice the weight of that of Ishbibonob. In modern days, soldiers of ten feet in height would not be specially valued. Frederick Will am a army of giants was a matter of ridicule rather than awe. Let us see how far the giants of old differed from them. We now lay no stress on a fow inches in height. Frederick William had some enormous men found for him by the Czar, but we may safely fix his limit at ton feet-a height of which we have few mon recorded during the last two thousand years. His guards, however, were individual specimens -in most cases, men who. from some exceptional cause, grew wonderfully, in short, they were overgrown men. The giants in Scripture were a race. and the difference is very great. It is nu-common to find a man with a stock of vital energy, differing greatly from his fellows; that is, those of his race. Consequently, a very tall man is generally rather feeble. In some cases, a very well made tall man may have his arteries and limbs so formed, that the work of the heart in pumping the blood to the extremities, is less felt than might be supposed. Still, men that kave shown extraordinary energy (we are not now speaking of single efforts of strength), very active leaders in war, for example, have, on the whole, been remarkable, rather as being short than tall. Napoleon was very short, perhaps five feet four inches. Velson was very small. Wellington, we believe, hardly five feet eight inches Peter the Great was short rather than tall. As far as we learn, Gustavus Adolphus is almost the only great leader that was decidely tall. Mariborough was a handsome man, but there seems no record of his being actually tall. It may well have been with him as with Louis XIV., of whom we hear, that when stripped of his high hools and wig, and laid in his coffin, his attendants could hardly believe that they saw in the little human frame before them, the body of "Le Grand Monarque." And William III., was undersized; and his extraordinary opponent, Luxemburg, was a dwarf. Claverhouse was small; so, we believe, was Cremwell. As, however, there is considerable difficulty in obtaining reliable evidence on such points, we pass at once to what we believe to be the fair cou-clusion. To judge if a man is overgrown or not-and on this depends his real fitness for severe work-we must know not only his height, but that of his race generally. An Englishman of the upper classes, of five feet ten inches in height, need by no means be an overgrown man; but we should suspect a Frenchman of the same stature. To English ears, the incident sounds strange of General Bonaparte walk-ing up to a knot of discontented Franch officers in Egypt, and informing one that his "five feet ten inches" would not provent his being hanged for mutiny. A race of giants, then—men who naturally grow to a height of ten feet, with vital powers in proportion, would be indeed terrible in the species of war waged between Israel and the Philistines. No wonder if the spies crept past them, feeling they were grass-hoppers in their own sight, and in that of the giants also. Hence we cannot wonder that God chose individual men to show that, under the greatest discovantage, the battle was still the Lord's.—Sunday Mag-

A Poet's Appreciation of One Kind of Music.

It was a young woman with as many white flounces around her as the planet Saturn has rings. She gave the music stool a whirl or two, and fluffed down in it like a twirl of soap suds in a hand basin. Then she pushed up her cuffs as if she was going to fight for the champion's bolt. Then she worked her wrists and hands—to limber 'em, I suppose,—and spread out her fingers until they looked as though they would protty much cover the key-board from the growling end down to the little squeaky one. Then these two hands of hers made a jump at the keys as if they were a couple of tigers coming down upon a flock of black and white sheep, and the piane gave a great howl as if its tail had been tredupon. Dead stop—so still you could hear your hair growing. Then another how as if the cow had two tails, and you had trodden on both of 'em at once, and then a grand clatter and scramble and string of jumps, up and down, back and forward, one hand over the other like a stampede of rats and mice more than anything I call music.—Oliver Wendell Holmes.

Authority of Parents. It is a great mistake to suppose, that

what will make a child stare or tremble, impresses more authority. The violent emphasis, the hard stormy voice, menacing air, only weaken authority. * * Is it not well understood, that a bawling and not well understood, that a bawning and violent teamster has no real government of bis team? Is it not partically seen, that a skilful commander of one of those huge floating cities, moved by steam on our American waters, manages and works overy motion by the waving of the hand, or by signs that pass in silence—issuing no order a all, save in the gentlest undertone of voice? So when there is, or is to be, a real order in the house, it will come of no hard and boisterous, or fresful and terma gent way of commanding. Gentleness will speak the word of firmness, and firmess will be clothed in the airs of true gentleness; -Lr. Bushnell.

Dr. John Hall at Yale.

BY A CONNECTICUT MINISTER.

Every one who honors the word of God. and longs that it be more faithfully prochimed, is colighted at the lectures Dr. Hall is delivering at the Yale Divinity School. The substance of most of them he has given at other times and places, but he notoriety which this particular lectur-ship had attained has been the means of attracting unusual attention to the course. Last year at Hartford and Drew Seminaries the principal thought found a hearty response, but only now have the New York papers made these carnest views the com-mon possession of the American public. But hest of all, the man is a living example of what he counsels, a proof to young min-istors that this way is the true way.

No one point is more carefully and constantly enforced than the daty of preaching revealed truth. That Dr. Hall does this limself the whole country knows; with what success all do not know, for it is not like a Biblical preacher to make the fruits of his influence shine conspicuously as the adornments of his own personal power. The quickening impulse he has given to the Christian effort of others does not sook public recognition. The church to which no ministers does not need "a newspaper organ," to trumpet his praises. Because of this proper Christian mouesty it seems almost uncourteous to tell the following anecdotos. The very hesitation is a testi-mony to their aptness. When the faithful preacher was in the first flush of his popularity, one of the most scholarly ministers in New York was asked: "Is he a man of oulture, or has he merely a gift of of popular eloquence? The answer is worth pondering. It was to this effect: "When he came here, we thought from his great simplicity that it was merely popular taunt. When we came to know him intimately, we found that it was more than this. Ho is a man of culture, but in the pulpit he hides hi escif behind the Word!

To this may be added testimony from a different quarter. A plain man out West went to hear him and expressed himself greatly disappointed. "Why I thought I was to hear a great proacher, so much is said about Dr. Hall. But he just took a text, and talked about it. To be sure, I saw a great deal more in the text than I thought of before, and got very much in-terested in that. But I didn't think much

of Dr. Hall's preaching."
What a compliment was that, unconsciously, even detractingly paid. The religious life that needs great "pulpilt orators" to bolster it up is but "a hife in death. When will Christians learn that a great preacher must be able to say: "We preach not ourselves, But Christ Jesus the Lord?'

The Value of Honest Criticism.

Nothing is more acceptable to the honest thinker than intelligent criticism. Mat-thew Arnold said, ten years ago, that it was the great want of Europe. Worthy anta-gonism is always a valuable auxiliary in the cause of truth. Under its eye, cloqu-once is not allowed to pass for evidence, nor assertion for argument. It stimulates and re-enforces the scholars, and extinguishes the pedant. It tends to prevent men from becoming so ardently in love with their own theories as to be blind to their defects. If it is able, as at the best it is, to set in motion a counter-current of thought clear and forcible, it has attained its highest ness and becomes a real power. But the mind of the critic should be to the thought before it as the plane-mirror, reflecting it in true colors and exact proportions; otherwise, instead of just criticism, there follows either to liberal endorsement or undue stricture, according to the bias of the writer.
—S. H. HAYHOOD, in Popular Science Monthly for March.

Rundom Bendings.

Be real men, and the Kingdon of Truth will honour you.

TRUTH is the apostle before whom every

cowardly Felix trembles. to God, but lo nion with the sons of mon be cheerful and joyons.

NEVER mind where you work; care more about how you work. Never mind who sees, if God approves.—Spurgeon.

Many who have escaped the rocks of gross sin, have been cast away on the sands of self-righteousness.

PRAYER is of nature; thankfulness of grace. Want forceth open every mouth to crave; religion opens a few to render thanks in return.

Sucu as know God's giorious holiness and their own sorry rightcousness, will despair of themselves, and never vonture with their briars and thorus upon a consuming fire.

Gon's biessings are blessings with both His hands. In the one He gives pardon, but in the other He gives noliness; and no man can have the one pnless the other .-

We may diner as to our mode of doing good, while our motives may be equally pure. Why then should we impeacl o hor's motives? We may be equally anxious to serve God, why then should we be charged with selfishness when labouring to save souls?

PRAYER requires more of the heart than of the tongue, of eighs than of words, of faith than of discourse. The eloguence of prayer consists in the ferrency of the desire, in the simplicity of faith, and in the earnestness and perseverence of charity.
Our trust and confidence ought to proceed
from that which God is able to do in us, not that which we can say to Cod.—Que iel.

Wno ever knew an eminently hely man who did not spend much of his time in who did not spend much of his time in prayer? . Whitfield cays, "Whole days and weeks have I spent prestrate on the ground, in silent or vocal prayer." "Fall upon your kness and grow there," is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in eminent plety. which is absolutely uniform.—The Still