

Our Young Folks.

Forbid Them Not.

There is no sweeter story told In all the blessed Book, Than how the Lord within His arms The little children took.

The Word "Us."

An Athenian once said to a Jewish lad, "Here, my lad, is a piece of money; buy us some figs and grapes." The boy went and purchased the fruit, and giving half to the stranger, kept the other half for himself.

The Fox in the Well.

A wolf one day heard a strange noise in a well. He went to see what was the cause of it. He soon found out the cause; for there, deep down, was his old friend the fox.

How a Little Seed Waked Up.

This is how it happened. A little girl was searching in her mother's work-box for some glass beads, with which to adorn the neck of her doll, when she found among them a little dark-brown seed.

plant attached itself, over turning, in a most peculiar manner, from left to right, and never from right to left as do most vines and tendrils.

Thus the insignificant brown seed became a beautiful morning glory, the climbing vine, shining leaves, and showy blossoms of which formed a delicate green curtain of lace-work for Annie's window.

But where were the morning-glory's busy little feet? In proportion as the upper part of the plant expanded into the air and sunlight, becoming more and more beautiful every day, did the active little feet dig deeper and deeper into the earth.

The Giving Deacon.

There was a good deacon in a church in New England who had learned the lesson of giving from the Bible. He felt that it was his duty to lay aside one-tenth of all the money he received to be used for charitable purposes.

"Deacon Jones, I am requested by your brethren to say that they are afraid you are too liberal, and will ruin yourself and family. They wish you to be more sparing in your gifts."

Dr. Livingstone's Last Diaries.

It is very affecting to think of that brave old explorer shut up in the heart of Africa without pen, ink, paper or pencil, and trying to invent ways to mark down the story of his travels.

The London Standard says: Dr. Livingstone's last journals have just made their appearance, after a delay which, considering their extent and difficulty of deciphering them, has been singularly short.

Amongst the illustrations—which we may observe, by the way, are not quite so sensationally picturesque as in some recent books of African travel—is a photolithographic reproduction of a page of one of these interesting books.

That was a grand thing that was said to Jacob: "As a prince hast thou power with God and with men, and hast prevailed."

Sabbath School Teacher.

LESSON XXXIII.

THE BREAD OF LIFE

COMMIT TO MEMORY, vs. 48, 57, 58. PARALLEL PASSAGES.—1 Cor. x. 1-5; Eph. iv. 15, 16.

SCRIPTURE READINGS.—With vs. 17, 48, comp. Gal. ii. 20; with v. 49, Eccl. xvi. 35; with v. 50, Job. iii. 17-19; with v. 51, Heb. ii. 11, 15, with v. 52, 1 Cor. i. 14; with vs. 53, 54, 1 John v. 11, 12; with vs. 54, 56, John xv. 4, 5; with vs. 57, 58, Phil. iii. 9.

GOLDEN TEXT.—This is the bread which the Lord hath given you to eat.—Ex. xvi. 15.

CENTRAL TRUTH.—Jesus is the living bread for perishing souls.

It is the Lord's way in teaching men to set out from the known and carry the mind to the unknown. Thirst is known, hence we are led to know of spiritual thirst (Isa. lv. 1). A rock, a foundation, a vine, are known. We can rise, therefore, to the idea of Christ as rock, foundation, "true vine."

The simplicity of this report entails some repetition, which in teaching may be avoided by reducing the substance of the lesson to a formal order (which the mind likes: it is therefore a help in learning). A teacher may find, and therefore should use, a better than the following, which is suggested as an example, viz., OUR NEED (v. 53); THE SUPPLY PROVIDED (vs. 48, 51, 57); THE QUALITIES OF THIS BREAD (vs. 47, 50, 51, 54, 46, etc.).

I. Our need (v. 53). Our bodies die of starvation if bread, that is food, is withheld. This natural want we feel. We do not, because we are fallen, so well understand that our souls need spiritual bread. A watch falling may have its spring broken though the case is not injured.

That Christ counted himself that supply, and that man had it by receiving him, he teaches here, as in many other places. See as examples—John viii. 24, and Matt. xxvi. 26-28. He had not known himself to be the very Son of God in another sense than Paul, Abraham, or the angels are sons of God, the would have been extraordinary arrogance.

Settle it in your minds: death is not more sure to the body kept without food, than to the soul without Christ, not received after a corporal or a carnal manner, but by faith—material food for material bodies, spiritual for the spirit.

II. The bread provided (v. 48), called "that bread" in reference to the previous remarks of the hearers (v. 31). "Our fathers did eat manna," etc. "Yes," says Jesus, "and it was a type of spiritual bread which God gives, and I am that bread."

Our lesson mentions two ways: (a) by Christ's gift (v. 51), "which I will give for the life of the world." He gave his flesh and blood to suffering in every form, to be bruised, killed,—by his sufferings to atone and procure pardon and life for men. He knew what he was to endure. As the grain has to be crushed and subjected to the action of fire to make bread, so he submitted to all that was needful to make him a Surety, Substitute, and Saviour for us.

And he did this, not because he has a kinder heart than the Father, and wishes to snatch us from hands that would eagerly punish us; not because he hates the course of justice, so that honor is to be given him at the Father's expense (to say so is blasphemy); for (b) the bread is provided by the Son, at the Father's instance, by his gift and act. Mark well v. 57, "As the living Father hath sent me," and Rom. v. 4. There are not two purposes, one to destroy us if possible, another to save us at all hazards. There is one eternal purpose of mercy and grace to "the world" (v. 51), so that no one is shut out who will "take and eat, and live for ever."

This honor to the Father is in appearance, at least, sometimes denied. It never should be. Christ never puts himself forth as a milder Deity (see John iii. 16-18; Gal. iv. 4). The mind easily swings from one extreme to another, from prayers without Christ to prayers mainly to Christ, from a God "all mercy" to a God all wrath. We serve God in Christ, the God of salvation by Christ. The Father gave the Son and he gave men to be redeemed by the Son (John xvii. 20-28).

This bread was offered by Jesus when he said, "Come unto me," by Peter (Acts ii. 38); by Paul (Acts xvi. 31); by every one who holds up Jesus as the only Saviour. To do this is the honour of a Sabbath-school teacher's work (Phil. i. 18).

III. The qualities of this bread.—They are presented in two ways: (1) by the illustration of the manna; and (2) by positive statement.

(1.) The historical illustration.—The living bread is like the manna. God gave it from heaven, "without money or price, freely, brought it near," "round about the camp," gave enough of it, made it necessary it should be gathered, and finally, it was not understood by the people, who said, "What is it?" (Ex. xvi. 15). Just as their children said (v. 52), "How can this man give us his flesh to eat?" The "small round thing" that lay on the ground, and of which they tired at length, is all too like that meek and lowly Redeemer, of whom even his professing church wearies, pining for some new thing.

B. The manna teaches by contrast. The man who ate the manna died (v. 49),

but they who feed on Christ live for ever (v. 50). It is not meant that the manna-eaters died spiritually. It is only meant that the living bread has higher properties, is on a higher plane than the manna. It is received by faith—"he that believeth" (v. 47). Thus leads to positive statements of its benefits.

(2.) It brings "life," "eternal life," "everlasting life," six times asserted (vs. 47, 50, 51, 54, 57, 58). (V. 50.) It brings union with Jesus, not a bodily indwelling, not as the rib of Adam became Eve, but spiritual and legal. We stand in Christ, as far as law is concerned; he dwells in us by his Word which we believe, remember, and obey; and by his Spirit who inclines us to his obedience, and helps us in it. We must not push figures extravagantly.

(V. 54.) It secures resurrection; "raise him up," not because of any natural connection between the flesh of Christ and that of him who eats, but because the soul—the man believes (v. 47), and so becomes the Lord's.

There are inferences from this passage on which teachers ought to dwell.

1. The substance of the Gospel. What Jesus was—is—has done—is able and willing to do. No part of this is unimportant. If men fail to preach and teach this, they miss the main thing.

2. The truth about man is the complement of the truth about Christ. ("What is complement?" one blade of the scissors is the complement of the other. Each requires the other.) If teachers are wrong about the one, they will be about the other. If I believe that I have only forgotten myself, and gone astray a little, then a teacher who will set an example and show me the way back is all I need. But if I am "dead in trespasses and in sin" (Eph. ii. 1-3); under the curse of the law (Gal. iii. 10), then I need such a Redeemer as is Christ.

3. We should be profoundly thankful, and learn from the Hebrews to love—not loathe—this bread from heaven.

4. The folly of undervaluing the Old Testament—the basis of the New.

5. The unity in the benefits we get through Christ. They are not divided out and parcelled among men. A whole Christ is offered. We take all or none. If we have him at all, we have life, union with him, mutual indwelling, eternal life, and a certain and glorious resurrection. This is highest life.

6. Gather and use the manna—receive and feed on Christ.

SUGGESTIVE TOPICS.

Jesus—how presented—manner of teaching—hungry—its supply—Hobrows' hunger—how provided for—features of the manna—man's need—of what kind—the supply—how provided—by the Son—how by the Father—danger of mistake—likeness to manna—contrast with—how received—the benefits of receiving—how in unity—memorable points from this lesson.

MISSIONARY NOTES.

TEACHING a parrot to say Krishna, Krishna, (a Hindoo deity,) was all that a poor Hindoo woman who died recently, had as the basis of hope beyond the grave.

A STRANGE case for discipline has arisen in Japan. Two Japanese Christians have been cited before the government to answer the charge of having officiated at a Christian funeral, in violation of the law requiring all funeral ceremonies to be conducted by a Buddhist or Shinto priest.

THE annual report of the Society for the Propagation of the Gospel in Foreign Parts stated that the income of the Society for the year 1874 has been £184,826 10s. 3d., the largest sum ever received in one year. The largest portion of this sum was devoted to the propagation of the Gospel in Asia. The Society provided wholly, or in part, for the support of 608 ordained missionaries.

THE missionaries in India live together in peace, and preach in one another's chapels, and preach the same gospel. Chunder Sen, who he came to England, was heard to say to Mr. Bunney, "Would you kindly tell me what are the differences existing between you Christian people in England?" He had never found out those differences in India, and a finer testimony could not have been given to their unity and Christian fellowship.

THE noble theory of Christianity is too often grossly scandalized in the East by the habits of ungodly Europeans, while the lives of such men as Donald McLeod, Henry Lawrence, Nicholson, and Edwards told mightily on the natives. There is little doubt that the reckless life, the depravity, and the scepticism of no inconsiderable section of the Europeans residing in the land, is the greatest obstacle to the spread of the Gospel in India.

THE American Presbyterian Board of Foreign Missions has sent out during the year eight ordained missionaries, two physicians, and ten unmarried women; while only one missionary has died. The receipts have been \$456,718; expenditures, \$455,000. The Board is now labouring in twenty-six different missions, embracing eight tribes of Indians in this country, the Chinese in California, missions in Mexico, United States of Columbia, Brazil, Chili, Japan, China, Siam, India, Persia, Syria, and Western Africa. In these are about 188 missionaries, about 160 wives, and 600 native laborers. More than 180 churches have been added.

THE evangelistic services of the Rev. A. N. Somerville, of Glasgow, Scotland, in India have met with great success. Mr. Somerville is a well-known member of the Free Church of Scotland, who was invited to go to India last autumn, to preach to the English-speaking population during the cold season. He has held services in Calcutta, Allahabad, and Lucknow. At the meetings some of the hymns now so popular in England are sung, and either a sermon is preached by Mr. Somerville, or short addresses are delivered by other ministers. Daily prayer and Bible meetings are also held. Another minister, the Rev. Sholto Campbell Douglas, is now in India, holding special religious services for the "promotion of the higher Christian life." He has visited Bombay, Madras, and Calcutta.

Miscellaneous.

A CORRESPONDENT of the "Athenaeum" says:—The Parthenon at Athens is being shockingly wrecked and ruined. Tourists every season visit it, knock off limbs of statues, pull down portions of the frieze which Lord Elgin left, and clambering up, with hammer or stone, break off bits of the Doric capitals. These capitals are painted with rows of leaves, which are supposed to be bent double under the weight of the architecture, and the hunters seem to be especially fond of clipping this portion of the masonry. Not long ago, a tourist knocked off the finger of one of the finest statues, wishing to add to his private collection of curiosities in New York. The Greeks have determined to protect the building as much as possible, and to store up in a safe place the most valuable of the fragments of sculpture which lie over the place, exposed to rude winds, "and men more savage still than they." They have almost completed a museum at the back of the Acropolis, but the work has come to a stand still for want of money. Were this fact sufficiently known, doubtless, immediate steps would be taken to preserve that noblest monument of Greece in her glory—the Parthenon.

PROBABLY the first of her sex to attain to the dignity of Professor in an American College, is Miss Priscilla Breslin, of Vassar, who has just been elected to the Professorship of Mathematics in that institution. Europe has five million of soldiers all ready for fighting, with fifteen thousand cannon and a million and a quarter of horses; its armed fleets consist of 2,039 vessels, manned by 290,000 sailors, and carrying fifteen thousand guns. The cost of these immense armaments is five hundred and sixty millions of dollars annually, three-fifths of the amount being consecrated to the armies.—THE Sultan of Zanzibar was scandalized at the epithet "worshipful" being given to a London company, deeming that such an epithet should be kept for God only.—QUEEN VICTORIA has placed at the disposal of Mrs. Kingsley, the widow of the late Canon Kingsley, the first suite of apartments that may become vacant in Hampton Court Palace.—A young lady who had no time to spare for making garments for the poor has been engaged three weeks embroidering a blanket for her poodle dog.—THE Pall Mall Gazette's Copenhagen correspondent says all the leading Norwegian papers fear a commercial crash in Norway, in consequence of bad receipts and stagnation in the timber trade.—THE Victoria Times says that the schooner Pacific is loading bon dust at Chicago for Ireland. The Pacific was built at Roblin's Mills, Prince Edward, a little over a year ago, by C. S. Wilson, Esq. The Pacific is the first Picton vessel to cross the ocean.—MORE damage is reported from Franco by the recent inundations.

THE Suez Canal cost \$95,000,000. Its income this year will probably be about \$1,250,000.—BLACK lead in paying quantities is reported to have been found near St. Stephen, New Brunswick.—DESTRUCTIVE freshets have occurred in Ohio during the past few days. Eleven railway bridges have been swept away.—A STRANGE discovery has been made at Buckingham Palace. While some workmen were engaged in pulling down a wall, a large quantity of valuable gold and silver plate of about the time of George III., and worth several thousand pounds was found.—ANOTHER attempt has been made to destroy Foley's statue of Prince Albert, in Dublin. Two men were arrested at midnight while preparing to injure it. They had covered it with a canvas shroud saturated with paraffine oil, which was to be set on fire, and were in the act of forcing a tin can down upon the head of the statue, which had painted on it in large red letters, "No residence for the Royal Princes."—THERE is a Chinese officer of distinction in England, sent to inquire into the manner of working coal mines, for application of the system to China.—A MAN in Iowa has just applied for a patent on a plough to be worked by wind power.—OVER 250 young men have applied for admission to Harvard College this year, and the average age of the applicants is nineteen.—AN English tourist who recently started alone to ascend to the summit of Mount Snowden, in Wales, is missing. He is supposed to have sunk in a quicksand on the edge of a lake near his path in descending the mountain.—SANTA ANNA is seventy-seven years old, but he is still erect and slender, and his black hair and black eyes yet preserve their original brilliancy. He is as fond of cock fighting as ever, but has not money to indulge in it as much as he would like.—A CORRESPONDENT of the St. Louis Globe-Democrat, writing from the Black Hills, declares that the Indian Ring will fight hard against any arrangement for opening that region to civilized occupancy, as such a policy would destroy their best plunder-fields.

THE celebrated Astronomer, M. d'Arrest, professor in the University of Copenhagen, has just died at the age of fifty-three. He had acquired an European reputation for his researches into the spectrum analysis of nebulous stars.