Our Noung Kolks.

Forbid Thom Not.

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

We love Him for the gentle touch That ands the lopper whole, And for the wondrous words that healed The ured, sur-sick soul.

But closer to His loving self. Our human hearts are brought When for the little children's sake Love's sweetest spell is wrought

For their young oyes His sorrowing face A smile of gladness wore-A smile that for His little ones It wometh evermore.

The voice that silenced priest and scribe, For them grew low and sweet. And still for them gentle lips The loving words repeat .

' Porvid them not!" O blessed Christ! We bring them unto Thee. And pray that on their heads may rost Thy Benedicite!

The Word "Us."

An Athenian once said to a Jewish lad An Athenian once said to a Jewish lad, "Here, my lad, is a piece of money; buy me some figs and grapes." The boy went and purchased the fruit, and giving half to the stranger, kept the other half for himself. "Is it the custom in this city for a messenger to take half of what he is sent to buy?" said the man. "No," replied the lad; "but our custom is to speak what we mean, and to do as we are told." mean, and to do as we are told." Well," said the Athenian, "I did not tell you to take half the fruit." "Oh," replied the boy, "what else could you mean when you said "bring us! Does not that word include the houser as well as not that word include the heaver as well as the speaker?" The stranger smiled, and was satisfied.

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 seen found out the cause; for there, deep down, was his old friend the

fox.

"Oh, my good friend," said the fox,
"how glad I am to see you; I know you
will do your best to help me out. You ean soon get a rope, or find out some way by which to save me."
"Poor fox! Poor fox!" said the wolf.

"It grieves me much to see you there. Pray how did you get in? You were not as wise as you might have been I think. Have you been down there a long time? I hope things are not quite as bad with you as you seem to fear they are. From my as you seem to fear they are. From my heart I wish you well, and hope to see you

all right ero long."
"Nay, friend wolf, do not stand there and tease me with soft words when I am in so much need of help. Talk is cheap. Can you find means to get me out of the well? If so, will you? If you can and will, there is no time to belost. If you can, and will not, leave mo. I may have done wrong, but you have no right to tell me so till you prove that you are my friend by coeds as well as by words. If you wish me well, use me well. Were you in my place and I in yours you would not thank me for kind words, if my acts were not kind

How a Little Seed Waked Up.

This is how it happened. A lttle girl was searching in her mother's work-box for some glass bends, with which to adorn the neck of her doll, when she found among them a little dark-brown seed. She was about to bute it, to see if it tasted like a rat; but her mother said: "Do not kill the little seed, Aurie; plant it in the garden, and see what will come of it." "Is it alivo? asked the child, full of wonder. "It contains within it a mor' beautiful creature, having very curious hands and feet, replied her mother; "and if you lay it away in a nice fresh bed of earth, it will walk up some morning and hold out its

hands to you."

Full of astenishment, the little girl hastened away to follow her mother's di-rections, and the spot chosen for its resting-place was directly under the east winnow of her bed-room. The next morning the expectant child was quite disappointed to find that the little seed had not "waked up;" for she did not know that its night for rest was naturally much longer than her own. Very impatiently she watched it, and still no signs of waking, and she almost concluded that her mother had been telling her a fable. But one afternoon a feathery cloudlet came sailing along the sensitive counter came sailing along the sky, and when it had reached a point directly over the bed of the little seed, it seemed to say: "Lazy plantlet, wake up, and be of some use in the world, you have slept long enough." Not receiving any response, it began to frown darkly, and finality its form awalled out larger and leaves. ly its form swolled out larger and larger and it threatened to dash a handful of rain right into the face of the sleeping seed. The quiet little creature did not stir, but anddenly it was completely deluged quantity of water which the angry cloudest poured right down into its bed. It would have been surely drowned had not an old fairy named Sunshine happened along just then. She came riding out in her golden chariot, and stopped, with her entire retinue of sunbeams, to drink. Being very thirsty, they drank up a large quantity of the water which had so deluged the poor seed, and thus the spiteful shower was changed into a most refreshing bath.

The next morning, when Annie went out to visit her garden, she was delighted with the sight of two slender little grass like blades, pointing like fingers right up to the sky. They were very frail and weak at first, and it seemed that the body to which they belonged could never rise above the ground but the old fairy sent her sunbeams every day to assist the struggling plantlet in its ascent, and as each fone lent a hand, the whole body was soon above the earth. There was a frame of lattice-work around Annie's window, and to this the climbing | conquerable souls.

plant attached itself, ever turning, in a most peculiar manner, from left to right, and nover from right to left as do most vines and tendrils. Very soon long and delicately tinted flower buds began to appear and believes appear amid bright green leaves, and these in a few days expanded into cup-like blos-

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. Bright-winged butterflies in velvet robes, fluttered their satin over-skirts, and poised daintily on the edge of the morning-glory's tinted cup; but they would timidly dart away as a swaggering honey-bee, buzzing with importance, came freshly commissioned from his queen to seize and confiscate every drop of nectar secreted in the chalice of the fair flowers. It was also a favourity esort of the shy humining bird; the little dandy always came clad in green and gold, flitting gracefully lather and thither, with but the generous intention of relieving the sweet blossoms of any increducing insect that might have found lodging in their acticate throats.

But where were the morning-glory's busy little feet? In proportion as thoupper part of the plant explanded into the air and sunlight, becoming more and more beautiful every day, did the active little feet dig deeper and deeper into the earth, sending out their fibrous toes in all directions to gather up nourishment and support for the body above. Thus we learn a usciul lessov, that no matter where our lot may be cast, or however humble our home, we we cheerfully perform our tasks, ever holding ourselves in readiness to labor in the spot wherein we are most needed. The hidden, humble worker, like the morning-glory's root, often brings about the most beautiful results.—Christian at Work.

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. Out of the fund thus formed he always had money to give away, and he gave very freely. The other members he gave very freely. The other members of the church had not learned this lesson. They gave very little and talked 'zgether a great deal about the deacen. They thought that he gave away too much money, and at last persuaded the minister to go and see about it. The minister did go, and said

" Descon Jones, I am requested by your brothren 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 offer."

in your gifts."
"O, there's no danger of my coming to poverty, 'said he; "my family are com-fortably supported, my children are gotting a good education, and my property is in-creasing in value all the time. I have only given one-tenth of my income thus far, but God has blessed me so much that I have been thinking lately that I ought to give two-tenths."

The minister felt that the good deacon was right, and as he went home, thought to himselt what a blessing it would be if all church members would learn to give as Deacon Jones had done.

Dr. Livingstone's Last Diaries.

It is very affecting to think of that brave old explorer shut up in the heart of Africa without pens, ink, paper or pencil, and trying to invent ways to mark down the story of his travels. That these forlorn efforts should have survived him, and come into civilized hands, is sufficiently remarkable, but that they should all have been "trans-late!" into plain writing "without a break" is a real won ler.
The London Standard says: Dr. Living-

stone's last journals have just made their appearance, after a delay which, considering their extent and difficulty of deciploring them, has been singularly short. Thanks to his faithful attendants, there is no reason to believe that not one ime of the great traveller's writing has beer lost, from the time of his leaving Zanzibar, in the beginning of 1866, to the day when his note book dropped from his dying hand in April of last year. The difficulties of the great explorer in writing an reserving the most valuable records can hardly be over-estimated. Some are contained in copy-books, many mote in metallic pocks, books, and some again in large Letts' diaries. When the supply of writing-paper was short, the traveller s in-genuity supplied the deficoucy, and "old nowspapers," as Mr. Waller tells us, "yel-low with African damp, were sewn together, and his rotes were written across the type with a substitute for ink made from the juice of a tree.

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 photolithographie reproduction of a page of one of these interesting books. A fragment of the Standard of the 24th of Novomber, 1869, is crossed with some very fine careful notes written in the red decection referred to. The material on which it is based is used to die "virambos," and to ornament the faces of the people in the interior. For such purposes it may be, and doubtless is, very useful, but as ink it is somewhat of a failure, fading with time, and from the ap-pearance of the fac simile, running into the paper in a peculiarly provoking manner. In spite of all the difficulties attendant upon the task of deciphering an enormous mass of manuscript of this character, the work has been most successfully performed, and Mr. Waller is able to say with truth that in the record of seven years of continuous labor and exploration "no broak whatever occurs."

That was a grand thing that was said to Jacob: "As a prince hast thou power with God and with men, and hast provailed." It was said after the night-long wr stling with the angel. It is an endowment granted only to persevering and un-

Snobatu School Teacher.

LESSON XXXIII.

Augu (45,) THE BREAD OF LIFE

COMMIT TO MEMORY, VS. 48, 57, 58. PALALLL PASSAGES .- 1 Cor. x. 1-5;

SCRIPTURE READINGS .- With vs 17, 48, comp. Gal. ii. 20; with v. 49, Exod. xvi. 85; with v. 50, Hob. in. 17-19; with v. 51, Heb. ii. 11, 15, with v. 52, 1 Cor. ii. with vs. 53, 54, 1 John v. U, 12; with vs. 54, 56, John xv. 4, 5; with vs. 57, 58, Phil.

COLDEN TEXT. -- This is the bread which the Lord hath given you to cat .-

Ex. xvi. 15. CENTRAL TRUTH .- Jesus is the hving

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. I). A rock, a foundation, a vine, are We can rise, therefore, to the idea of Christ as rock, foundation, "true vine. So here. Huager is known to all men naturally; the history of the manna was known to the Hebrews; so Jesus announces himself as the living bread that came down from heaven.

The simplicity of this report entails some repetition, which in teaching may be avoid od by reducing the substance of the lesson to a formal order (which the mind likes: it is therefore a help in learning). A teach er may find, and therefore should use, a botter 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 BPEAD (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 ite apring broken though the case is not injured. So the finest and the best part of us is most injured by "the fall." Hence we must be taught our need of "living bread." This is not so wonderful. A sick man does not always know his need of treatment. A man in danger does not always realize it. An ignorant person does not always know their ignorance. And starving, perishing souls need to be told, as in v. 53, "Your souls will die forever, unless von have some supply for their wants fitted to them, as brend is fitted to the body.'

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. xxxvi. 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, that 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 brend provided (v. 48), called "that bread" in reference to the previous rumarks of the hearers (v. 81), "Our faremarks of the hearers (v. 81), "Our fa-thers did out manna," etc. "Yes." says Jesus, "and it was a type of epiritual bread which God gives, and I am that bread." This is further explained and enforced in v. 51. How is it provided?

Our lesson mentions two ways: 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 ferm, 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

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 ' given him of justice, so that honor is to '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." "Living" is explained by John v. 26; 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. 1v. 4). The mind easily swings from one ex-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 Sor and he gave men to be redeemed by the Son (John xvii. 20·28).

This broad was offered by Jesus when he said, "Come unto me;" by Peter (Acts it. 88); by Paul (Acts xvi. 81); 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 illus tration of the manna; and (2) by positive statement.

(1.) The historical illustration .- The living bread is like the manns. God gave it from heaven, without money or price, freely, brought it near, "round about the 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?" (Er. xv. 16). Just as their children said (v. 62), "How can this man give us his fiesh 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 'hurch wearies, pining

for some new thing.

B. e manna teaches by contrast. He has The who ate the manna died (v. 49), cutts.

but they who feed on Christ live for over (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). This leads to positive statements of its benefits.

(2) It brings "life," "sternal life," everlasting life," six times asserted (vs. 47, 50, 51, 54, 57, 58).

(V. 56.) it brings union with Jesus, not a bodily indwelling, not as the rib of Adam became Evo, but spirit sal 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 includes us to his obedience, and helps us in it. We must not puch figures extravagantly.

(V. 54.) It secures resurrection; "raise him up," not because of any natural connection between the flesh of Christ and that of hun who cats, 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. Jesus was—is—has done—is able and willing to do. No part of this is unimportant. It mon 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. n. 1-3); under the curse of the law (Cal. u. 18), then I need such a Redeemer as is

Christ.

8. We should be profoundly thankful, and learn from the Hobrews to love-not loathe -this bread from heaven.

4. The folly of undervaining 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 Christ is offered. We take an or about a we have him at all, we have life, union with him, mutual indwelling, eternal life, and a certain and glerious resurrection. This is highest life.

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

SUGGESTIVE TOPICS.

Jesus—how presented—manner of teaching—hunger—its supply—Hobrowa' 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 coremonies to be con-

ducted 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 dovoted to ine propagation of the Gospel in Asia. The Society provided wholly, or in part, for the support of 508 ordained mis-

Tue missionaries in India live together in peace, and preach in one another's chap-els, and preach the same gospel. Chunder Son, when he came to England, was heard to say to Mr. Binney, "Would you kin'lly tell we what are the differences existing between you Christian people in England?"
He had never found out these differences in India, and a finer testimony could not have been given to their unity and Christian followship.

THE noble theory of Christianity is too often grossly scandalized in the East by the habits of ungodly Europeaus, while the lives of such mon as Donald McLeed, Henry Lawrence, Nicholson, and Edwardes 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 or the Gospel in India.

THE American Presbyterian Board of Foreign Missious has sent out during the year eight ordained missionaries, two physicians, and ten unmarried woman; while only one missionary has died. The receipts have been \$456,718; expenditures, \$495,000. 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 138 missionaries, about 160 'dies, and 500 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, Aliahabad, and Lucknow. At the meetings some of the hy nas now so popular in England are sung, and either a sermon is preached by Mr. Somerville, or short addresses are delivered by other min-isters. Daily prayer and Bible meetings are also beld. 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 Cal-

Miscellaneous.

A CORRESPONDENT of the "Athenmenm" says: The Parthenon at Athens is being sho kingly 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 of bits of the Dorie capitals. These capitals are painted with rows of leaves, which are supposed to be bent double under the weight of the architecture, and relic hunters seem to be especually fond of chipping this poction of the masoury. 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 Acropole, 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 glery the Parthen n.

Prenymy 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 be a elected to the Professorship of Mathematics in that institution.—Lerope has five inillion of soldiers all ready for righting, with fifteen thousand cannon and a million and a quarter of borses; its umted Beers consist of 2,039 vessels, manned by 230,-000 sailors, and carrying fifteen thousand guns. The cost of these immen . arm. aments is five hundred and sixty millions of dollars an amiy, three-fifths of the amount being consecrated to the armies.—The Sultan of Zanzibar was scandalized at the epithet "worshipful" being given to a Londou company. deeming that such an epithet should be kept for God only.—Queen Victoria has placed at the disposal of Mrs. Kingstoy, the widow of the late Canon Kingsley, the first suite of apartments that may become vacant in Hampton Court Palace .- A round lady who had no time to spare for making garments for the poor has been engaged three weeks ambroidering a blanket for her poodle dog.— THE Pull Mall Guzette's Coponhagon correspondent says all the leading Norwegian papers fear a commercial crash in Norway, in consequence of bad reights and stagnation in the timber trado. The Picton Times says that the schooner Pacific is loading bone 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 France by the recent inuudations.

THE Sucz 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, thew 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 wail, 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 coverparassine 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 applieation 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 decending 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 relebrated Astronomer, M.d'Arrest, professor in the University of Copen-hagen, has just died at the age of fiftythree. He had acquired an European reputation for his research - into the spectrum analysis of nebulous stars.