# Our Foung Folks.

### Be Kind to Everything.

Bottly, softly, little zister, Touch those gally-painted wings: Butterflies and moths, remember, Are such very tender things.

Boftly, softly, little sister, Twirl your limber hozel twig. Little hands may herm a nostling Thoughtlessly, as well as big.

Contly stroke the purring possy. Kindly pat the friendly dog; Let your unmolesting meror Even spare the toad or frog.

Wide is God's great world around you; Let the harmless erratures live : Do not mar tacir brief enjoyment, Take not what you cannot give

Let your hearts be warm and tender-For the mute and helpless plead; Pitying leads to prompt relieving, Kin 'ly thought to kindly deed

#### Be Patient.

A little pearl lay hidden in the shell, and it mourned, for it heard that the divers had taken away many of its sisters, and it complained, "Why am I left in silence and darkness, while they are gazed on and admired?"

And while it mourned and complained. it grow and grow in its undisturbed obscurity, receiving just as much light and matter as was needful to perfect it in size and purity, none seeing it, none knowing of it.
But just as its lustre and form had reach-

ed the height of excellence, the divers royal ornament, and dazzled a court.
"Ah!" cried the once complaining little

pearl, as she looked on her many once enyied sisters, so inferior to her in costliness and beauty, "I see now how good it was to be left in solitude; if I had been taken with these, as I repiningly desired to be, I might indeed have been threaded with many others for a courtier's arm, but I should not have been raised to glisten on a royal brow."-Days of Days.

#### A Boy and Girl in the Moon.

Such queer things as the birds do tell me You have seen the man in the moon, and You have seen the man in the moon, and heard his story, perhaps, how he was banished there for gathering sticks on the Sabbath day. But I'm told that in Sweden the peasants' children see, justead of the man, a boy and a girl in the moon, bearing between them a pail of water. This is on account of an old Scandingsian legend. count of an old Scandinavian legend, which means a legond known to syvoden and Norway in ancient times, when their name was Scaudinavia. Well, the legend says that Mani, the moon, says that Mani, the moon, says that Mani, the moon, says that the says of the s those two children while they were drawing water from a well. Their names were Hinki and Bil. They were lifted up to the moon along with the bucket and well-pole, and placed where they could be seen from the earth When next you look at the round, full moon, remember this story, and if you have imagined enough, perhaps you will see Hjuki and Bil with their pail of water.—From "Jack-in-the-Pulpit," in St. Nicholas for February.

## Built of Sea-Shells.

I've just heard of a very wonderful thing. The houses, and churches, and palaces of the big and beautiful city of Paris, are almost all made of sea-shells i This is how it happened. "Some hundreds of thousands of years ago, the water of the ocean rolled over the spot where Paris now stands Under the eccan waves lived and died millions, and millions, and millions of tiny sca-shell animals. Ly-and-by, after a great, great many years, the ocean waters very, very big pile—I might say, indeed, the mountain—of dead shells were left for the cun to shine on, and winds to blow on and the rains to fall on for many centuries more, till the shells had hardened into rocks. Then, after hundreds and hundreds of years more, men came and began to build houses. They dug in the earth and found the sea-shells, with which they built the beautiful houses, and churches, and palaces, for whire Paris is so famous. And yet the poor little sea-shells that lived and died so long ago, never got the least bit of credit for all that they did for the fine city!
Perhaps, though, they don't care. At any rate we will remember th m, and that will be something. "While we are talking about this matter, it will be as well to remember that a great many of the rooks in different parts of the world were made of sea-shells and fresh water shells in just about the same way that the stone of Paris came to be ready for the builders.—" Jack-in-the Pulpit," St. Nicholas.

## Only a Flower to Give.

"Mother," asked little Phobo Cary, "have you nothing I can carry to Aunt

Phobe's mother was poor, and her cup boad was empty that morning.
"I wish I had, Phobe," said sho. "Can

you think of anything?' Phobe thought a moment and then said "I've only a flower. I will take her a EWest-nea

Now Phobe had a sweet-pea which she had planted under the window, and us it grew and flowored, both mother and daughter loved and enjoyed it. Phobe picked a fine blossom, and ran down the lane to poor Aunt Molly's cottage. This was a poor old sick women, who for a whole Year had lain on her bed, suffering great

In the afternoon a lady called to see Aunt Molly, and noticed the sweet pea in a cracked tumbler near the poor woman's

bed.
"That profty posy," kald Aurit Molly,
"That profty posy," kald Aurit Molly,
"That profty posy," kald Aurit Molly,
"The profity posy," kald Au Char protty posy, and smile, "was looking up with a grateful smile, "was brought to me this morning by a little girl who add it was all she had to bring. I am sure it is worth a great deal to know that Prathanals of an all I look ht it it brings The thought of and as I look at it it brings by the image of green fields and the posies headrably.

I used to pick when I was young; yes, and it makes mo think what a wonderful God we have! If this little flower is not beneath His making and His care, He won't overlook a poor creature like ms.'

Tears came in the lady's eyes. And what did she think? She thought, "If you have only a flower to give, give that, and remember, too, the Saviour's words, that even a cup of cold water, given in a

Ohnstian spirit, shell not lose its roward.

It is worth a great deal to the poor, the aged, and the sick, to know that they are thought of. - Child's World.

### " You've Jut Me Deep."

Last summer a missionary, recently returned from India, stepped into a third-class carriage on his way into the country. and soated himself near the door. train approached a village, one of his fellow travellers, pointing to a cottage, said, "There's my house, sir, and in a drawer there I have a Bible that I paid fifty-two shillings on I" "A large sum, Indeed!" said Mr. S.; and then, putting his hand on the man's shoulder, added, "But, my friend, a Bible in a drawer at home will do no good! Lot me tell you what a dying woman in India said to me. She took her Bible from under her pillow, and clasping it in both hands, said, 'I have my Lard Jesus here.' Then, putting her hand on her heart, she said, 'I have my Lord Jesus here; and then, lifting both hands and looking up, "I have my Lord Jesus there for me?"

The effect of these words on the man

was as if he had been shot. He flung him-self back in the seat, covered his face with his hands, saying again and again, "You've -you've cut me deep!" out me deepat that moment the train arriving at Mr. S's bands, saying, "God bless you, sir! God bless you! but oh! you've cut me deep!" and disappeared, overcome by his feelings.

Christian reader-at least, Christian by name—like the man cut deep, you have Christ in your Bible, but have you Him in your heart? "Christ in you the hope of glory." He who finished His Father's work on earth is now seated on His Father's right hand in Glory. He is there for God, and for us who believe .- Good Words.

### Falso Zeal.

Our zeal must never carry us beyond that which is safe. Some there are, who, in their first attempts and entries upon reli gion, while the passion that brought them thoir highest thoughts; no repentance is sharp enough, no charities expensive enough, no fasting afflictive enough; and fluding some deliciousness at the first con-tests, and in their activity of their passions, they make vows to bind themselves forever to this state of delicacies. The enset is fair, but the event is this. The age of a pas sion is not long, and the flatulent spirit being breathed out, the man begins to abate of his first heats, and is ashamed; but then he considers that all was not necessary and therefore he will abate something more and from something to something, at last it will come to just nothing, and the proper effect of this is, indignation and hatred of holy things, an impudent spirit, carelessness or despair.

Zeal sometimes carries a man into temp-tation; and he that never thinks he loves God dutifully, nor acceptably, because he is never imprisoned for him or undone, or designed to martyrdom, may desire a trial that will undo him. This irregularity and mustake was too frequent in the primitive church, when men and women strove for death, and were ambitious to feel the conqueror's sword. Some miscarried in the attempt and became sad examples of the unequal yoking of a frail spirit with a zeal-ous driver.—Jeremy Taylor.

## Relation of Creed to Conscience

The practical importance of having a right belief in order to exercise a right conscience, was well illustrated by Rev. Dr. John Hall, in his address at the Semi-Cop tonnial Annivorsary of the American Sunday scho Union.

There is a young man in the Bible who commonly gots credit for a great deal of goodness. His creed was all right, his con duct admirable, and he gave evidence of having an enlightened conscience. He was tempted to commit a grievous sin. But he said, 'How can I do this great wickedness and sin against God?' His first thought was, 'I know God sees all that I do;' his second, 'He hates a sin like this—it is abominable to Him;' and third, 'It is my duty to consult His will, and to hate what He hates.' There was his creed, so firmly held, his conscience so quick and tender. and his noble, manly conduct springing right out of his right creed and his right

You remember again that picture in the where the ruler of the synagogue Bible came into the presence of Jesus and made, I think, one of the most elequent speeches to be found in any writings, inspired or un It was short and simple, but it inspired. was to the point: My little daughter lieth at the point of death; I beseech thee come and lay thy hand upon her and she shall live. So, dear friends, I think this great American Union takes its sons and its little daughters and brings them into the Sundayschool and into the presence of Chiest, and sensor and into the presence of Christ, and says, 'These, our caldren, are dead, and we cannot raise them up, they are diseased, then only cans't head them, oh, lay they hard the same than a said them. hands upon thom and they shall live !" upon how many thousands and hundreds of thousands has He laid his hands, and bless-ed be His name, they have lived!"

BRIGHAM Young hasordered all saints over sixteen years of age to contribute fifty cents per month towards the payment for work on the new Salt Lake Temple.

Two more persons concerned in the murder of the Protestant missionary, Stephens, have been tried and condemned to death, and two others have been arraigned for trial. The Moxican Government in this whole business has noted promptly and

# Sasbath School Teacher.

#### LESSON LXIT.

Nov 1st., } THE FIG TREE WITHERED [Mark ix 12-14,19-24

COMMIT TO MEMORY, v. 22, 28. PARALLEL PASSAGE: - Matt. xxi. 17-22; nke zii. A-9.

With v. 12, read Matt. xxi. 18, with vs. 18 and 14, read 2 Poter ii. 17, with vs. 19 21, read 2 Poter iii. 2, vith v. 22, read 2 Poter iii. 9, with vs. 28 and 24, read John xiv. 18, 14,

CENTRAL TRUTH .- The fruitless is "night

uato our.ing."—Hob. vi. 8.

LEADING TEXT.—Cut it down; why cum-

hands. He healed multitudes of men. He withered one tree. It was fit that there should be so much goodness, for he came to save; and that there should be so much judgment, for there is "the wrath of the

Lamb" (Rev. vi. 17).

A thoughtful pupil reading this account will ask such questions as those: How could the ali-knowing Saviour expect fruit where there was none? How could be blame and care a tree, which has no will? and how could he find fault with it when

the time of figs was not yet?
And usually one should reply to such queries, where the answer is within the imits of religious thought; for the human mind usually refuses moral lessons from a transaction, till its sense of rightness is satisfied.

(a) Why should he who knew al., come "if haply he might find (fruit) thereon, when there was none? It is not said ! expected fruit; but he moved toward the troe, as it fruit night be expected. The leaves were fitted to raise this expectation. He did this for the disciples' sake, exactly as in Luke xxiv. 28, " he made as though he would have gone further," not intending to go further, but to be constrained. He meant here to teach truth to the disciples, not to deceive (which is the essence of a lie), just as he did in his parables where the form is fancy, but the substance is truth.

(b) How could an unreasoning tree be blamed? Why should it cursed? We all, in our common talk, do much the same, speaking of a "good" and a "bad" tree, of a tree that "ought" to have fruit or that "deserves to be cut down." And all things being for God's glory, he may well take a tree, and by its distruction teach mon great truth; for things material are in order to things spiritual. Who blames a chemist for breaking a bottle to show students the quality of a gas? or for setting fire to an old house to show how fire can be put out?

(c) How could he find fault when the time of figs was not yet? Of various answers given the best seems to be that the leaves of the fig do not come till with or after the fruit, and that the time of fig gathering not having passed, the presumption would be that having leaves, and the fruit not yot being gathered, there would be figs on the tree.

Now we can study this tree, full of promise, empty of fruit, and withered away.

I. A TREE FULL OF PROMISE: on the way

side where it invited attention, covered with leaves, raising the expectation that it would also have fruit, for it was not a thorn or a thistle, but it fig tree, whose one use is to bear figs, and being public proporty by the wayside, a wayfarer as Christ was, hungry, looking at its leaves would also look for figs.

Such are we, called Christians, with Sabbath-schools, churches, societies, and all the means of grace. We may well be expected to have fruit. For what else are

Such was the Jewish Church, held up the world, taught, protected, a vine of God's planting, what was it for but fruit?

We are to bear the " fruit of good living," each in his place, as boys, girls, children in day-school, brothers, sisters, and in all other relations in his. All who see us should be able to say that we act from love to Christ and regard for his will. And over and above this, there is a fruit

of good-doing we are expected to bear. We are to think of and work for others, to be our brothers' keepers, and do help actively in all that glorifies Christ where we can. See Meroz in Judges v. 23. The unfaithful servant neither robbed, stole, nor lied. He did nothing but keep the pound safe, but unimproved (Luke xix. 20).

II. A THER EMPTY OF FRUIT. He found

nothing none. mise was not made good. The tree disappointed. As the merciful Master, leaving Bethany early in the morning to resume his work in the city, without a moal, hungry, naturally desired food, so the Lord, who gave the Jews, and gave us, great blessings, care and advantages, naturally desires fruit. The kind of fruit we may gather from Rom. vi. 22. Now read care fully as illustrating the case, and the meaning of this, Isa. v. 1-7.

When we attend Sunday-school, and are

at the same time insolent to parents and to teachers, deceifful, vair, boastful, impure in language, vain in dress, env jealous, ill-tempored, we disappoint the hopes raised. We ought to be good, and are not. So when men and women join the church and promise to be faithful in overy good word or work, when they are selfish, false, proud, greedy of gain, cr of salinh take, proud, greedy of gain, or or appliance; when they cheat, or he, or deceive in an way; then they are pursued, or no an; when they shirk the burdens they ought to share; when they are fair outside and hollow and vile within; when they are smooth to the world and a torment at home, they have their symbol in this tree, "nothing but loaves." scribes, Pharisees, hypocrites, were bringing forth "wild grapes" (Isa. v. 4).

III. The tree wirdered. On one

morning Jesus uttered the words, v. 12. It was possibly dark whon he and they re turned in the evening from Bethany. But next morning, with light to see it (v. 20) the withered tree dead "from the roots,' attracted Peter's attention (v. 21).

If the tree gave no figs, at least it gives instruction and warning. They would red at his power. They had seen nothing of this kind before. They need not would r. They in the exercise of fath, should p.y-

take of his power. So we see it perhaps in the case of Augmins and Sapphire, and of Elymas. See Acts v. and xiit. 611. And at least God is to be believed when he threatens; "have faith" in him (v. 20). For there is warning in this concerning all the promitted.

the unfruitful.
(a) The Jows to whom Hea. ix. 10 and Joel t. 7, had already pointed under this yory figure, and to whom the parable of Luke xiii. 6 had a reference. They wither ed away, lost their "place and nation," for unbelief and unfruitfulness (Row. zi. 20)

(c) We are warned also. We are called Christians. There is nothing wrong, but everything right in a profession. But it does not save. Leaves must have fruit with them. Christ "comes near" and ex-amines, is not deceived, and sends his judg history like this. It is the single example of direct destructive power in the Saviour's have "leaves only."

Let us ask, (a) What is the fruit we should bear? (See Eph. v. 9; Gal. v. 22.)
(b) What is the fruit the Master finds? The Epistles to the Seven Churches shows what he desires in Churches, and the peril of fruitlessness.

#### ILLUSTRATION.

Interpreter shows in his garden a tree rotton and gone in the inside, and yet it grew and had leaves, like those who profess to he earnest friends of God, but do nothing for his cause. Their leaves are fair, but their hearts are good only for tinder .-Bunyan.

#### SUGRESTIVE TOPICS.

Whence our Lord was coming—whither he was going—how accompanied—the appearance of the fig tree—the Master's sentence—its form—its meaning—its effects—the impression made on the disciples—the accompanying instruction—the object of the miracle—the meaning of the symbol leaves-fruit-how true of the Jews-of churches now—of individual—peculiarity
of this miraele—difficulties it .he narrative
—in what sonse Jesus looked for fruit—how the tree is dealt with—meaning of "time of figs—warning to us—and questions we should ask.—Dr. John Hall, an S. S. World.

#### Difficulties in Reviews.

The general intro : stion of reviews into Sabbit's schools is a fair illustration of the common belief, that every new and really valuable work is attended with marked diffi-

Some of these hindrances may arise from prejudice against anything new and seme from the want of clearness an Ladantation to the purpose, which often adheres to the conception of any newly proposed method or to the explanation of it. Or obstacles may be due to an unwillingness to give the attention and study required fairly to com-

retention and study required marry to com-prehend the thing proposed.

The mest simple, printed review, fully planned, with every detail carefully prepar-ed, caunot be given with success by an or-dinary teacher o. superintendent who negdinary teacher 6. Superintendent who hele locts to bestow any previous study upon it. To gain sufficient knowledge of one lerson to teach it intelligently calls for no little careful proparation, is a presumption which generally ends in signal failure.

Either for want of the opportunity or of the disposition to obtain a clear view of the topics and lessons to be recalled, the review is sometimes upsatisfactory on the first trial.

is sometimes unsatisfactory on the first trial and is soonside as surrounded .. ith 'oo many

difficulties to be attempted again.

Doubtless, also, too much is sometimes included in a plan for a roview. What may be obvious to one superintendent, may inpoor to another very obscure and wholly foreign to the topic. An analysis of the events and teachings passed under review may be quite correct logically and inferontrally, and yet be so constructed as to be little better than a puzzle to the average

Again, it may be so full and exhaustive as entirely to exhaust the powers of the scholar in attempts to master it, and yet fail

to exhaust the subject.

For the average school the plan for a review should plainly present the prominent facts or truths only. These should be groupfacts or truths only. These should be grouped together upon a simple and obvious pruciple, and in a form the more ingenious the better, provided it naturally grows out of the subjects reviewed, and is easily discoverable by the reader. A fair amount of sense and simplicity in plans for review, and a reasonable amount of study in comprehending them, will make this important phase of the teacher's work pleasant and popular.

## Memorizing the Scriptures.

It is becoming quite the fashion with some Sunday school teachers of "progress" to decry the old fashioned practice of mem orizing large portions of Scripture—as well as of the catechism—as if it were, of vecessity, a mere parrot exercise, and unfavour able to a right understanding of Gad's word or walking after its trachings. Or the con-trary part stands forth Bishop Stevens, of Pennsylvania, and many other conservatives follow his lead, in maintaining the importance of hiding in the heart large and consecutive portions of the Bible. If they are not fully explained or un terstood when they are transured in the monory, they are secured for maturer reflection and use. We once leard a well known Doctor of Divinity of the Baptist persuasion say that, when a himself with the whole of the New Testament: and his preaching was thus "sanc-tified by the word of God," full of its language, illustrations and fragrance. Perhaps one reason why so many young preachers are so sky of appeals " to The I w and The Tostimony "for expositions and proofs, and quote it so inaccurately in extemporaneous discourse and prayer, is that they did not memorize it in the Surday-school. And how many of their more aged hearers are pining in vain for the "Thus saith the Lord!"—S. B. S., in Congregationalist.

CERTAINLY, work a not always required of a man. There is such a thing as sacred idleness, the caltivation of which is now fearfully neglected .- Macdonald.

Do not conclude the Lord is not with you recause things go vor, contrary, and He does not appear for you; He was in the ship notwithstanding the storm.

## Miscelluncous.

We hear from the Cape of Good Hope that the yield of the gold fields continues to improve, and that a nugget weighing soven pounds and four equees had been found. At the diamond fields business was dull A ten-catat black stope had, he vever, been discovered, which from its rarity was thought to be of great value.

A company has been formed to work the sulphur deposits at White Island a marine volcano 140 miles from Anckland. It is estimated that 100,000 tops of sulphur in an almost pure state are typing on the island ready for sinpment. Chemical works are likely to be established soon, and the island leased.

Ir is characteristic of the primitive character of Syrna Christianity that both His Holiness the Patriarch of Antioch and the Bishop of Jerusalom, who arrived in this country the other da have come without some or purse for their journey, and whilst here will be the guests, we believe, of the Society of the Propagation of the Gospel and the Church Missionary Society.

The Grand Conseil of C. sure is about to consider a potition dee anding the suppres-sion of a convent and three other religious institutions. Their combined property amounts to 8,844,000 francs in land, forest, &c., a sufficient amount of which is to be capitalised in order to purchase amounties for those whom it is proposed to dispossess, and the remainder to be applied to the use of schools, communal purposes, &c.

On Tuesday ovening an interesting coremony took place at Mr. Spurgeon's Taber-nacle, the occasion being the Baptism of Mr. Spurgeon's twin sons, who are eighteen years of age. It was computed that there were no fever than 6000 persons present, very many of whom were youths of the same age as those to be baptized. Besides an impressive address by the paster himself, there were prayers and hymus especial ly suited to the occasion.

PRINCE BISMARCK it appears has pro-posed to Denmark to enter into the German Confederation, and the offer has been doclined. It is added that the circumstance was made known to Russia, and greatly irritated her, as she never would allow Germany to hold the key of the Baltic. The recent policy of the Russian Government towards Spain is said to be due to this in-

Thene has been a grand procession at Rodez, on the occasion of the departure of 2000 persons from that town on a pilgrim-Lourdes. High mass was celebrated in the Cathedral. Four canons bore a miraculous silver image of the Virgin Mary through the town. The Bishop headed the procession. The bench, some members of the bar, four clerical deputies of Aveyron, the mayors, thirty committees, and the pupils and professors of the Jesuit College followed.

THE Roman Catholic Bishop of Notting-THE Roman Catholic Bishop of Notlingham reproved a priest the other other day for talking with a woman on his arm, and her hand in his. The priest asked the bishop to whom he was talking. "I am the bishop of Nottingham, said his lordship. "But we have no such Bishop in the Fuglish Church," replied the priest. "Oh," exclaimed the bishop, "then you belong to the English Church. I am delighted to hear it, and I are your parton with ed to hear it, and I be your pardon with all my life; but I do wish you would not walk about in our uniform.'

Or the missionaries who had originally gone to Madagasear, there remain now none except the Congregationalists and Friends. The Anglican Church has just sent out a stately mission, but this means interference and division. The English inuopondents have done a great work there. The work of the Quakers is less known. It. America the work of missions by the Friends, we believe to the Indians, and in this they have appeared rather as government agents than simple missionaries, Everywhere their influence scenes to have been good, though we believe they have not won many to the peculiarities of their

ORRESPONDENT of the Inverness Courser says that, along with Provost Swan, of Kirkcaldy, Mr. Thomas Carlyle visited a school on the Links one day, whereupon the master, anxious to show the children at their best, and to draw fort, the distinguished visitor's approximtion, set them to sing songs to him, where-upon the visiters domaided that they should sing him some of Burn's; but the master net having practiced the in Burns, had to excuse himself and them as well as he could. Carlylo left, exclaiming —"Scotch children singing, and not taught Burn's songs. Oh, dear me !"

A correspondent lends the following to the Aberdeen Free Press :-" Last Sunday I worshipped in a quiet little country church, about twenty miles from Aberdeen, and in the pew in which I was seated found the following pensilled memorandum: On the first Sunday of May, 1854, there were the first Sunday of May, 1804, there were mineteen women with close nutches. On first Sunday of May 1870, there was only one.—J. R. On making injury, I. found that the 'one' indicated had also followed the others to her last home, and I could not help thinking that the reverend gentlement with conducted the reviews as impress. man who conducted the services so impressively had not far to look for an eloquent text."

WE hear much of civilisation in Chinathe following is no indication of this:—A young woman, accused of murder, upon sound woman, received of merror, upon evidence extracted by torture from a girl, has been sentenced to death by cutting to pieces. The mode is as follows, as it will be seen that the wildest North American Indians never invented torture so fieudish: -The prisoner is tied to a cross, and the operation begins by flaying the face, cutting off the breast, excising the muscles, nipping off the fingers and toes, and finally disembowelling the vretched victim. Some of the "overy day" publishments are crashing the fingers and zukle between boards; striking the lips antil jellied; soulding with hot waters; inserting red hot spikes; outling the tendon dekilles; bury-nut had you to the bridge in line while ing the body up to the knees in lime, while the priconer is forest to ewallow large daughts of water; and making the criminal kneel on a mixture of powdered glass, sand, and salt, until the knews are excoriated.